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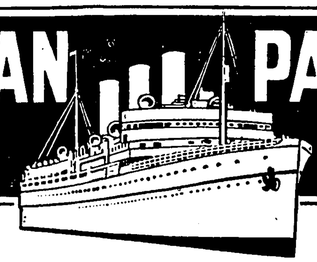
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מבשר ישראל

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, 4TH JANUARY, 1924. 27TH TEBET 5684.

OUR COMMUNAL ARMCHAIR

The Rabbinate Vacancy

With the departure of Rabbi W. HIRSCH from Shanghai next week, the pulpit of the Ohel-Rachel Synagogue becomes vacant and it would be interesting to know what the seatholders thereof are thinking and the committee of management are planning regarding the necessity of securing a successor to RABBI HIRSCH. We are assured that the matter is engaging the serious attention of the Committee and Trustees and that no stone will be left unturned to solve the problems besetting us. On the other hand, a great deal depends upon the success or failure of the forthcoming drive which, we understand, will be initiated sometime next month or in the early part of the month following. Much spade work has yet to be done before the campaign for Taels 150,000.00 can be started and we hope that the forces that are now planning to set the local communal craft in motion will be successful in their objective. Fortunately, we have amongst us sufficient men of wealth to help the community to go forward. We owe much to them for the successes achieved already. We are not ungrateful nor are we inclined to minimize our past achievements. We are still optimists and are convinced that our progress will not be impeded in spite of the departure of RABBI HIRSCH from Shanghai. The arrival of an ordained Rabbi to pastor to the need of an Oriental community was a novel venture, one which was frought with the greatest significance to us. It was an uphill task which RABBI HIRSCH had to face. With consummate skill he had piloted the communal craft and the success achieved by him will pave the way for his successor to take up the thread which had been left behind. The departure of RABBI HIRSCH from Shanghai involves on our community a great task of securing a successor without which the progress of our *kahal* will not be maintained but dwindle down to zero.

The Burial Service

RABBI HIRSCH has just published an attractive and useful work for burial service adopting the Bagdad ritual. This is certain to fill a great want. The work is attractively bound and the cost thereof had been defrayed by the children of the late Mrs. LUNA SOPHER. Copies of this useful work are distributed *gratis* to all the Congregations in the Orient, including India and Bagdad. In his preface RABBI HIRSCH writes the following interesting notes:—

> This volume contains the Bagdad Funeral Rite as was published in Bagdad, in 5,633, and which is the adopted burial service of the Far Eastern Sephardi communities. Bad and unserviceable as that edition was, it is now out of print, and no longer obtainable. Even the Hazanim have to depend on written notes when conducting a funeral service. This publication will, therefore, supply a need that is keenly felt throughout the Far East.
>
> The Chinese printer who had no type for the vowel points, nor understood Hebrew experienced the utmost difficulty in producing the Hebrew part of the service. This will account for its inattractive appearance, as well as for errors in vocalization which could not altogether be eliminated.

The Shehita Question

The letteer of Mr. SALEM S. DAVID to the local Jewish Communal Association which was published in our last issue, created some very favourable criticism from the residents of the Western district. We have so far no idea what reply the latter has given to the former. In a matter of so much importance to the community the Association should have come to a prompt decision. But there is no one to blame. All are voluntary workers and the time at their disposal is too short to give attention to trivial matters like Shehita. At one time we advocated the engagement of a paid Secretary for our community and we are still of the same opinion. A paid official is bound to galvanize the whole communal machinery and bring to life many problems which had been thrown away for want of a capable leader.

Rabbi W. Hirsch

RABBI HIRSCH who leaves shortly for Pretoria, via New York and London, will be known as the first ordained Rabbi to pastor to the need of an Eastern community. Western Rabbis with collegiate education have not before him ministered to the needs of Jews in the East. Shanghai Jewry has certainly benefitted by its initiative and we hope all efforts will be made to secure a suitable successor to RABBI HIRSCH.

The advent of RABBI HIRSCH three years ago stimulated general interest in things Jewish. Due to his labour and energy, we have acquired a magnificent library which is creating a thirst for Jewish knowledge and literature. The library is doing good work in this direction. The inauguration of Hebrew and Religion classes was another of the steps to perpetuate Judaism in Shanghai. In the past no such efforts were made. Every child was left to his or her fate. The classes have been conducted for three years and we hope they will not be broken up. Classes have also been held in the local Jewish school and the regular attendance of the Rabbi there inspired the teachers and children to take general interest in the promotion of education in Shanghai. The formation of the Y.M.H.A. was another effort on the part of RABBI HIRSCH to unite and centralize local Jewish endeavours to create a healthy Jewish centre. That it did not live long is due to no fault of his own, but to the spirit of inertia of the members of the institution. Nevertheless, a great foundation had been laid and let us hope that it will pave the way for further growth and development in our community. Due to his striking personality, the divine services at the Ohel-Rachel Synagogue have much improved by way of impressiveness and decorum, while the burial services which used to create such adverse criticisms in the past, have shown marked improvement and elicited spontaneous encomiums from several noted members of our community. As a Zionist, RABBI HIRSCH presided at several meetings given under the auspices of the local Zionist Assocation. His interest in the latter never abated. He lent the whole weight of his influence to the cause which Jewish Nationalists hold near and dear to their hearts. RABBI HIRSCH'S services will be appreciated more when it is remembered that several of the Anglo-Jewish Ministers are notoriously non-Zionists, anti-Zionists or indifferentists. That orthodox Ministers could in the present stage of Israel's forward march to Zion remain apathetic is indeed an anomaly. But RABBI HIRSCH'S Zionist strivings is a direct challenge to the *Greens* and *Framptons* of Anglo-Jewish ministers. He is a tribute to the Jews' College which had nursed him and inspired him with a zeal and devotion second to none in Anglo-Jewish Ministry. But RABBI HIRSCH has proved his worth in the pulpit, where he has never failed to catch his audience. Many will miss his eloquence and inspiring thoughts which will remain a most outstanding feature of his ministrations in Shanghai. The writer of this has seldom heard him without advantage, seldom missed his fine oratory and exquisite diction. RABBI HIRSCH *is* indeed a fine product of his *Alma Mater*. What is Shanghai's loss will be Pretoria's gain. We wish RABBI HIRSCH every success in his new field, where we are sure he will shed lustre and glory for the weal of Israel and the glory of Judaism.

Mrs. W. Hirsch

The wife of a Minister has not always a bed of roses. In MRS. HIRSCH, the community will lose an active and diligent worker in the field of philanthropy for which she is best adapted. Due to her initiativeness, the Girls' Club, the Jewish Benevolent Society and other kindred institutions came into being. There has not been a single bazaar or a concert given in aid of some institution in which MRS. HIRSCH did not play a leading rôle. She will be missed by the school children, by the poor and orphans alike. The Hanuccah treat given yearly at her residence will long be remembered. MRS. HIRSCH served on the committee of the local Jewish Communal Association, the Hebrew Relief Society, the Girls' Club, and the Jewish Benevolent Society. As an ardent Zionist she worked with a zeal and devotion for the cause second to none. She distingushed herself in two notable concerts given in aid of the Jewish National Fund, the first one two years, ago, and the second when the new Jewish Palestine Film was exhibited. That probably was the last occasion on which MRS. HIRSCH worked hardest for the promotion of the Jewish National Treasury in which she and her husband take great and abiding interest. The careers of both of them in a different sphere where the field is limitless, will be watched with interest. *Bon voyage, derech shalom,* to them and to their second little son of eight summers.

EDITORIAL NOTES & COMMENTS

KEREN HAYESOD

The effort of Dr. A. KAUFMAN of Harbin to re-organize the local Keren Hayesod has borne much fruit. A committee has been elected and the necessary literature will soon be sent out to the local members. A good start has been made and it should be continued. Readers! Give to the Keren Hayesod in honour of your parents, who would have given their very lives to bring about the redemption of Israel. Your God, your Bible, your prophets, your people, your Judaism, expect you to do your duty to this worthy and glorious cause!

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We are reliably informed that the World Zionist Organization has received a contribution of £20,000/- for the Hebrew University from an anonymous donor. Jews everywhere will be glad to hear of this excellent spirit of public-spiritedness which prompted a co-religionist to support the fountainhead of Israel's spiritual treasure. Every such contribution is a nail in the coffin of the propaganda of the anti-Zionists who keep on struggling in their nefarious task of wrecking the Zionist movement. It is indeed a direct challenge to the modern *Hamans* and *Landmans* whose consuming passion to retard Israel's forward march to *Eretz Yisrael* should be curbed and nipped in the bud. Such contributions, as the one referred to above, is a triumph for Zionism and should encourage us to look forward to a Palestine as Jewish as England is English.

* * *

DR. JOSEPH SILVERMAN PREACHES AT JERUSALEM

According to the *Palestine Weekly*, Dr. JOSEPH SILVERMAN, Rabbi Emeritus of Temple Emanuel, New York, preached on November 10th at the Jeshurun Club congregation in Jerusalem, being the first Rabbi to preach a sermon in English in Palestine. We do not know what the subject of the discourse was, but it is encouraging to note the return of reform "rabbis" to Jewish Judaism. For this much credit is due to Zionism which has fostered a strong Jewish sentiment and demands rigid adherence to Jewish traditions. Show us a radical reform "Rabbi" who has wandered from Jewish moorings but clings to the Zionist ideal, and we will show you a distinct yearning and inclination on his part to observe Jewishly our ancient ideals and the tenets of our faith. Radical reform "Rabbis" who have discarded the Zionist ideal have no future and are doomed to total extinction and annihilation.

* * *

SOUL AND SOIL

There is a certain radical reform "Rabbi" in Far Rockaway, editor of a Jewish *weakly*, who preaches the theory that Jews of all nations of the earth, should not lay stress upon the soil but upon the soul. "Soul, not Soil," should be our slogan. It is an irony that such stern ethics should be preached by a national meshummad who had himself lost the soul of Judaism and is wandering aimlessly in life. To fight Zionism like windmills is a fashion in these days of Israel's period of redemption. "Soul, not Soil" is the catchward. If to have the soil we must lose the soul, then America has no soul, nor has England, or Holland, or France, or Italy. Who has the soul? Jewishly speaking, all this is pure nonsense and moonshine. It is an ancient Jewish principle that every Jew must own *arba ammoth kirkah* in *Eretz Yisrael*. The soil of ancient Judea was ever conveted by us. Up to this day it is a privilege to possess lands and colonize them. Only the purblind and the deaf can fail to hear the Jewish sound when it comes to the question of securing the soil and the soul of Judaism. Happily, we have a strong tradition behind us to spurn the treacherous enemy within our camp.

* * *

"OH, HOW THEY LOVE ZION!"

There is a belief among all except a few "die-hard" Zionists that Herzlian Zionism, the movement for the establishment of an autonomous Jewish State in Palestine and a revival of a Jewish national and racial spirit the world over, is practically dead. The leaders of the Herzlian Zionist section are struggling to convince Jewry, more especially American Jewry, that it has a raison d'etre, but are struggling unsuccessfully. If they would step down and out and acknowledge the failure of the movement, the true lovers of Zion would come forward en masse with their contributions for the upbuilding of Palestime and making it a homeland for as many Jews fleeing from persecution as it could possibly furnish support for.

We cull the above rather illuminating trash from the columns of the *American Israelite*. It shows how suddenly the hearts of the rabid anti-Zionists have become soft. Forgetting that nearly three decades ago they banned the very word Zion from their prayerbooks and denounced the whole idea of the restoration as nonsensical and meaningless, they now suddenly manifest a change of front and pretend to be *ohabey tzion*. In plain words we are told that "the true lovers of Zion" are ready to "come forward en masse with their contributions for the upbuilding of Palestine. . . ." Mr. LEO WISE

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is a marvel indeed. He proved himself a thorough disciple of Mr. LAURIE MAGNUS, the leader of the pseudo-Zionists. Both are birds of the same feather. Both have an idea of wrecking Zionism by loudly proclaiming their "love" for Zion and strangling the movement from within. The missionaries of other denominations having failed to win our people from their ancestral faith by sword they realised that the best way to succeed is by pretending "love" for them and not enmity. The anti-Zionists, headed by Mr. LAURIE MAGNUS, Mr. LEO WISE and their ilk, having failed in their open hostility and warfare against Zionism have imitated the exact tactics of the Missionaries and now openly pretend to "love" Zion and the Zionists. Oh, how they "love" us!

THE LAND OF ISRAEL IN THE MAKING

"Tel-Aviv A Model Jewish Commonwealth"

[*From Our Lady Correspondent*]

TEL-AVIV, *Eretz Yisrael*, 28th October, 1923.

At last I embrace a leisure moment to honour my somewhat belated promise, but the good old adage must serve as my apology once again: "Better late than never."

Engineering in Palestine

The interesting letter from one of the readers of ISRAEL'S MESSENGER, Mr. A. HORNE, which I have received through you, merits a quicker reply, but I had hoped to obtain an interview with Mr. RUTTENBERG on the subject of engineering in general here. However, he has only just returned from England, and is now invested with full powers to execute his elaborate projects in various parts of Palestine. Therefore, I trust that it is not too late to answer some of the questions asked by Mr. HORNE. At present the RUTTENBERG Electric Power extends approximately to a radius of 20 miles. It is used by Garages, Foundries, Laundries, Sweet Factories, Furniture Factories, Silicate and Concrete Works. The machinery comes mostly from Germany, Belgium and England. The engineers in charge are Russians, Hungarians and Germans. Some of the latent possibilities are Coal pits near Jordan, Drilling Petroleum wells in the same region, connecting the Mediterranean with Akaba, viz Dead Sea, which project is being earnestly studied by an English engineering Firm of great repute.

The "Near East" journal gives all particulars concerning Industrial and Commercial potentialities in Palestine. Mr. P. RUTTENBERG, Director of Jaffa Electrical Company Ltd. who contemplates installing other plants in various parts of this country will no doubt respond to any earnest enquiries concerning skilled electrical engineering in this province.

The Municipalities of Safed and Tiberias respectively have voluntarily accepted Mr. RUTTENBERG'S proposition of installing up-to-date Electrical plants at a fixed rate of two piastres per kilowat. The contract will be drawn up within the few days, and submitted for ratification at Headquarters, Mount of Olives. It is sincerely hoped that the other regions, which up till now were under the influence of the anti-Zionist Crusaders, will follow the example of the above named Municipal Councils. As far as Jaffa is concerned the boycotting of RUTTENBERG'S light is still in vigour, but a large percentage of the Arab merchants have openly pronounced themselves in favour of his beneficial and utilitarian scheme. We hope and pray that the voices of the vowed enemies of Israel will be drowned by the Friends of Progress.

Domestic Comforts

Regarding our domestic comforts, we have much to be grateful for, and fully appreciate the benefits of our installation since the RUTTENBERG scheme has come into operation. We are now able to have electricity day and night, and the work is much lessened by having electric irons for pressing as well as electric cookers.

The New Post Office

The inauguration of the new Post Office, Tel-Aviv, took place on the 28th November, in the presence of a representative assembly, convoked by Mr. S. FEINGOLD and the Postmaster General of Palestine. Amongst those present were the Governor of Jaffa, the Mayor of Tel-Aviv with his ALDERMEN, Dr. MOSENSOHN, Principal of the Tel-Aviv Gymnasium, and many other notable personages.—The Governor opened the ceremony by an appropriate address and was followed by Mr. DIZENGOFF, the Mayor, and the Postmaster General of Palestine, all of whom spoke in the highest terms of the wonderful and rapid progress which has been effected during the last three years in this modern and model Jewish Commonwealth.

Jewish Musician

The Military Band played for the occasion. It was a coincidence that the efficient Bandmaster, Mr. SILVER, as well as the 35 musicans were Jewish. There was thrilling applause when the Band finished up with the well known Hatikvah. As for myself, I truly and whole heartedly felt that it was indeed more than a Hope and rather that it was a beautiful realisation of some of my fondest dreams to have watched this important building from its foundation, and above all to be surrounded by such an immense concourse of our own people.

Post Office As A Synagogue

During the Festivals the upper storey of the Post Office was used for services by the Sephardi congregation. The remarkable feature of these services was that many of the prominent Ashkenasi residents of Tel-Aviv have participated together in their devotions, although the ritual and the Pizmonim in their respective Machzorim somewhat differentiate. This is another welcome symptom of Jewish solidarity and unity of purpose, notwithstanding their being at variance in minor questions. Rabbi UZIEL, before the *Neilah*, delivered a most impressive sermon, emphasising the imperious need of brotherly union irrespective of sect in order to face and vanquish the common foe of Israel.

Inspection by The High Commissioner

On the 24th October Sir HERBERT and Lady SAMUEL visited Tel-Aviv, for the purpose of inspecting the Government and Municipal buildings which have been newly erected. The most prominent were the Rutenberg Electric Power station, The Post Office, The Synagogue and the Nordau Colony, where building constructions are making marvellous progress, expanding in every direction.—Whilst in the Synagogue Rabbi UZIEL, Rabbi AHRONSON and the MAYOR, Mr. DIZENGOFF read from Parchment Scrolls petitions to the Palestine Government for certain modifications and improvements in the Tel-Aviv Commonwealth. The petition also comprised an urgent request soliciting a concession and franchise of an up-to-date Harbour on the Jaffa shore which if realised could not but prove an unspeakable boon to all the inhabitants of the Holy Land, irrespective of Race, Creed or Nationality.

Jewish Idealism A Living Force

In reply, His Excellency said, "I am grateful for the privilege of being amongst you to-day. The very realisation of this magnificent structure is an answer to the accusations of the enemy that Jews are wholly materialistic. This beautiful building, which has the capacity of holding four thousand is yet another proof that the spirituality amongst us is still a living force, reuniting us in the Abrahamic bonds of Faith and Righteousness. The very presence of the Sephardi and Ashkenasi, chief representatives of the religious Communities, is infallible evidence to me that both Communities are animated by the true spirit of confederation and fraternal concord."

Sir HERBERT concluded his emotional and heartfelt utterances by a loud Sheheyanu which received prolonged and hearty cheers.

Jewish Loyalty To The British Crown

Before leaving the Synagogue the Chazan recited the prayer for the King and Royal Family as well as for His Excellency and his highly esteemed spouse Miriam.

The ceremony over the Orchestra of the Jewish Blind institution struck up the Hatikwah, and the audience dispersed; much edified by what they had seen and heard.

In my next I will endeavour to keep your readers au *courant*, respecting the new efforts which are being made to cope with the exigencies of the influx of Halutzim, which since the ratification of the Mandate, have assumed enormous proportions.

JUDITH JOYCE FEINGOLD.

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THE LATE MR. HAIM ZIMMERMAN'S LEGCY TO THE JEWISH NATIONAL FUND

Local Efforts To Secure The Bequest Still Baffled

FURTHER CORRESPONDENCE

The efforts of the local Zionist Association to secure the amount of the legacy bequeathed to the JNF by the late Mr. HAIM ZIMMERMAN have so far proved abortive although hopes are running high that before very long the entire amount, to which the JNF is entitled, will be secured. In our last, we stated that an order from the Mixed Court to sell the remainder of the diamonds at auction had been secured, but, unfortunately, the key of the box containing the precious stones, is in the hands of Mr. ALPEROVITCH, who, for some unaccountable reason declines to part with it. On the 8th ultimo, the law firm of Messrs. KRISEL and KRISEL addressed the following letter to the latter, which speaks for itself. We understand that, so far no substantial progress has been made, and Mr. J. KRISEL intends to take up the matter in the Mixed Court, so that Mr. ALPEROVITCH may be compelled to obey its order:—

KRISEL & KRISEL

SHANGHAI, December 8th, 1923.

Mr. M. D. ALPEREVICH, Tientsin.

DEAR SIR:—The Shanghai Mixed Court has made an order directing that the diamonds belonging to the late Mr. H. A. ZIMMERMAN, and now in a safe deposit box of the Russo Asiatic Bank, Shanghai, be turned over to the Palestine National Bank.

Inasmuch as you held these diamonds as a representative of the Court, you should not have left Shanghai without making an arrangement whereby this property was easily accessible to the order of the Court. It is now necessary to secure the key to this box which is in your possession and we hereby call upon you to hand this key to the Branch of the Russo-Asaitic Bank with instructions to forward to Shanghai at the same time informing them that the property is to be handed over pursuant to the order of the Court or forward the key to us with a letter to the same effect.

Unless this is done immediately, we shall apply to the Court to cite you for contempt.

Yours faithfully,
KRISEL & KRISEL.

Letter To Mr. Bercovitch

Another communication by Messrs. KRISEL and KRISEL was served on Mr. BERCOVITCH, at Harbin. We understand that the latter is quite amenable and is most anxious to hand over the Yen 20,000.—provided an order from the Court is secured. Mr. J. KRISEL has the situation well in hand and it is hoped to arrive at some definite settlement shortly:—

KRISEL & KRISEL

SHANGHAI, December 4th, 1923.

Mr. L. BERCOWITZ, 44 Kataieka, Harbin.

DEAR SIR:—On behalf of our clients, the Palestine National Bank, legatees under the will of the late H. A.

E. S. KADOORIE & Co.

I HAVE this day admitted my sons Lawrence and Horace Kadoorie into partnership with me in my firm of E. S. Kadoorie & Co.

E. S. KADOORIE

Shanghai, January 1st, 1924

ZIMMERMAN, we write to inform you that our clients claim to be entitled to receive the amount of the mortgage executed by you to the late H. A. ZIMMERMAN, namely Y20,000.

We hereby notify you not to pay this sum to any other person, nor to consider the mortgage renewed beyond its present term, until it is determined by a competent court whether our claim is just and lawful. We shall hold you strictly responsible for any act on your part which may prejudice our clients' right to collect this money.

Yours faithfully,
KRISEL & KRISEL.

Letter To Mr. David Zimmerman

Meanwhile, the following letter was served on Mr DAVID ZIMMERMAN, who, we understand, has left for MOSCOW and his reply thereto must be necessarily delayed:—

KRISEL & KRISEL

SHANGHAI, December 7th, 1923.

MR. D. A. ZIMMERMAN, Vladivostok.

DEAR SIR:—We are writing you on behalf of our clients, the Palestine National Bank, who as you know are legatees under the will of your late brother, H. A. ZIMMERMAN.

Under the terms of the will, you were appointed executor for the first year and since such time has expired, it would appear that you are no longer representing the estate. However, it was your duty to file a report as to the conditions of affairs of the estate so that persons interested could ascertain their rights. Due to your faiure to do so, our clients have been unable to collect their legacies.

The jewelry bequeathed to our clients was formerly in the possession of your nephew, M. D. ALPEROVICTH, who claimed to be acting on your behalf. Part of it was sold, but the proceeds cannot be received by the Bank, due to their being attached in a preceeding by the Banque de L'Indo-Chine against the estate. As you are probably aware, this specific bequest should not be taken to pay debts unless there is no other property including general bequests to pay them. The balance of the jewelry is at present in a vault of the Russo-Asiatic Bank in Shanghai in the name of your nephew, who has however left Shanghai and is at present in Tientsin. The Shanghai Mixed Court has ordered their sale and the preceeds paid to the Palestine National Bank, but due to your nephew's absence, we are experiencing considerable trouble in securing possession. On the whole, it would appear that your negligence has placed the matter connected with the estate in a muddle

You will note also that our clients are entitled to receive the sum of Gold Roubles 20,000, which has also not been paid. We have information that the estate is the owner of a mortgage on realty in Harbin, in the sum of Yen 20,000 This legacy, is also entitled to preference over bequests of the residue of the estate. We have written Mr. BERCOWITZ, who we are informed is the mortgager, not to pay this money to anybody, and intend proceeding to collect same on behalf of our clients. That this has become necessary, it will be readily seen, is due to your neglect.

On July 11th, 1923. we wrote your nephew with regard to this matter, it being his intention as he informed us, to forward same to you. Although sufficient time has elapsed to permit of forwarding this letter to you and receiving a reply, none has been forthcoming.

Your nephew's leaving Shanghai has placed him in a position whereby he is liable to be charged with contempt of court in placing property in his care, more or less as a representative of the court in being the attorney in fact for the executor, beyond the jurisdiction on the court in a bank which is not subject to the jurisdiction of the Mixed Court. We are proceeding in the French Consular Court—the Russo-Asiatic Bank being French—for an order directing the opening of the safe deposit box, and in the event that any difficulty is experienced, shall move to cite your nephew for contempt. You also have placed yourself in the same position by your failure to file a report, and in the event of your returning to Shanghai, you could most certainly so be charged.

As we informed you indirectly in our letter to your nephew of July 11th, 1923, we are not interested in the estate beyond seeing that our clients' legacies are paid. We are not residuary legatees who would be interested up to the final winding up of the estate. As soon as we are paid, we drop out and have no further interest in the estate. Although, according to the will, you are no longer executor, you still are under an obligation to render an accounting of your acts while you were executor. You therefore, no doubt, are in a position to inform us of the condition of the estate, and what the probabilities are of our clients receiving their bequests. We do not wish to take any stringent measures, but shall most certainly be compelled to do so unless we receive some satisfaction.

We therefore call on you to render an accounting of your executorship so that we can proceed to collect what our clients are entitled to receive under the will.

Yours faithfully,
KRISEL & KRISEL.

OBITUARY

MRS. RAYMONDE LEVY

We deeply regret to chronicle the untimely death of a young Jewish lady, wife of Mr. JACK LEVY, partner in the firm of Messrs. SENNET FRERES, Shanghai, which took place on the 25th December at St. Mary's Mospital ,after a brief illness, peritonitis being the cause of death. The deceased lady who only recently came to Shanghai, was but 21 years of age, and was the daughter of Mr. and Mrs. LEON LAFFAILLE-SCHERER, resident in Paris. The announcement of her death was received with the greatest sympathy by the community by whom the deceased was very popular and admired. Her stay in Shanghai brought her in touch with many friends by whom she was liked for her winsome and genial personality. The greatest sympathy is felt for her husband, a well-known resident of Shanghai, as well as to her bereaved parents in Paris in their irreparable loss.



THE LATE MRS. J. LEVY

At the funeral which took place on the 26th ultimo, there was a large attendance of friends which testified to the high esteem in which the deceased was held. Many beautiful floral tributes were sent, by the following among others:—

Mr. and Mrs. LUCIEN BLUM, Mr. and Mrs. JAMES B. KATZ, Mr. and Mrs. H. KAMMERLING, Mr. and Mrs. H. V. MARCO, Dr. and Mrs. FRED GENSBURGER, Mr. and Mrs. H. GENSBURGER and family, Mr. and Mrs. A. SAPHIERE and family, Mr. and Mrs. JULIEN BARRAUD, Mr. and Mrs. E. LIPKOVSKY, Mr. and Mrs. J. ROSENFELD, Mr. LEO SAPHIÈRE, Mr. and Mrs. S. S. SOMEKH, Mr. and Mrs. GATTON, Mr. and Mrs. S. LIBBY, Mr. and Mrs. J. SPUNT, Mr. and Mrs. EDWARD PATTERSON WILLIAMS, Jr., Mr. LEON FRIEDMAN, Messrs. E. NAVON and Is. MISRAHI, FINKELSTEIN family, Mr. and Mrs. JOS. EICHWALD, Mr. G. M. BOYES, Mr. I. ZAN YUH, and Mr. A. L. PENNING.

THE LATE MR. S. J. SOLOMON

Memory Perpetuated By Local Jewry

"HIS NAME LIVETH FOREVERMORE"

The late Mr. S. J. SOLOMON fully deserves the honour given to his revered memory. He has in his lifetime striven hard to make our community rich by his work. Ever since his demise in November, 1922, the local Zionist Association raised funds for planting a hundred trees in his name in *Eretz Yisrael*. Very few hesitated to contribute. Those who wished to give liberally and even beyond the total amount required could not understand what earthly good could trees do either to the dead or to the living. It was a novel proposition. Way out here people are accustomed to give their contributions for an institution which deserves to be promoted, but the utility of planting trees in *Eretz Yisrael* in memory of the dead is beyond their comprehension. We tried to explain by referring to the prosperity of countries like Canada, America and Australia where timber played and still play a great role in the economic growth and prosperity of these countries. Our explanation did not stir the heart. In a word, we could not convince. "What on earth has trees got to do with the memory of a dead man," was still a challenge flung upon our face. To answer it well, we appealed to the Jewish National Fund, which has its head office at Jerusalem, requesting for an official statement in order to shed some light on this. To this a prompt answer was given and in our March issue of last year, we published an article on "The Tree Fund" by E. M. EPSTEIN, giving interesting and cogent reasons why Jews all over the world should support strongly the Fund. The article is well worth re-perusal. However, a few extracts from it will not be amiss. Mr. EPSTEIN begins his story—it is a thrilling story—as follows:—

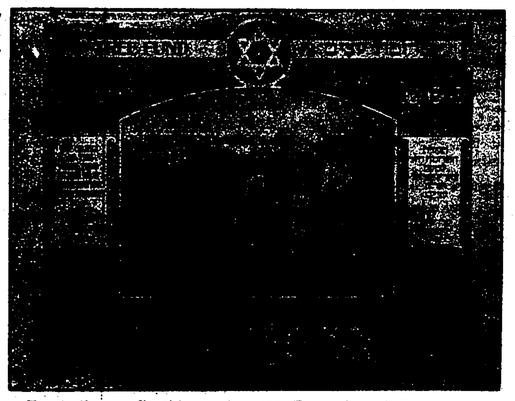
"I have been asked by the Editor of ISRAEL'S MESSENGER to write an article on the Tree Fund, and I am puzzled not for lack of knowledge but because of the richness of the material for thought and expression. Shall I be influenced by our very practical Zionists and write of the economic value of numberless 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 hill 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.....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 hinked 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, Huda 68,460, Merchavia 26,850, Kinereth 79,700. Daganiah 5,000, Nahlath Yehuds 357,000, Beer Toviah 27,540, and Kiryath Anavim 29,000. These numbers exclude all Fruit Trees. Not all these seedlings 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 commune 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."



Facsimile of Certificate for 100 Trees inscribed in the name of the late Mr. S. J. Solomon.

The goal for which the local Zionist Association has striven, namely, £60/-, has passed. Contributions flowed from every centre. Kobe, Hongkong and Singapore vied with each other in sending in their mite. The names of the donors were published regularly in every issue of ISRAEL'S MESSENGER since December, 1922 The amount collected thus far stands at $737.21, the actual sum remitted to the Jewish Colonial Trust, Ltd. being £105.16.7. We are thus short of a little less than £15/- to complete the £120/- required for 200 trees. This is the goal and it must be reached. The certificate for 100 trees has just been received of which we publish a facsimile. It is a worthy monument of the memory of one who lived a selfless life and who contributed much for the advancement of the cause for which Jewry is striving to realize speedily and in our days.

SHANGHAI JEWISH SCHOOL

PRIZE DISTRIBUTION

Large Gathering at The New School Building

Mr. M. MYERS PRESENTS COMPREHENSIVE REPORT

PRESENTATION TO MRS. HIRSCH

Esprit De Corp

The distribution of prizes at the Shanghai Jewish School was held on Sunday, the 30th ultimo, conjointly with an opportunity for parents and friends to inspect the new school premises at 146 North Szechuen Road.

A large number of members of the Jewish community attended to listen to the report of the successful year's working of the school. Rabbi W. HIRSCH presided. Mr. J. P. JONES, B.SC., the headmaster, in delivering his report, referred his audience to the new building and said it gave them more accommodation and also a small playing ground.

Work Of The School

Regarding the work of the School, he said they had two passes at the Hongkong Matriculation Examina-



MR. JOHN P. JONES, B.SC.
Headmaster of the School.

tion in June, and in November they had seven entries for the Hongkong Junior Local. Several of the bigger boys and girls had left school, some going to America and others into business. Next year, he hoped, they would have eight pupils entering for the senior examination.

Touching on the other activities of the School, he said they had two football teams last year. They never won a match but still they carried on. Hockey was introduced for the girls and it was hoped next year to arrange matches with girls of other schools. The Scouts won the Rotary Club Shield and the Signalling Shield at the Jamboree, a very satisfactory showing. Mr. JONES spoke of the growing *esprit de corps* in the School, and pointed out how large a part such shields were playing in developing that spirit. In conclusion, he entered a plea for a similar *esprit de corps* by the community.

Good Progress In Hebrew

Mr. M. MYERS and Mr. N. E. B. EZRA delivered their reports on the Hebrew classes, and spoke of the good work that had been mdae. Mr. MYERS said:—

"At the request of Mr. J. E. SALMON the president of the school, I have in company with Rabbi HIRSCH visited and inspected the school premises on the 12th. December, and found the place in a healthy condition, quite fit for school purposes, and in no manner inferior to the other private schools situated in the Northern district the children looked neat and orderly. Assisted by Rabbi HIRSCH, I have rigorously examined the Hebrew classes where at the start, I was wholly engrossed for some time, in studying the friendly and intelligent faces of the young folks, who when questioned displayed much eagerness to overstall their class-mates to answer the queries put to them. The class that interested me most, was that conducted by Mr. EINHORN, where Hebrew was read and translated in Hebrew by Ashkenazi pupils of tender age who could not speak English enough, to explain to me the passages I made them read. In answer to my questions, a lad of about thirteen summers clearly and unmistakably related to us the Hannucca lore in Hebrew in detail. He told us how the dauntless Maccabees—a band of hardy and reliable volunteers exhorted in the name of the God of Israel by the high priest Matuthiah and his sons, had eventually pushed back and defeated their enemies who opposed them in larger forces, and determind to eliminate the entire Jewish population of Jerusalem. But God had frustrated their evil schemes, and delivered them bag and baggage in the hands of our triumphant people. In memory of this overwhelming victory, the Jews all the world over rightly commemorate the eight days of the Hannucca festival by giving entertainments, and light eight little oil burners at their homes and synagogues during the festival, in this manner. They light one burner on the eve of the Hannucca, and increase that number by another one on each successive evening, and when all the eight lights are completed, the holiday will have expired.

"It seems that the Ashkenazi pupils in the lower classes understand what they read, whilst the Sephardeem of the same age and standard on the other hand although read Hebrew remarkably well, do not. This discrepancy is due I am told to their parents objecting to their children being taught Hebrew with translation simultaneously when the teachers attempted to depart from the "Oloo Custom." Those who are too slow to accept modern instructive ideas are ill-advised, and must be told, that if children at the very outset are not taught Hebrew on o consrructive and concrete basis, the question of teaching them later on becomes remote, onerous and an impossible one, as the task would then, undoubtedly prove tormenting and irksome for grown up children to have to go over the old ground, after the many trying years spent in school, and when it is about time for most of them to look forward to work, in order to help their needy parents. I say so, ladies and gentlemen, from my own personal experience. It is, however, gratifying to notice, that a start in this direction has already been made, and lessons in Hebrew on the line of the very long-felt want in the youngest class, are daily given. This prolific mode of procedure should never be relinquished. The school-committee should take the matter up with the teachers to introduce similar reformaion throughout all the other classes to obliterate the antiquated and unproductive system, entirely. The committee must put their foot down, and remember that they are there not to be dictated.

"Questioning the pupils of Mrs. Thompson in English, an Ashkenazi lad said that 'Pharoah's chief butler was acquitted and restored to his former position, because, he was found not guilty for the action of a silly fly which committed suicide, by dropping into Pharoah's cupfull of wine.'

"A Sephardic girl said, that "the 'stringing up' of Pharoah's chief baker was amply justified, because, small stones were found in the bread he offered Pharaoh to eat—a fact that caused much discomfort and irritation to the absolute monarch."

"Why did Joseph accuse his brethren as spies? was another one in the series of the questions put to them. An Ashkanazi boy said that when the seven years of dearth began to come, and the inhabitants of the surrounding countries pour into Egypt to buy food for their families, Joseph thought of a good plan to trap his brethren, who he was sure were bound to turn up one day. He therefore ordered his subordinates to keep registers at every gate of the city to record daily the names and professions of those who arrived. These books in turn were brought back to Joseph in the evenings for reference. He patiently waited in hopes to see his brethrens' names entered in one of these books and at last his hopes were fully realised. He discovered that they had actually arrived; but, each of them entered the city by a different route. This unusual course chosen by the members of a group who worked for the same common and interest, gave rise to suspicion, and an opportunity to Joseph to adopt that harsh attitude, towards his kinsmen.

"A Sephardic girl correcting him said. Please sir, Joseph recognsed his brethren! He was only kidding them! He was old enough to remember their faces when they sold him to the Ishmaelities. You see, before they left Canaan to buy food from Egypt, Jacob, (their father) advised his ten sons who were stately, strong and fine-looking men, to enter the country through its different avenue, individually. This was done in order to break the spell of the evil eye. You see?

The girl's answer, I admit ladies and gentlemen, partly agrees with what is chronicled in Genesis chapter XLII, and partly with what Rashi tells us. But, I also like the boy's reply which is practical and convincing. The idea of keeping registers at the gates must have been acquired on his way out from Harbin to China from the *Dai Nippon* constabulary, who generally take down such records of passengers, and invariably greet the arrivals with volcaninc and ever-lasting questions.

"Rabbi HIRSCH's class is mainly composed of Sephardic girls, with a noticeable sprinkling of boys of both sections, who were subjected to severe tests in Hebrew, which they read and translated fluently, and the girls in addition, answered questions touching on what should be the duties of Jewish wives and mothers at home, satisfactorily. I have moreover tried the pupils in the deflections of Hebrew words and they seemed to have a fair knowledge of the subject.

"I cannot foretell, I am sorry to say, what would be the fate of this good work after our esteemed Rabbi bids farewell to our peaceful shores

"ADVANCED HEBREW CLASS. I do not wish to inflict upon your good nature more little vexatious anecdotes, but would briefly say, and surely, Rabbi HIRSCH and Mr. JONES would bear me out, that this class has a good grip on the Holy Scripture.

"Mr. EINHORN, I find has too much on his hands, but the position can be mitigated if the Ashkenazi parents would agree to their youngsters to learn Hebrew in the Sephardic pronounciation, which is after all, the recognised one, and if this step is adopted, I feel confident, that it would in time iron out the stumbling block lying heretofore in the way of the two camps, and prove a boon to the future. I trust that the committee will take note of this important point, as well.

"In conclusion, I congratulate the school-committee and all those who are connected with the school, on the vast improvement achieved in the system of the Hebrew education, since last I had the pleasure of examining the past-pupils of this well-deserving school."

Tribute To The Committee and The Teachers

Mr. N. E. B. EZRA commended the work of the teachers and eulogised the spirit in which the latter conducted their duties. He said:—

To-day's exercises should prove a landmark in the history of the school. Everyone here who has heard the report of the examiners, who has seen the commodious premises acquired, should be proud of the work performed and the results achieved. The school is to be congratulated upon having efficient teachers, headed by Mr. JOHN JONES. The school is equally to be congratulated upon having capable honorary officers who have given and are giving it their constant and unremitting attention. It is an open secret that some months ago, there was talk of closing the school, there was talk of disbanding the children and sending away the teachers. Those were trying days for the school, a veritable crisis in its history, but, happily, it was averted by a new committee of management taking over its control and battling hard to save it from total extinction. We are indeed happy to be here to-day and see for ourselves such a good result of the last year's work and the possibility of seeing better and greater results in the years to come. Both the new committee of management and the school teachers are entitled to our gratitude and we offer it to them unstintedly. The English classes have done well. The girls and boys have given an excellent account of their earnestness and devotion to study and sooner or later they are bound to become a credit to the community and the institution which had nursed them. The Hebrew classes are not a whit less behind, thanks to the band of earnest teachers who realise well the utility of imparting Hebrew instructions to every son and daughter of Israel. It was my pleasure to examine these classes last week and I am pleased to say that I have found marked improvement all round. Hebrew is fast becoming a living language in this institution. The children read well and understand well. I sincerely hope hat the time will soon come when the advanced classes in Hebrew will be inaugurated. There is no reason why Shanghai should not become a centre of Jewish learning and scholarship. It should be our bounden duty to uphold Jewish learning and Jewish traditions in a Jewish institution and there should be no relaxation of efforts in this direction. In course of time, we hope we shall be able to send a few boys from Shanghai to the Jews' College at London to be trained for the high calling of the Rabbinate. Only the advanced Hebrew classes can help us to accomplish this much desired end. At any rate, we cannot help expressing our sincere thanks to all the teachers of the school for the painstaking, toilsome and conscientious manner in which they have carried out their work in the past. Theirs, is a great mission and the children can only reward them by their diligent attention, good discipline and behaviour, and regular attendance at the school. My earnest advise to the girls and boys is to learn well and seize the opportunity given them. Neglect it and you will miss the only chance of your life. Seize it and you will gain the best chance of your life. It is up to you to either make or break your future career. I will conclude with the following bit of advice:—

Dr. Med. Alex. Renner

GENERAL PRACTITIONER AND SPECIALIST IN WOMEN'S INTERNAL DISEASES

11B NANKING ROAD

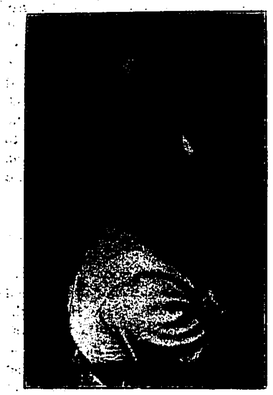
Office hours 11-1 and 4-6
Residence, Kalee Hotel

TELEPHONE { C. 6980 / C. 666

"Do all the good you can,
By all the means you can,
In all the ways you can,
In all the places you can,
At all the times you can,
To all the people you can,
As long as ever you can".

Prize Distribution

Mrs. R. E. TOEG then presented the prizes to the successful pupils and she, herself, was presented with a handsome bouquet of carnations.



Mrs. R. E. Toeg who distributed the prizes to the successful pupils.

Mr. David Speaks

Mr. D. M. DAVID proposed a vote of thanks to the teaching staff. He said :—

"It affords me great pleasure to propose a hearty vote of thanks to the teachers and examiners—both regular and voluntary—for their useful work on behalf of the pupils of this School. The absence of Rabbi HIRSCH who is shortly leaving us will be grievously felt. His place cannot be filled for who can possess the same moral influence with the children!

"To Mr. JONES and his efficient staff of Hebrew and English teachers the greatest amount of praise is due for their care and education of the children. In the playground as well as the class room teachers taught together in harmony. The Community is proud of its boy scouts and their achievements. This excellence was only possible by the vigilant efforts of their leader—Mr. JONES—the capable Head-master of the School.

"Thus the teaching staff have not only gained the respect but the love of the children which is more important still. Let us hope that in the new school and amidst more attractive surroundings the bonds between teachers and pupils will be cemented still further to the glory and honour of the School!"

Plea For Jewish Education

After the prizes had been destributed Rabbi HIRSCH delivered an address in the course of which he said: "The Jewish School has passed already its infancy and its adolescence. It is now 22 years old And yet it acquired neither recognition nor independence. Its existence has been from the beginning, and is still, a hard struggle, a life vacillating between to be and not to be. Although the number of its pupils increased from 25 to 125, and its annual budget grew from $1000 to $22000, although its efficiency developed in regular progression and the Municipal Council testified to its usefulness by an annual grant of Taels 1000, there are not a few in our community who think that it would be cheaper to send the children to non-Jewish schools. The economy of this proposition may be perfectly sound. But I imagine that other denominations who spend large sums on maintaining their own schools are not so unbusiness-like as not to know that denominational schools are more expensive. They willingly shoulder the extra expenditure for the sake of their creed. If we have among us people who do not recognise the value of the Jewish School, it is because they have no vision. They are accustomed to balance everything by figures and are blind to spiritual values. The Jewish School does not provide a secular education only. The pupils learn here all the subjects that are taught in other schools, but receive a Jewish education in addition. They are taught here to know and respect their religion, they are not compelled to desecrate, their Sabbaths and Festivals, and live, at least during school hours, in a Jewish environment. The Jewish children who attend the French School desecrate the Sabbath publicly every week, and are thus taught from their very childhood to discard one of the most sacred institutions of our religion. In the Public School they are not compelled to work on Saturday, but very few of them receive a Jewish education, while those who are placed in Christian boarding schools are entirely weaned from their faith. The sad fact that so large a proportion of our children here grow up without religious education and without Jewish sympathies should be sufficient to bring home to you the necessity of having a Jewish school in Shanghai, not only a school that caters for the poorest, but one that can attract also the children of the wealthier members of our communiy."

Mr. Salmon Pays Tribute To Pioneers Of The School

Mr. J. E. SALMON, Chairman of the School delivered the following address:—

There is one more pleasing function to perform before we disperse this afternoon and that is to accord a hearty vote of thanks to Rabbi HIRSCH for presiding and to Mrs. R. E. TOEG who distributed the prizes with such grace and distinction. Mrs. TOEG is one of those rare and beautiful souls who do not live for themselves alone, but search out their less fortunate brethren and sisters to bring a little fragrance and sunshine into their lives. Her daughter Miss NORAH TOEG is evidently taking a leaf out of her and has endeared herself to the children by associating herself with their work and play.

As regards Rabbi HIRSCH, he has proved himself the guide philosopher and friend of the school. Any small measure of success achieved by the Committee must be mainly attributed to his efforts. If I may be pardoned for striking a personal note, many a time when confronted with the stupendous difficulties and obstacles in our path, I would have laid down the burden in acknowledgment of defeat but for Rabbi HIRSCH'S restraining hand. By the hour he remonstrated and exhorted on the text that it was not permissible to shirk one's obvious duty. While on the subject of the assistance rendered to the school in its hour of need, I would be failing in my duty if I did not acknowledge the services of Mr. C. S. GUBBAY, the Honorary Treasurer and of Mr. JOSEPH DAVID the Honorary Secretary. Never placing themselves in the limelight, they were always content to work quietly and unostentatiously at their thankless task. It is a thankless task but it is imperative that it should be performed. The Committee feel in the position of the pianist who was playing at a concert in the Wild West of America in the old spacious days when almost every word was followed by a blow. His efforts for some reason failed to please his audience and they began to threaten. Revolvers were whipped out and a tragedy was only averted by the presence of mind of the chairman who wrote on the blackboard "Please do not shoot the man at the piano—he is doing his best." So are we doing our best and please do not shoot us. We own that our best is very poor but we are striving to discharge our duty—honestly and conscientiously according to our lights. All we ask is a little charity and forbearance in judging our actions and motives While criticising, do not lose sight of the circumstances in which we are placed, and endeavour to help us. One way in which you can help is

fill the school with desirable pupils. There are, as I understand, about 125 Jewish pupils in the Public School and about as many scattered over the other schools. What is the reason of this state of things? What is the objection to this institution, it can't be its Jewishness! The cost is about one-fifth of the other schools and the teaching is just as good—not to mention the good and wholesome Jewish atmosphere which cannot be found anywhere else.

You have just inspected the school. It is now housed in spacious quarters with a staff of ten teachers. Its modest beginnings with which the names of Mr. and Mrs. D. E. J. ABRAHAM are indelibly connected, are worthy of still greater admiration. Mankind is apt to show ingratitude for the work of early pioneers who prepared the ground and laid the foundations, but I hope it will be a long day before the labours of Mr. and Mrs. ABRAHAM are forgotten. They toiled hard to collect small sums of money to meet its daily needs and then supported by such zealous friends as the late Mr. S. J. SOLOMON and Miss M. SOLOMON and others actually taught the classes.

I ask you to pass these votes of thanks by acclamation.

The Ashkenazie Element

Mr. M. LIPKOVSKY, on behalf of the Ashkenazie section tendered thanks to the committee of management for the kind attention given to the school children and the opportunity afforded to the Ashkenazie elements to study in the school. He hoped that the contribution of $400.00 given monthly by them would be continued uninterruptedly in future and even be increased as circumstances allowed.

Pleasant Function

Before the meeting terminated, a very pleasant function took place. A presentation to Mrs. HIRSCH was made on her approaching departure from Shanghai. Mr. JONES, on behalf of the teaching staff and pupils, made a presentation of a silver cake basket to Mrs. HIRSCH in token of their appreciation for the excellent work rendered to the school during her three years' stay in Shanghai.

Mrs. HIRSCH who was visibly affected by the presentation and the kind words said of her, returned thanks to Mr. JONES and all those who have associated themselves with him.

With a hearty vote of thanks to the CHAIR, the meeting terminated.

The Prize Winners

The prize winners are:—Form 5: Regina Bloomfield, Regina David, B. Lande, William Goldenberg, Benny Calman, Katie Gubbay, Aziza Mordecai and Jacob Nissim.

Form 4: Henry Blaiman, Leo Vederoff, Isaiah Elias, Adela Wallach, Isaac Abraham, Rachel Cohen and Abraham Gubbay.

Form 3: Gracie Nissim, Hayim Lowman, Deborah Bloomfield, Emma Nissim, Victoria Jacob, Lily Jacob, L. Shapitrik and M. Lande.

Form 2: Freda Baradosky, Chilia Rosenblat, Liza Perelman and Jackie Ezekiel Jacob.

Form 1: Howard Hayward, Lina Jacob, Isaac Saul, Isaac Doid-Zits, S. Haitt, L. Boodnik, Monia Spilman, B. Altelass, Aziza Moses.

The prizes come from a fund donated by the late Sir Ellis Kadoorie. The Flora prizes and scholarships for Hebrew come from a fund donated by Mr. A. E. Moses.

SCIENCE, ART AND LITERATURE

Circle Formed In Shanghai To Cultivate Knowledge

On the 29th ultimo, a number of persons interested in science, art and literature were the guests of Messrs. ARTHUR and THEODORE SOPHER at 445 Avenue Joffe, and discussed the advisability of forming a circle devoted to the cultivation of various branches of knowledge and the interchange of thought thereon.

Dr. FREDERICK REISS explained briefly the object of the meeting, and introduced the principal speaker, Mr. ARTHUR de C. SOWERBY. Mr. SOWERBY referred to the work of the China Society of Science and Arts throughout the country, and left it to his auditors to decide whether the new Society should be associated with it as its Shanghai centre or proceed independently.

Mr. SOWERBY further alluded to the important work in biological research now being carried on by educational institutions in this country, and read an original paper summarizing the present state of knowledge of the fauna of China. His remarks were received with cordial appreciation, and the resulting discussion made it clear that those present welcomed the opportunity of attending lectures by specialists from time to time, and discussing their somewhat varied interests with each other.

GET A NEW THRILL!

Give generously, but give joyously as well. At present, money may seem to you to be your dearest possession, but there is "a peace of mind that passeth human understanding." Give to the Karen Hayesod and get a new thrill.

WEDDING

The Ohel-Rachel Synagogue was the scene of a very picturesque wedding on the 9th ultimo, when Miss VERA ELIAS, the daughter of Mr. R. H. ELIAS, became the bride of Mr. S. E. JEVY, the son of the late Mr. E. S. LEVY and Mrs. LEVY. The ceremony was solemnised by Rabbi HIRSCH and Mr. N. S. LEVY. The bride, who was given away by her father, looked charming in one of Jenny's most effective creations, an ivory satin crepe, embroidered in silver and crystal beads, with a veil of voile de soie embroidered which fell from the shoulder in two points The long tulle veil was caught into a cap of voile de soie fastened on both sides with orange blossoms, and the bridal bouquet was of white roses.

The bridesmaid, Miss ANNIE GENSBURGER, wore an early Victorian gown of gold lace, with cap of the same material, and carried yellow roses. Mrs. ELLIS HAYIM, the sister of the bride, wore a handsome Lanvin gown of white marcesin embroidered in white crystal and jet beads and tubes with streamers of cerise velvet falling from the shoulders. With this a large black hat was worn. The page boys were Masters Dickie and GEORGIS HAYIM, nephews of the bride, and Master Hayim Abraham.

The bridegroom was attended by Mr. S. DAVID as best man and Messrs. LAURENCE KADOORIE, E. GENSBURGER, ELLIS I. EZRA, and L. SAPHIERE acted as ushers. The synagogue was elaborately decorated for the occasion as was also "Irene Lodge," the bride's home, where the reception took place, attended by many friends. Mr. G. S. MOSS, H. M. Consul, acted as toast master.

BIRTH

JACOB.—On Friday, December 21, 1923, at 11 Park Lane, Shanghai, to Mr. and Mrs. S. I. JACOB, a son.

Patronise Our Advertisers

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

MADAME BELLA PEVSNER ARRIVES IN SHANGHAI

After Successful Tour In Australia

MANILA AND HONGKONG RESPOND GENEROUSLY

The tour of Madame BELLA PEVSNER throughout Australia in aid of the Jewish National Fund was an unqualified success. Every community vied with each other in trying to excel its contributions and making the mission of the distinguished delegate the success it deserves. An excellent foundation was laid for the future working of the organizations which Mme. PEVSNER had



Mme. B. PEVSNER

founded and it is hoped that for several years to come a stream of generous contributions will be poured in to the headquarters of the JNF at Jerusalem. The Jewish Press of Australia devoted considerable space to the activities of Mme. PEVSNER, chief of which may be mentioned, *The Australian Jewish Chronicle*, *The Hebrew Standard*, *The Jewish Herald* and the *Jewish Times*. The last named publication is an infant of less than a year old, being edited by Mr. B. M. GREEN, than whom it is difficult to find an enthusiastic Zionist worker in the whole of Australia. *The Jewish Times* is a most progressive publication and is a welcome acquisition to the field of Jewish journalism. In its issue dated October 20, 1923, we find excellent articles and reports of the proceedings of the meetings convened by Mme. PEVSENER and her portrait published on a full-sized page, under the dazzling heading, "ISRAEL'S MESSENGER to New Zealand." We appreciate the pun, Brother GREEN, and thank you for it.

In an editorial headed "A Clarion Call" the *Jewish Times* in its issue of the 20th October, says:—

Madame BELLA PEVSNER is here, and with her she has brought a mighty message. She is a Jewess with a message, a vision, and an appeal that is irresistible. Here is a woman in our midst who believes, who loves, who lives with a passion. Know her and you will know Judaism as you have never known it before. Her message is one that should stir New Zealand Jewry to its very depths. As the Auckland Club has it, "Through Unity We Reach Prosperity." Madame Pevsner's message to us all is to unite—to overlook all petty class distinctions and to work as one for the upbuilding of our National Home.

Surely that is an ideal worth working for?

No more need we be exiles in Galuth. The day is dawning when the Jewish people will once more come into its own. It is the rebirth of a Nation—or rather, a Nation rising Phoenix-like from the ashes of its sorrowful past.

With our country restored to us we can once more face the world unashamed, and undismayed proclaim our nationality —"Ivrim Anuchno."

Yet the day is but dawning, it has not yet dawned. Much has to be accomplished before our dream is completely realised, and that is why Mme. PEVSNER has come to us.

The addresses of Mme. PEVSNER depicting the deplorable conditions of Jewry in Eastern Europe and the danger to which they were exposed had awakened much interest and sympathy in her mission. Several who were formerly unknown to be in sympathy with the cause have been converted into active workers from whom a great deal may be expected. Contributions from each town in Australia vary from two to three thousand pounds sterling and the bulk of the amount was cabled direct to the Jewish Colonial Trust, Ltd., London.

En Route To Manila

After spending about six months, Mme. PEVSNER left the shores of Australia in November last for Manila, where she reached last month and was received enthusiastically by the small but affluent Jewry which has shown great interest and sympathy with the cause for which Mme. PEVSNER so eloquently pleads. Mr. and Mrs. S. M. BERGER were the first to accord the visitor their help and at a meeting held in the new Synagogue on the 10th. ultimo at which Mr. JULIAN WOLFSON, a young and promising lawyer presided, Mme. PEVSNER spoke on the "World-Jewry of To-day." The address created a deep impression upon those present the result being that several contributed monetary help for the repatriation of Jews to Palestine where they may be ultimately safe from pogroms and find a haven of refuge and work for the upbuilding of the Jewish National Home. Amongst those who contributed were:—

	Pesos
Mr. M. S. BERGER	500.00
Mr. JACOB ROSENTHAL	500.00
Mr. JULIAN WOLFSON	200.00
Mr. SIMON FELTSTEIN	500.00
Col. JOSEPH WOLFSON	200.00
Mr. HARRY ROSENBERG	550.00
Mr. H. HERMAN	300.00
Mr. S. COHEN	100.00
Mr. L. GOLDMAN	100.00
Mr. M. ROBERIS	100.00
Mr. M. GOLDSTEIN	100.00

A number of others have promised their mite and as a committee was formed, there is a good chance of regular collections being made in future. Mr. Ch. GINSBURG, the Hon. Secretary of the Singapore Zionist Association, having lately visited Manila, carried with him a number of JNF boxes and these were widely distributed to the members of the community. Mr. M. GOLDSTEIN, president of the new Synagogue has taken charge of the boxes and will be cleared by him regularly in future. The visit of Mme. PEVSNER to the Philippine Islands created a good impression and awakened much interest in the cause for which she is such an ardent exponent. The Jews of Manila are growing in numbers and have lately organized themselves into a community. The synagogue lately erected is an excellent model of architecture and is bound to unite the Jews closely together. Their co-operation with world-Jewry in the upbuilding of the Jewish National Homeland is indeed a valuable asset to the cause and is bound to help materially the financial aspect of the question.

IS THERE A BABY IN YOUR HOME?

Nothing is of greater personal importance than the care of one's health. And Pinkettes are a personal asset when intestinal irregularity



is making you feel inefficient and 'cheap' because they promptly dispel constipation, stir up the liver, banish biliousness, sick headache, liverishness, that nasty taste in the mouth, and restore the spirits. Take two Pinkettes to-night; you'll feel better in the morning. Of chemists, or post free 60 cents the vial, from Dr Williams' Medicine Co., 60 Kiangse Road, Shanghai.

Mme. Pevsner In Hongkong

After her mission being successful in Manila, Mme. PEVSNER sailed for Hongkong on the 14th ultimo, arriving in the Colony on the 17th. There she was greeted by a band of earnest sympathizers with her mission and at a meeting delivered under the auspices of the Ohel-Leah Synagogue at the Jewish Recreation Club, there was a crowded audience who listened attentively to her address on the "Position of the World's Jewry of To-day." Mr. OSWALD ELLIS presided and was supported by Mr. E. S. KADOORIE (who happened to be in Hongkong on some urgent business and who is expected here next week). Mme. PEVSNER spoke for over an hour and dwelt upon the tragic position of Eastern Jews and the probable effect of their prostration on world-Jewry. We are enabled to give a summary of her speech which formed the burden of her addresses in Australia and elsewhere. Mme. PEVSNER appeals not only to the intellect but to the feeling and emotion of her audience. Herein we give some of her rousing messages to the Jewish people:—

"I want to bring to you a few words about my mission. Do not think that you are divided into two camps—Zionist and Non-Zionist. We call it Zionism because Palestine is situated on Mt. Zion. Palestine was opened to us by one of the nations to which you all pledge allegiance; by one of the nations which helped to mould and shape the other nations. This nation, who is our friend, is the British Nation. She left thousands of her boys on the field of Palestine, who died together with our boys, regretting that they only had one life to give for their country. The British are going to do all the political work. I want you to understand what you owe to England. If the British had not conquered Palestine, but Germany, then Germany would have made an alliance with the Turks, and you would have had to work and give your boys again; that is more than we ask of you.

"We have a definite mission to fulfil. The world has changed its physiognomy very much, and our future is at stake. Palestine is in the hands of the British, and you are the ones, as Britishers and Jews, to come to our rescue and help us (prolonged applause). The Jewish men have performed wonders, and, let me tell you, that the woman also worked miracles in Palestine: maybe more than the men—At one time girls helped to fill the rifles to keep back the Arabs. I want you, dear friends, to know of this, especially the young ones, and you will realize what an honour it is to belong to the Jewish race—the same Maccabee and Bar Kobba spirit is there.

"I appeal to you young women to help us. Look deep down into your hearts, which is the only seat of Judgment, and you will agree that life is very sweet but very short. You may not want to go to Palestine, or your children; you are quite happy and comfortable here, but what about those poor wretches who are being driven hither and thither, always holding their lives in their hands? It is for the benefit of such that we must make a home somewhere, and Palestine is the only place; the world realizes that that should be their home."

Though no appeal was made for collection, the audience was deeply moved and stirred to action. It was realised that charity alone would not alleviate the miseries of the Jewish people but increase their helplessness if we do not make a supreme effort to save a fraction of our people from being crushed under the heel of the modern HAMANS. Mr. J. E. JOSEPH and Mr. FRED ELLIS voluntarily contributed $1,000.00 each and a few others donated a like sum, all promising to increase their contributions later on. But the chief work accomplished is in the organizing of a strong committee to look after the collection boxes and to mobilize all the local forces for monthly contributions, varying, it is understood, from—$50 to $200.00 a month.

At the conclusion of Mme. PEVSNER'S address a hearty vote of thanks was accorded her by the CHAIRMAN and seconded by Mr. E. S. KADOORIE and carried unanimously.

Mme. Pevsner Arrives In Shanghai

On the 24th ultimo, Mme. PEVSNER arrived here and was warmly greeted by the local Zionists. Here she expects to deliver a number of lectures and reorganize the J. N. F. Commission for China. In our next issue, we hope to publish an account of her progress and, meanwhile, we trust that all our readers will co-operate in making her mission to Shanghai a pronounced success.

Since writing the above, Mme. PEVSNER lectured before the Ahduth Club on the 28th ultimo, on "Anti-Semitism" before a very large audience who filled the hall and who listened to her remarkable address with rapt attention. On the 30th ultimo, Mme. PEVSNER spoke at the "Ohel-Rachel" Synagogue, at 11 a.m., on the "Present Position of World-Jewry" at which Rabbi HIRSCH presided. It is noteworthy that Mme. PEVSNER is the first Jewess who occupied the local pulpit.

In our next issue, we shall give further detailed reports of Mme PEVSNER'S work in Shanghai. She expects to leave for Singapore next week, where she is assured of a hearty welcome, judging from the invitation sent her by Mr. CH. GINSBURG, the Hon. Secretary of the Singapore Zionist Association. Mme. PEVSNER will most probably visit Java after which she will depart for *Eretz Yisrael*.

THE PEACH-BLOOM OF A PERFECT SKIN

How Dr. William's Pink Pills Banish Pimples and Eczema.

For the benefit of those of her sex who are afflicted with skin troubles, Miss Letty Van Wyk, of Ceres, Cape Colony, permits the publication of the following letter. She writes:—

"Some time ago I began to fail in health and my face became blotchy and covered with pimples. Altogether I had a very unhealthy appearance. Several doctors said it was eczema and treated me with medicine and ointment, but alas! the trouble was only aggravated, and the tortures I suffered with the fearful burning and itching gave me no rest.

"I was obliged to give up my music, and in fact I could scarcely do anything with my hands—they were in such a bad state. Then I tried Dr. Williams' Pink Pills, and after taking two or three bottles the eczema became less irritating. Later the burning inflammation diminished, the sore flesh healed, my general health improved and my skin became clear and healthy. I am now quite well."

Pure rich blood is the secret of the peach-like bloom of a perfect complexion just as it is the secret of perfect health, and to make the blood rich and pure and strong there is nothing like Dr. Williams' Pink Pills for Pale People. These Pills also build up the nerves, strengthen the digestion, regulate the vital functions, invigorate the whole system. Chemists everywhere sell them, or post free, $1.50 per bottle, $8.00 for six bottles, from the Dr. Williams' Medicine Co., 60 Kiangse Road, Shanghai.

THINK OF THE JEWISH UNIVERSITY!

If your sons and daughters are turned away from Universities, because the Jew-quota is filled, remember that the Jewish University on Mount Scopus to be built with money from the Keren Hayesod, will not only welcome them, but will be a home to them.

SOCIAL AND PERSONAL

Conducted by Ben Peloni

Mr. and Mrs. M. BERAHA have returned to Shanghai from Europe where they had been travelling for nearly two years.

* * *

A lecture was given at the Jewish Club "Ahduth" on the 22nd ultimo, by Mr. GEORGE E. SOKOLSKY, the subject being "The Jewish Settlement of Kaifengfu and its significance."

* * *

At a meeting held at the Union Hall under the auspices of the Photographic Society of Shanghai, Mr. T. TOLEDANO gave a lecture on Photography.

* * *

Mr. J. M. COHEN left for Bombay on the 25th ultimo, after spending about four months here where he came on vacation.

* * *

Mr. D. S. GUBBAY and Miss R. JUDAH returned to Hongkong last week on the S.S. Kaiser-i-Hind.

* * *

Mr. N. FRED NISSIM is spending a few weeks in Hongkong and expects to return to Shanghai this month.

* * *

Mr. and Mrs. S. I. JACOB announce the birth of a son.

* * *

Mr. and Mrs. I. N. HAIM have arrived from Europe and intend to make their future home in Shanghai.

* * *

Mr. and Mrs. R. Z. LEVI have removed to No. 612 Rue Observatoire.

* * *

Mr. RONALD SASSOON of Messrs. DAVID SASSOON & Co., Ltd. is expected here shortly from London.

* * *

Rabbi and Mrs. W. HIRSCH with their second son will bid Shanghai farewell and sail on the *President Wilson* on the 12th instant.

* * *

Mr. E. SALMON has returned to Shanghai after an extensive tour in Europe and was warmly greeted by his friends here.

* * *

A daughter was born to Mr. and Mrs. S. P. COHEN.

* * *

Mr. FRED S. ELIAS sailed on the *Empress of Australia* last month for Canada and America where he hopes to spend his vacation.

* * *

Mr. ELIA SHAHMOON and Mr. S. E. SHAHMOON were amongst the passengers on the *President Cleveland* last week en route to London.

WILL DELIVER HIS FAREWELL SERMON TO-MORROW



Rabbi W. HIRSCH, Minister of the Ohel-Rachel Synagogue, will occupy the pulpit for the last time tomorrow when he will preach his farewell sermon. Both Rabbi and Mrs. HIRSCH will be entertained on Sunday next, at the residence of Mr. and Mrs. SIMON A. LEVY, No. 86 Route de Secours, where a presentation will be made to them from the members of the Synagogue.

DEATH

LEVY.—On December 25, 1923, at 11.30 p.m. at St. Mary's Hospital, Shanghai, the wife of Mr. JACK LEVY, of Messrs. Sennet Frères, Shanghai. Deeply regretted.

PERSONAL

If, so, or if you have young children, you should not be without a vial of Baby's Own Tablets. Children's ailments come quickly and means should always be at hand to promptly fight them. Baby's Own Tablets are the ideal home remedy. They regulate the bowels, banish constipation, colic and indigestion, check diarrhoea, relieve colds and croup, allay teething pains almost as if by magic, quiet the nerves, and quickly bring calm, health-giving sleep. They also expel worms. Chemists sell them, or post free, 60 cents the vial, from Dr. Williams' Medicine Co., 60 Kiangse Road, Shanghai.

REMEMBER!

Can you remember your grandfather? Just think what a glorious privilege he would have deemed it to be able to give to the rebuilding of Palestine as a Jewish Homeland. Give something for him, too.

THE LATE DR. MAX NORDAU

First Anniversary of His Death



Dr. MAX NORDAU's first *Yahrzeit* will be universally observed on the 22nd instant, by all Nationalist Jews who realise the great loss they have sustained at his death. Dr. NORDAU was the apostle of political Zionism and secured for himself a glorious chapter in the history of his people. *Zichrono libracha!*

SHANGHAI JEWISH SCHOOL BUILDING FUND

	Taels
Amount already acknowledged	26,535.15
ANONYMOUS FRIEND, Mex. $2,000.-ex. 72	1,440.00
J. E. S.	500.00
	28,575.15

Further contributions will be gratefully received by the committee of the school 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

NOTICE

THE NEXT ISSUE OF "ISRAEL'S MESSENGER" WILL APPEAR ON THE 8th February, 1924, Correspondents are kindly requested to send in their contributions not later than the 28th instant, or earlier if possible.

CORRESPONDENCE

WANTED: BACK NUMBERS OF "ISRAEL'S MESSENGER"

Editor, ISRAEL'S MESSENGER

DEAR SIR:—We receive at the Library the regular issues of your pulication entitled ISRAEL'S MESSENGER, and the magazine has been found of much interest. We lack a number of the early issues, however, and as it is our intention to preserve the file permanently, we feel it is most imporant that it should be complete. We write therefore, on behalf of the Library to ask if you will be so kind as to send us copies of the numbers needed, which are as follows:

Vol. 1 to 7, all issues; vol. 8, nos. 1 to 4.

If it is not possible for you to send us all of the missing numbers, will you not let us have as many as may now be available, and keep our need in mind in case copies of the remaining ones should come into your possession at any time in the future. Possibly a notice in a forthcoming issue to the effect that these numbers are missing from the New York Public Library's file and that the courtesy will be greatly appeciated if some reader, who no longer needs his copies, will present them to us, may serve as an effective means of procuring for us some of the issues. This mehod of obtaining back numbers is frequently employed for us by publishers, and almost invariably with successful results. I need not tell you that any service you may render us in the matter will be highly appreciated.

I am, etc.
E. H. ANDERSON,
Director.

NEW YORK PUBLIC LIBRARY,
476 *Fifth Avenue.*

[We regret to say we are unable to accede to the request of our esteemed correspondent, as all the copies required and referred to by him are unavailable and out of print. If any of our readers can spare anything from their possessions we shall be pleased to forward same direct to the Director of the Library whose letter we are glad to give prominence in this issue.—Editor, 'ISRAEL'S MESSENGER.']

THE LEGEND OF ABRAHAM

The following correspondence was published in the North-China Daily News of the 7th and 8th ultimo respectively:—

To the Editor of the
"NORTH-CHINA DAILY NEWS"

SIR,—Permit me as a Parsee, and in justice to my race and faith to correct two fallacious statements made by your correspondent in your issue of the 3rd instant. The legend of Abraham related by your correspondent may or may not be a myth, but the statement that the Parsees are fire-worshippers, and that the Parsee was expelled by Abraham from his tent because he did not wash his hands or say his prayers before eating, but that on the contrary stated that he was a fire-worshipper, and did not believe in such things, is an unjust reflexion on the faith of the Parsees which cannot be allowed to pass unchallenged and without a protest.

That the Parsees are sun or fire worshippers is a slanderous and oft exploded myth. The teachings of their Prophet Spitam Zarathustra, or Zoroaster as he is called by the Greek and other European historians, insist upon the belief in one Supreme God, Ahuramazda. The sun, the moon, the stars or the fire are so many symbols or outward manifestations of the Deity, and because we Parsees turn our faces to these beautiful creations of Ahuramazda, it does not follow that we worship them and do not believe in the existence of God. The text of the prayer offered before the fire in itself shows how grossly fallacious is the statement that the Parsees are fire worshippers. "Atro Ahuremazdao Pothra" or "Oh holy fire son of Ahurmazda, I stand before thee in praise of Ahuramazda, the Infinite Creator of this finite world," are the words which start this prayer. The son of Ahuramazda is an allegorical expression which denotes that it is a creation of God. Surely the so-called Parsee who is alleged to have wandered into the tent of Abraham must either have been a hopeless imbecile or a creation of some diseased imagination. Equally unbelievable is the statement that the Parsee refused to wash his hands before sitting down to eat, as Zoroaster has so impressively inculcated the doctrine of physical, mental and spiritual cleanliness in the followers in Avesta or the Zoroastrians Scriptures that no true Parsee will ever think of sitting down to eat without first washing his bands and face and saying a short prayer of thanks to Ahuramazda. Those who honestly wish to acquire a knowledge of the true faith, philosophy, and religion of the Parsees as taught them by Zoroaster four thousand years ago, and faithfully followed even now may profitably read works of Professor Jackson, Dr. Hough, Dr. Spigel Professor Darmesteter, Dr. Miller, M. Anquetil du Perron, and other European savants on Avesta, and the moral, and spiritual teachings it contains. It is a matter of deep regret to the Parsees that such literatures should find their way in Jewish literature, even though disguised, and garbed under such a clock of sanctity as this precious legend of Abraham and God, and still deeper is their indignation when such unfounded assertions are flourished and flung in their face by an expondent of the Jewish faith. It seems to me, Sir, a strange anomaly that while the Jews, who are proud of their ancient and highly uplifting and spiritual religion, are complaining of their religious persecution all over the world, they should deem it advisable to make such attacks on the faith of the Parsees who have lived with them in perfect harmony and peace, and cordial social and commercial intercourse all over India and China.

I am, etc.,
D. S. DADY BURJOR.

SHANGHAI, Dec. 6, 1923.

To the Editor of the
"NORTH-CHINA DAILY NEWS"

SIR,—Mr. D. S. Dady Burjor has my deep sympathy. I hasten to assure him and the local Parsee community amongst whom I have several friends, that I had not the slightest idea of casting any reflexion on the principles of their faith, when I referred to the legend in my last letter. No one certainly doubts that Parsees "believe in one Supreme God" and that "fireworship" which forms part of their ritual are mere "symbols" or "outward manifestation of the Deity." It is, however, a pity your correspondent has engendered much unnecessary heat in his letter. We have no quarrel with each other. For centuries we have lived in perfect peace and harmony together and there is no reason why a perfectly innocent legend, referred to in my letter, should upset the equilibrium of your correspondent. Instead of resenting it, he should realize its beauty and its great moral effect upon mankind. None desires more than the Jews to withdraw the charge that the Parsees are worshippers of fire, instead of worshippers of the One Supreme God. The keynote of my letter was a plea for toleration, and not the perpetuation of strife and discord between man and man.

I am, etc.,
N. E. B. EZRA.

SHANGHAI, Dec. 7, 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

ZIONISM

The Peking and Tientsin Times, a daily journal published in Tientsin, contained an article on "Zionism" in its issue of the 10th November last by an anonymous correspondent. Our attention to it was drawn by Mr. N. H. Robin, of Tientsin, who evidently realised the serious nature of the criticism levelled by the latter. To this the following reply was sent for publication in the Peking and Tientsin Times, but up to the time of going to Press, it was not published. Steps have been taken to bring this to the notice of our Tientsin contemporary but the latter apparently does not care to move in the matter, preferring to seek refuge in silence:—

Editor, PEKING AND TIENTSIN TIMES

SIR,—My attention has been drawn to an article on "Zionism" contributed to your journal in your issue of the 24th ultimo, in the course of which the anonymous writer makes statements which are not in consonance with facts. Permit me the hospitality of your esteemed columns to challenge the latter's allegations when he says:—

> "The Jews are so hopelessly outnumbered that they cannot be expected to found a homeland in Palestine unassisted or to take care of it themselves when founded and surprisingly enough the writer of "The New Palestine" comes to the conclusion they have not earned it. They did little or nothing to assist in the redemption of the land whilst the Arabs by protecting the right flank of ALLENBY's advance very materially contributed to the success of his campaign."

The above statement is a farrago of nonsense. The conquest of Palestine by General ALLENBY was greatly the work aided by Jews who served in the Jewish Battalion, while a distinguished officer holding a British commission was of the Jewish race. At the close of the war, there were 5,000 Jews in Palestine many of whom were decorated for distinguished services on the battlefield. Col. J. H. PATTERSON, the author of "With the Judeans in the Palestine Campaign," published last year, tells us in his preface that "the formation of a Battalion of Jews for service in the British Army is an event without precedent in our annals, and the part played by such a unique unit is assured of a niche in history, owing to the fact that it fought in Palestine, not only for the British cause, but also for the Restoration of the Jewish people to the Promised Land." Those who wish to ascertain the real facts of the case and to know the great role which the Jews had played in the liberation of Judea from the Turks, should read the above work by Col. PATTERSON who, as a devout and enlightened Christian, gives the whole world a graphic description of the great contributions which the Jewish people have made for their ancestral land. It is not true to say that the "Arabs by protecting the right flank of Allenby's advance contributed to the success of his campaign." The Arabs did nothing of the sort. LEONARD STEIN, in his reply to the Palestine Arab Delegation, under a brochure "THE TRUTH ABOUT PALESTINE" (issued in 1922 by the LONDON ZIONIST ORGANIZATION) disposes of this allegation in a masterly manner Says he (p. 3):—

> "It has been summarised by Col. LAWRENCE (*The Times*, London, September 11, 1919) whom the Delegation will hardly suspect of a desire to minimise Arab claims, as undertaking, subject to this proviso, to recognise the independence of the Arabs, (1) conditional on an Arab revolt. There was no such revolt in Palesitne. The Arabs had, on the Delegation's own showing, not the smallest motive for rebelling against the Turks, who, if the Delegation is to be believed, allowed Palestine to be practically self-governing as far as local affairs were concerned,' freely appointed Arabs as governors, Judges, officials', and 'considered the Arab as partner in the Government.' As was only to be expected in such circumstances, Arab Palestine remained perfectly passive throughout the German-Turkish operations, while, on the other hand, Jewish colonists, whose services were afterwards publicly recognised by the military authorities, actively co-operated with the British forces at the risk of their lives, and three Jewish battalions served under Lord Allenby as part of the Egyptian Expeditionary Force. The statement that the 'Arabs of Palestine were not only friendly to the British Army, but actually helped it in its arudous task has no foundation in fact. The 'help' referred to is purely imaginary. Animated by a whole hearted desire to be on the winning side, the Arabs rushed to the aid of the victors when the victory had already been won."

Such are the real facts of the case and the truth should be widely known and the falsehood disseminated by your correspondent corrected. We have nothing to lose but everything to gain by stating our case, which is the case of fifteen millions of Jews throughout the world, who look forward with the aid of Great Britain to rebuild their ancient Fatherland, for the recovery of which they had ever looked forward in their prayers and dreams from the moment of the Dispersion to the present day. You, Sir, as an exponent of British fairplay and justice in China should not permit your columns to be disfigured by wild statements which are likely to jeopardise our interests and do our cause infinite harm.

Hoping that you will give equal prominence to this letter as you did to the article to which I am now replying, and thanking you in anticipation.

I am, etc.,

N. E. B. EZRA.

SHANGHAI, 9th December, 1923.



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ZIONISM

The Peking and Tientsin Times, a daily journal published in Tientsin, contained an article on "Zionism" in its issue of the 10th November last by an anonymous correspondent. Our attention to it was drawn by Mr. N. H. Robin, of Tientsin, who evidently realised the serious nature of the criticism levelled by the latter. To this the following reply was sent for publication in the Peking and Tientsin Times, but up to the time of going to Press, it was not published. Steps have been taken to bring this to the notice of our Tientsin contemporary but the latter apparently does not care to move in the matter, preferring to seek refuge in silence:—

Editor, PEKING AND TIENTSIN TIMES

SIR, My attention has been drawn to an article on "Zionism" contributed to your journal in your issue of the 24th ultimo, in the course of which the anonymous writer makes statements which are not in consonance with facts. Permit me the hospitality of your esteemed columns to challenge the latter's allegations when he says:—

"The Jews are so hopelessly outnumbered that they cannot be expected to found a homeland in Palestine unassisted or to take care of it themselves when founded and surprisingly enough the writer of "The New Palestine" comes to the conclusion they have not earned it. They did little or nothing to assist in the redemption of the land whilst the Arabs by protecting the right flank of ALLENBY'S advance very materially contributed to the success of his campaign."

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SHANGHAI, 5th December, 1923.



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Shanghai (China) 3rd Adar I, 5684 **Friday, Feb. 8th, 1924**

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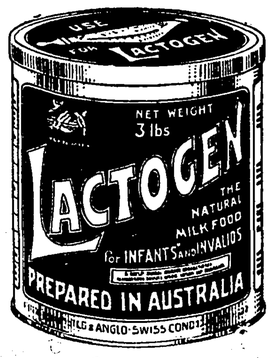
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מבשר ישראל
Israel's Messenger

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

Edited by N. E. B. Ezra.

SHANGHAI, FRIDAY, 8TH FEBRUARY, 1924. 3RD ADARI 5684.

THE LATE DR. WOODROW WILSON

The passing away of ex-President WILSON after a lingering illness will cast a shadow of gloom and sorrow wherever the name of this great American is known and revered. A great mind and thinker who strove earnestly to unite the nations of the earth under a bond of brotherhood has taken his exit and vanished from the stage. Jews everywhere will recall his splendid service on their behalf. He was indeed a majestic figure in his days at the White House. He filled the rôle of a great statesman and worthily upheld the American ideals. Ever staunch and brave to uphold the cause of the oppressed and the weak nations he championed with rare power and zeal the right of the latter to live unmolested under the sun. Especially we Jews have cause to be grateful to Dr. WILSON, for it is an open secret that when the text of the BALFOUR Declaration was first submitted to him in 1917, he gave it his hearty endorsement and cordial support. In 1918 he wrote to DR. STEPHEN S. WISE, vice-President of the Zionist Organization of America, expressing satisfaction "in the progress of the Zionist movement in the United States and in the Allied countries since the declaration of Mr. BALFOUR on behalf of the British Government, and Great Britain's approval of the establishment in Palestine of a national home for the Jewish people."

On various occasions DR. WILSON has pleaded for justice to the Jew. The sufferings of the latter in Eastern Europe have moved him deeply. In a letter to Dr. WISE in September 1920 he declared that his Government earnestly desires that Jewish persecutions should cease in all lands. "I am of the hope," wrote the ex-President, "that those nations with which our own land holds political commerce may do everything in their power to end not only the legal disabilities of their Jewish populations as provided for by the minority clauses of the Peace Treaty, but all the injustices and wrongs which are laid upon them. We know in this country, wherein Jews of right enjoy entire equality, how loyally they serve and how faithfully they support the purposes and ideals of our own nation."

DR. WILSON was animated with a strong and consuming passion to bring about an era of peace and goodwill among men. He pleaded well for the League of Nations and earnestly believed that it would be possible for nations to live in peace and harmony, to hear the beating of swords into ploughhares, and spears into pruninghooks. EMERSON, the American seer, condensed in a few words a noble utterance when he said, "We judge a man's wisdom by his hope." Judged by this standard, DR. WILSON was great in his hopes and in the splendour of his visions. That he did not live to see the realisation of his ideals, does not vitiate the value of his contributions to make the world safe for Dmocracy, to free it from militarism, imperialism and autocracy. MR. RAMSAY MACDONALD, Great Britain's Premier, has summed up well the life of the deceased statesman when he said, "MR. WILSON had a fine vision of the reason and wisdom of leading Europe to peace and security. He had gone before its fulfilment, but he will be recognized as one of the world's greatest pioneers."

To Mrs. WILSON and the American nation go cut our sympathy and condolence in their great loss. DR. WILSON will occupy a unique place in history. When PRESIDENT GARFIELD lay on his death-bed he whispered to a friend, "Shall I live in history?" "Yes," answered his friend, "but still more in the hearts of men." DR. WILSON will live in history, will live in the hearts of mankind. On his new made grave we may well place a garland of gratitude and the laurel wreath.

[The foregoing tribute appeared in three local dailies of to-day's date.]

* * *

THE ARAB AGENCY: THE VOICE OF ISRAEL AND ESAU

The Arab Agency offered to the recalcitrant Arabs in Palestine by the Palestine Government with a view to placate them had been declined by the former. As our readers are aware, this whole

proposition has aroused intense indignation and protests by Jews throughout the world, who felt, and rightly so, that Great Britain was going beyond her rights in making fresh overtures to the Arabs at the expense of the Jews. The only quarter that hailed the Arab Agency was the League of "British" Jews and its organ *The Jewish Guardian*. The latter went into pears of joy over it and did not conceal its desire to uphold the Colonial Government in the attempt, albeit a fruitless one at that. We place side by side the views of the united voice of Palestine Jewry and the *Jewish Guardian*, in order that our readers might judge for themselves:—

THE VOICE OF ISRAEL

The Jewish population of Palestine regards the proposal for the establishment of an Arab Agency in Palestine as a direct violation of the special rights of the Jewish people, which were granted under the Mandate, and as a fundamental change of the Articles of the Mandate, which is a solid international pledge and cannot be altered. Any change in the Mandate endangers the whole association of the Jewish people with their country, which was attained only under the Mandate.—NATIONAL COUNCIL OF PALESTINE JEWS.

THE VOICE OF ESAU

A great deal of angry criticism is being directed by the *Zionist Review*, *the Jewish Chronicle*, and other papers, at the project of an Arab Agency parallel to the Jewish Agency in Palestine, of which Dr. WEIZMANN is President. Since the project has been turned down by the Arabs, in whose behalf it was invented, on the ground that they do not 'recognize' the Jewish Agency (how futile are these diplomatic irrecognitions!), it seems superfluous to dwell on its disadvantages. But we should not be true to our principles if we failed to state our opinion that the project was well thought out. Probably, we are correct in seeing in it the careful hand and astute brain of Sir HERBERT SAMUEL, whose administration has been constistently directed to an equality of treatmen between Moslems and Jews, during the period of the construction of the National Home. Frankly, we fail to see how any thoughtful men can reasonably object to this policy.—LAURIE MAGNUS in the *Jewish Guardian*.

The foregoing is an example of what a coward and a traitor within the gate could do. Mr. LAURIE MAGNUS, M.A., advertises week in and week out in the *Palestine Weekly*, begging for subscriptions for his journal from Palestine Jewry. He appeals to the latter to support his incorrigible publication and adds: "It is a link between Palestine and Anglo-Jewry." We all now know what sort of a "link" it is. The only answer to this is a deaf ear to the appeal. Two years ago the journal was banned from the local Jewish library files and no Jew worthy of the name should support a publication, the *raison d'être* of which is to destroy the unity and the nation of Israel and give aid and comfort to our enemies.

THE JAPANESE ROYAL WEDDING

The marriage of H. I. H. the Prince Regent of Japan to Princess NAGAKO KUNI, daughter of one of the noblest families in Japan last week, is of particular significance to Jews who had shown regard for this great virile Asiatic Power which had risen to real greatness in the last two decades or so. Jews everywhere will watch with great interest the career of the Prince Regent and Princess. We sincerely hope that the royal couple will he blessed with every happiness.

The recent dire calamity with which Japan was visited called for more than passing sympathy from all friends and well-wishers alike of that progressive nation. Jews everywhere will recall the active sympathy and substantial support accorded to their national aspirations in recent times by the statesmen of Japan, and it behoves us to stretch our hand of fellowship to our sister nation in her great day of joy and pray that she may continue to occupy a loftier place in the forefront of the Great Powers of the world.

* * *

A PERSONAL NOTE

Owing to our desire to publish the number of articles of local and general interest, that have come our way, we are obliged much against our wish to restrict our editorial pages in this issue in order to find room for others. As a matter of fact, we have had several articles held up for a year, for which we regret to say we could not find space. Much as we woud like to oblige all our correspondents, both local and abroad, yet it must be remembered that we cannot go beyond certain limits. At any rate, we are doing our best to solve the question of finance and thus increase the utility and the advantages of these columns.

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REPETITIVE JEWISH HISTORY AND—IBANEZ

Mankind comes into exisence into the world. We may or may not presuppose a definate period. We may or may not believe the commonly accepted or recently advanced mode of origin. Man may have built civilizations that crumbled, leaving no vestige whatever. What we know and believe to-day is that of which we have record of in writing or what not. Certain it is that man did not come originally into the Universe a Jew, Hititite, or Cannaanite Neither did he enter the world a Fundamentalist, Evolutionist, Monotheist, Atheist—if anything, a Pantheist. Suffice it to say, that the Jews were the first to accept as their belief the Monotheistic God—the one God; and not only accepted it but retained it without any variations. And with this acceptance a story of a people begins that has no parallel. Shaken at first in its own faith as to the mighty conception of the deity it recognized, brother suffered punishment at the hands of brother until the adopted belief won. Vacillating and uncertain in its belief when on its own soil, this people was driven from such soil, and dispersed again after a brief return. With the last temple destroyed this people was driven into every corner of the then known earth, sold into slavery or killed. Persecution began to breed obstinancy for the retention of these principles that were despised while in their native land. Wide separation meant the sowing of monotheistic seed among the nations conquering them. Christianity and Mohamedanism were the fruits that the seed bore.



During the brief visit of Don Vicente Blasco Ibanez, the famous Spanish author who became world-famous as a result of "The Four Horseman, en route around the world on the s.s. Franconia, he visited the beautiful gardens of Mr. Arthur Sopher. Our photograph shows Ibanez (on the right) with Don Julio Palencia the popular Spanish Consul in Shanghai, The former's flying visit to Shanghai has prevented any reception being given him by the local Jewish Community. Don Ibanez expects to return in Spring next year and needless to say a cordial welcome awaits him.

But though the seed was the proper one, it being sowed on soil of a different nature and affected, too, by various climatic and temperamental environments, it could not be expected to bear identically the same fruit as that emanating from Zion. There could be no similarity in the true sense of the word.

And the difference that it made in the life of the Jew! Away from his native land he was here despised, there tolerated; here attacked, there protected; here molested in worship, there unmolested. Condemned for his greed, great or little as that may have been, and rarely praised for his unselfishness; enjoying the confidence of potentate in the counting room and heckled by the jealous mob outside; confined to the squalor of few narrow streets of a city and reproached because of the filth thus engendered; singled out by unsightly badges and tortured unmercifully; driven from one city to another and from one country to another; given the privilege of "residence" by a king and then treacherously deprived of such without cause; murdered, butchered at every provocation and these were not lacking.

This cycle has repeated itself to this very day. And how history does repeat itself especially with us Jews! When those that were not killed outright in the days of the crusades, fled, possibly with their holy books as the only thing saved, from one Christian country to another even more inhospitable country, these hapless ones were informed through more lucky brethren lying at some distance would welcome them. To this land they would wend their way, half of their number or more dying on the way. They would come to this land, be graciously accepted and after helping to enrich the country to which they felt grateful, they would be in a generation or two expelled from it with attendant loss of life and possessions. This was true, but to a lesser extent, of the Mohamedan kingdoms. Invariably the losses sustained by the inhabitants of states or cities they were originally expelled from because of the absence of the Jews would mean an invitation for their return. And so the Jew lived not knowing what might to-day be his home might to-morrow be some one else's, and the day following—his own again.

Is it, therefore, at all strange to hear again from the land that has tortured him the most, from the land whose writhing agonies and indescribable horrors inflicted, has not yet had time to be effaced; from a land that is better

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Formamint Tablets	0.75 ,,
Eno's Fruit Salt	1.40 ,,
Mulsified Cocoanut Oil Shampoo	1.00 ,,
Colgate's Liquid Shampoo, small size	0.75 ,,
,, ,, ,, full pint	1.50 ,,
Stearn's Green Soap Shampoo	0.60 ,,
Kopatine Tar Shampoo	1.10 ,,
Eau Dentifrice du Dr. Pierre, largo size	1.50 ,,
Keating's Antiseptic Cough Lozenges	0.75 ,,
Face Cloths, (washing)	0.25 for 2
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Lux, for all fine laundering	1.00 ,, 4
Lanolin Toilet Cream	1.00 ,, 3
Marienbad Obesity Pills $2.00 per bottle	10.00 ,, 6

Colgate's Palm Toilet Soap Regular Price $4.00	Now $3.00 per doz.
Smith Bros. Cough Drops, Licorice & Mentholated	1.00 for 6
Beef, Iron & Wine Tonic full pint bottle at $1.50	7.50 ,, 6
Bay Rum Hair Tonic ,, ,, ,, ,, 1.00	5.00 ,, 6
A big assortment of Shaving Sticks & Shaving Creams	at 40 cts. to 50 cts. each
Vick's Vaporub	80 cts. jar

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known to Jews as the residence of the demon Torquemada, than the Spain of IBANEZ? No, it isn't at all strange to hear IBANEZ proclaim Columbus as undoubtedly a Jew, and himself and his countrymen as being 50 per cent. Semitic. For really, who knows but that his great, great grandfather might not have been a gentle Rabbi turned Marrano (secret Jew) and then bayonetted or ripped open from head to foot because some fine Christian Don had doubts as to his fully acceptance of the true Christian faith.

When the Jews were finally expelled from Spain, some went to Holland, others to France, Germany and Poland. To-day when the Jew is being robbed, maltreated and even expelled from parts of Germany, Poland, Rumania, Hungary, it appears that, should he not choose his original homeland, Palestine, Spain stands ready to accept him. And so it goes. History, and Jewish history, especially, will keep repeating itself.

Spanish Sympathy with Jewish Palestine

The Spanish Consul in Jerusalem has forwarded to the Jewish National Library 4 boxes of books, presented last summer by the Spanish Government to the Hebrew University. The Spanish Government in a letter to its Consul emphasises its interest in the cultural movement among Jewry in general and amongst Sephardic Jews in particular have preserved through so many generations the memory of their past in Spain.

The collection of books presented to the University includes the scientific works of Spanish writers from the 13th Century to the present day. This complete collection is of great scientific value and the binding and printing are of the finest. The collection is being housed in the entrance hall of the library alongside the collection presented by the French Consul.

A RISING ADVOCATE

Wins The Case For The Jewish National Fund After A Brilliant Fight

Mr. JACOB KRISEL who defended the JNF in the International Mixed Court to enable it to recover the legacy bequeathed by the late Mr. HAIM ZIMMERMAN, is one of the popular and able lawyers in Shanghai. Mr. KRISEL comes from Brooklyn N. Y. of a well-known Jewish family in that city. He was educated at St. Lawrence University graduating with LL.B, degree in 1918. He was admitted to practise at the Supreme Court of New York in April 1920, where he worked for one and a half years. He came to Shanghai in 1921 and has practised here since September, 1922, establishing himself with his brother A. KRISEL under KRISEL and KRISEL at No. 25 Jinkee Road, Chung Foo Union Bank Building.



MR. J. KRISEL.

The local Zionist Association could not have entrusted the case in a better hand, Mr KRISEL himself being a Zionist and a contributor to its funds. Socially he is a most amiable personality and is well liked and admired by all those who come into contact with him. It is not improbable that he will shortly visit U.S. upon his brother's return to Shanghai.

HAIM ZIMMERMAN'S LEGACY TO THE JEWISH NATIONAL FUND

RABBI W. HIRSCH AND MR. N. E. B. EZRA IN THE WITNESS-BOX

Court Decides That The Jewish Colonial Trust of London Are The Legatees; Important Judgment

MR. ALPEROVITCH OBEYS THE ORDER OF THE COURT AND SURRENDERS THE DIAMONDS

The bequest of the late Mr. HAIM ZIMMERMAN to the Jewish National Fund was practically adjusted last month, the prospects being clarified by the judgment given at the International Mixed Court, which we publish below. At one time, the legacy was seriously threatened by a legal point raised by Mr. M. D. ALPEROVITCH, the acting executor of the Estate. The latter was consumed with a passion to do justice to all concerned and was at pains to appear officious. However, it is only fair to say that he acted on strict principles and was not actuated by any desire to hinder the Jewish National Fund from receiving the legacy. He contended that the will of the late Mr. ZIMMERMAN had specifically defined the name of "Palestine National Bank" as the legatees and as no such institution exists anywhere, or at least, it is not known in Palestine, he contended that the Jewish Colnial Trust, Ltd., of London, had no right to claim or become beneficiary of the legacy. This point was thrown in the court just at the time when it was necessary for Mr. KRISEL to cite Mr. ALPEROVITCH for contempt of court, inasmuch as he practically refused to hand over the key of the box containing the diamonds to the local Zionist Association in accordance with the judgment given by the latter.

On the 4th ultimo, there was a sitting at the Mixed Court, before Russian Assessor Mr. IVANOFF and the Chinese Magistrate. Mr. J. KRISEL represented the JNF and theJCT and drew the attention of the court to abortive efforts to secure the key from Mr. ALPEROVITCH. Mr. KRISEL read the following letter from the latter:—

Messrs. KRISEL & KRISEL,
Shanghai.

DEAR SIR,—I am in receipt of your letter dated 8th instant, and note that the Mixed Court has made an order that the diamonds belonging to the late HAIM ZIMMERMAN be turned over to the Palestine National Bank, and in reply beg to say that I have no knowledge that the latter Bank exists anywhere.

To-day I met Dr. KAUFMAN, who informed me that you hold a Power of Attorney from the Jewish Colonial Trust and the Anglo-Palestine Co. of Jaffa and that the Mixed Court has decided that these two institutions are entitled to take over the diamonds. However, I have so far not received any official intimation to that effect.

If you will be good enough to send me the decision of the court in the matter, I will not hesitate to obey the edict.

Awaiting your reply,
Yours truly,
M. D. ALPEROVITCH.
Attorney for the Estate of the Late H. I. Zimmerman.

The court after some deliberations decided that Mr. ALPEROVITCH was not wholly unjustified in raising the point and decided to adjourn the hearing until the 7th ultimo, to enable Mr. KRISEL to prepare his evidence.

Hearing Resumed

On the 7th ultimo, the court sat again to hear arguments from Mr. KRISEL, counsel for the JNF and the JCT the Russian Assessor IVANOFF and the Chinese Magistrate presiding.

Counsel for the plaintiff pointed out that the "Palestine National Bank" was no other than the Jewish Colonial Trust, of London. According to the "Jewish Encyclopedia," Vol. VII p. 176, the purposes of the trust were described as the economic, development and strengthening of the Jewish colonies in Palestine and Syria, the purchases of land for new settlements on a "publicly and legally recognized" basis, the development of trade, industry, and commerce in the colonies, the loaning of money on bond and mortgage and the making of advances for colonization, and the establishment of savings-banks or banking-offices in the colonies.

Mr. KRISEL also quoted "A Zionist Primer," edited by SUNDEL DONIGER, which was issued in 1917 by Young Judea, 44 East 23rd St. New York, wherein the object of the Jewish Colonial Trust was defined thus:—

"At the inception of the Zionist movement, it was realized that our program necessitated the upbuilding of strong financial agencies for carrying out practical aims in Palestine. Accordingly, the Jewish Colonial Trust was established in London, England. It now has a capital of nearly two million dollars. It is interesting to note that most of this money has been subscribed by the poorer classes (a share is of the par value of only $5.00), and it is only recently that the richer classes in Jewry have become sufficiently interested to contribute largely to the cause. Perhaps the best work carried on by the Jewish Colonial Trust consists of the activity of the subsidiary company, the Anglo-Palestine Co. The latter has branches in all the important centers in Palestine, including Jerusalem, Jaffa, Haifa, etc. It has been successful from the point of view of the profits which it has earned, at least until the outbreak of the war; but its great value to us consists in the impetus it has given to the Jewish development of Palestine by the loans which it has been able to offer the Palestinian farmers and merchants. By encouraging agricultural and industrial enterprises, the Anglo-Palestine Co. has been perhaps the largest factor in the Jewish economic upbuilding of the Land of Israel."

Continuing Mr. KRISEL said:—

We might inform the Court in passing, that we are quite surprised to be met with this objection at this time inasmuch as on a previous occasion, when a like objection was made, we came to Court prepared in the same manner we are this afternoon to prove our right to this property, but the person making the objection did not appear in Court. We assumed that inasmuch as the Court made an order that the diamonds be turned over to us that it had considered such an objection without merit. However we have in Court, this afternoon, Rabbi HIRSCH, who is certainly an authority on Zionist matters; Mr. EZRA, secretary and representative of the Zionist Movement in China and editor of ISRAEL'S MESSENGER, who certainly knows all there is to know about Zionism; and very fortunately and opportunely, Mrs. PEVSNER, who is touring the world on behalf of Zionism, and is at present in Shanghai. They will all testify that when a person says "Palestine National Bank," he really means, the Jewish National Bank established in connection with the Zionist Movement; that the ordinary man does not know the corporate name of this Bank that there is only one such bank that this bank is the Jewish Colonial Trust, Ltd.

It is a well settled principle of law that extraneous evidence may be introduced to show the real legatee whenever there is any ambiguity, and in addition to the testimony regarding the actual name, we have a similarity in the fact that the Jewish Colonial Trust was formed for the purpose of financing Jews in purchasing land in Palestine and the property bequeathed by the testator is to be used for the same purpose.

Rabbi Hirsch in The Witness-Box

RABBI W. HIRSCH was put into the witnessbox. Questioned by Mr. KRISEL, he said he was identified with the Zionist movement.

Q. Do you know anything about the legacy of the late Mr. HAIM ZIMMERMAN?

A. Yes, I read all about it in the newspapers.

Q. What did you understand when you read that the legacy was left for the "Palestine National Bank?"

A. I, of course, assumed that it referred to the Jewish Colonial Trust, Ltd., of London, which had Branches in Palestine under the name of Anglo-Palestine Co.

Q. Is that Bank known as the National Jewish Bank for Palestine?

A. Yes, it is always referred to as such.

Q. Are there any other Jewish Banks in Palestine devoted for the industrial and ecomonic developments of the land?

A. Of late years there were established a few Banks, such as the Mortgage Bank, but none had assumed the National status as the Jewish Colonial Trust, of London and the Anglo-Palestine Co.

Addressing the Russian Assessor, RABBI HIRSCH said that he knew the deceased personally as an ardent Zionist and he was convinced that he (the deceased) meant that his bequest should benefit the Land of Israel. He added that the late ZIMMERMAN had great confidence in the Jewish Colonial Trust, as the Jewish Palestine National Bank to administer the Funds. RABBI HIRSCH produced a copy of the shares issued by the Jewish Colonial Trust, which was inspected by the Russian Assessor.

Mr. Ezra In The Witness-Box

Mr. KRISEL then interrogated Mr. EZRA as follows:—

Q. You are known to be actively indentified with the Zionist movement.

A. Yes.

Q. How long you have been working for the cause?

A. Since 1904.

Q. You have, no doubt, heard of the bequest to the "Palestine National Bank" by the late Mr. ZIMMERMAN?

A. I heard about it on the day of his death when Mr. WM. KATZ, a brother-in-law of the deceased, had telephoned to me regarding it.

Q. What did you do?

A. I had cabled the news to the Jewish National Fund as I was told it would be the direct beneficiary of the will.

Q. Have you given publicity to it?

A. Yes, in ISRAEL'S MESSENGER, of July 7, 1922, the official organ of the Shanghai Zionist Association and the Jewish National Fund Commission for China.

Q. Can you tell us what impression was conveyed to your mind when you read that the beneficiary of the will was the "Palestine National Bank."

A. Amongst us Nationalist Jews there is no other State or National Bank outside of the Jewish Colonial Trust, Ltd., which was established by the late Dr. THEODORE HERZL, the founder of the political Zionist movement. The Jewish Colonial Trust is *the* Palestine National Bank for the Jewish people. It is recognised as such by the hundreds of thousands of shareholders throughout the world.

Q. Have you sold shares of the Trust and do you correspond with it?

A. Yes. I have sold thousands of shares, being a shareholder myself. I correspond very often with the Trust and act as their Agent in my capacity of Hon Treasurer of the Shanghai Zionist Association and the JNF Commission for China.

At this stage the court said that no further testimony was required as it was satisfied with the evidence given and will proceed to give its judgment. Madame BELLA PEVSNER who was present in the court to give evidence found that her testimony was not requisitioned, but remained until the Assessor had handed a written judgment.

Judgment

"Being satisfied that the Jewish Colonial Trust and the Palestine National Bank is really the only Jewish National Bank the principal business of which is buying of land and developing such land in Palestine and that Mr. N. E. B. EZRA is the duly authorised representative of the Jewish National Fund in Shanghai and, therefore, is quite authorized to receive the property of the late Mr. H. ZIMMERMAN bequeathed to the Palestine National Bank, the Court orders Mr. M. D. ALPEROVITCH to hand over without delay all said property to said Mr. N. E. B. EZRA.

"In case of refusal to comply with the order of the Court, Mr. M. D. ALPEROVITCH to be summoned to show cause why he should not be punished for contempt of court.

"It is understood that the amount of Sh. Taels 1879.80 according to the order of the court on 23rd November, 1923, be deposited with the Court and kept until further notice."

Mr. KRISEL then referred to the question of the sum of Gold Roubles 20,000, which was also bequeathed to the same Bank, whereupon the Court informed him that according to its knowledge, there was no other property of the testator within the jurisdiction of the Court from which this sum could be collected. Counsel mentioned a mortgage which the estate owned in Harbin in the sum of Y20,000, and the Court informed Counsel he would have to proceed in the Courts in Harbin with regard to that.

The JNF Receives The Diamonds

On the 16th ultimo, Mr. ALPEROVITCH has delivered the diamonds to Mr. EZRA at the offices of Mr. KRISEL in the presence of Dr. E. G. LOBZOVSKY and Mr. E. GOBERNIK, officers of the "Kadimah." The diamonds are valued at $6,000.00 and this together with Taels 1,500.00 to be shortly recovered from the Estate on account of sales effected at the auction in September last and which was seized by another claimant, will cover part of the will of the late Mr. ZIMMERMAN to the JNF. The Yen. 20,000.00 due to the latter will be also shortly recovered and it is hoped that this chapter will be closed.

The Library

The local Zionist Association wishes to teender its sincere thanks to the management committee of the local Jewish Library for the loan of books which proved very useful and handy in furthering the interest of the case in the court. The utility of the Library can no more be questioned. It is bound to remain an asset to the community as a whole.

LIST OF SUBSCRIBERS TO THE JEWISH NATIONAL FUND

	Dollars	Taels	Sterling
MR. AND MRS. SIMON LEVY			£200.0.0
Mr. A. COHEN			50.0.0
Mr. A. B. ROSENFIELD			50.0.0
Mr. E. SHAHMOON		$500.00	
Mr. ELLIS HAYIM		100.00	
Mr. S. A. HARDOON		200.00	
Mr. R. E. SASSOON		500.00	
Messrs. JOSEPH BROS.		300.00	
Mr. R. M. JOSEPH		200.00	
Mr. D. M. NISSIM		500.00	
Messrs. J. SPUNT & Co.		500.00	
Mr. C. S. GUBBAY		500.00	
Mr. E. SHELLIM		200.00	
Messrs. S. J. DAVID & Co.		500.00	
Mr. D. E. J. ABRAHAM		150.00	
Mr. R. D. ABRAHAM		75.00	
Mr. R. E. TOEG		150.00	
Mr. S. E. TOEG		150.00	
Mr. A. HOWARD	$1000.00		
Mr. B. A. SOMEKH	300.00		
Mr. M. BENJAMIN	500.00		
Mr. A. E. MOSES	100.00		
Rabbi W. HIRSCH	45.00		
ANONYMOUS	50.00		
	$1995.00	$4525.00	£300.0.0
	@71.60 =	1428.42	
		5953.42	
	@3/3½D.D. =	£979.16.8	
		£1279.16.3	

The foregoing amount, namely £1,279.16.8 was forwarded to the Jewish Colonial Trust, Ltd., (best known as the "Palestine National Bank") on the 11th ultimo.

In additions to the above amount collected, there is a contribution of $1,000.00 made to the Fund by the children of the late Mrs. LUNA SOPHER and £50/- from Mr. C. H. GONDA.

Further contributions will be gratefully received by Mr. SIMON A. LEVY or the Editor of ISRAEL'S MESSENGER and duly acknowledged in these columns.

TRAGIC END OF MR. MEYER FREDERICKS

Found Shot Through the Heart in His Office

The local Jewish community was shocked to learn of the tragic death of Mr. FREDERICKS who is stated to have shot himself through the heart on the 29th ultimo, at his office at 25 Chung Foo Building in Jinkee Road. Death was instantaneous and the body was removed to the Mortuary in the morning.

The first person to find the body was the coolie who was doing his daily cleaning of the halls and corridors, and who, seeing the door open and the light burning, peered in and discovered the tragedy. He notified the superintendent of the building, who came to the scene. Mrs. FREDERICKS herself was the first foreigner to arrive, having been worried over her husband's failure to return to the house. She immediately notified the police. The Spanish Consulate was informed, Mr. FREDERICKS having acquired Spanish citizenship, and Mr. V. VIZENZINOVICH, Chancellor attache, took charge of the remains. The Consulate is conducting a detailed investigation.

Mr. FREDERICKS had been suffering for a time from a severe attack of influenza and had been under doctor's care. The illness greatly weakened his physical and mental resources and his vitality and stamina had been considerably reduced. In this state it is thought that he brooded over minor financial difficulties, increasing them to an unwarranted magnitude.

Mr FREDERICKS had fought with credit in the Boer War while in his twenties. He was 53 years old at the time of death. While in Africa he acted as manager of several banks in the western portion and served as Acting Consul for Holland, Portugal, Norway, and Belgium in various South African ports. He came to Shanghai two years ago, and he conducted an insurance and general brokerage business at 25 Jinkee Road.

With regard to the rumours of financial difficulties thought to have been troubling the deceased and that clients had failed to meet their obligations, we are informed that several years ago Mr. FREDERICKS had severe money reverses, but that he paid off every dollar that he owed. He was well liked and admired by the Chinese from compradore to coolie and was respected and well thought of by his foreign associates.

Mr. FREDERICKS is survived by his wife, sister and his brother, M. J. A. FREDRICKS, with whom the deepest sympathy is felt.

Under an order issued by the Spanish Consulate Mr. N. E. B. EZRA has been appointed administrator of the estate of the late Mr. FREDERICKS.

SORRY!

We regret that owing to the China New Year holidays this issue has been unavoidably delayed in passing through the press.

SHANGHAI ZIONIST ASSOCIATION

LECTURE BY MR. P. M. LINEBARGER ON THE "NEW PROMISED LAND"

A Political and Spiritual Example to The World: The Achievement of Modern Zionism

WITH GENIUS OF BRITISH, PALESTINE IS BEING CHANGED TO LAND OF PEACE

"It is the Zionist movement that is to-day, with the genius of the British, turning Palestine from a country of war and corruption to land of peace" declared Mr. Paul Myron Linebarger. The lecturer, who has recently travelled extensively in the Near East, paid a powerful tribute to what he described as the genius of the British, under whose mandate the Holy Land was fast changing from a country of corruption to one of peace, and to the Zionist movement whose unselfish endeavours were responsible for a spirit in the land akin to that of the Crusaders.

A public meeting was held on the 22nd ultimo at the Royal Asiatic Hall, under the auspices of the Shanghai Zionist Association when Mr. PAUL MYRON LINEBARGER, a Shanghai attorney, vividly described present-day Palestine in a lecture entitled, "The New Promised Land: A Christian's Appreciation of the Zionist movement." There was a large attendance, Judge CHARLES S. LOBINGIER of the United States Court for China, presiding.



JUDGE LOBINGIER

The CHAIRMAN, in introducing the lecturer referred to the occasion when last year he had attended a Zionist meeting at Washington, when Mr. NAHUM SOKOLOW, a Zionist leader delivered an address. He felt quite at home on a Zionist platform as his interest in the movement had never waned. It was right and proper for the Zionists to hold meetings in order to further their interests, especially now when Zionism had entered into a most serious and difficult phase and required the enthusiastic and loyal support of all mankind. He was lately very much impressed with the work done in connection with the Hebrew University at Jerusalem, an account of which he had read in the *Nation*. He would like to read it to them. It demonstrated the vital achievements of the modern Zionist efforts to restore the ancient glory of their ancestors in a land noted for its unique achievements in the past. (The account referred to in the *Nation* is as under):—

Science in Jerusalem

On Mount Scopus overlooking Jerusalem, where two thousand years ago the legions of imperial Rome were encamped and where they besieged and finally captured the proud and rebellious capital of Judea, there is a crude stone marking the foundation of the Hebrew University—a foundation laid in 1918, while the roar of battle still shook the earth. Not far from this landmark stands a plain square building. This is the Grey Hill House, which has been acquired by the World Zionist Organization and which is now being altered and extended to shelter the laboratories of the Medical School of the Hebrew University.

Here will be carried on the research work in biochemistry and microbiology and in the tropical and semitropical epidemic and endemic diseases which take heavy toll of Palestine and the adjacent countries. The work for the establishment of the university is the most hopeful message I am now bringing out of Palestine. Unhampered by political interests, unfettered by sectarian prejudices, it will be fostered and maintained by the Jewish people, but it will belong to the whole world and its laboratories will be open to the talent and genius of every land. It will have the Hebrew language for its chief medium of expression, but no other tongue that has a message will be the challenge of Jewry to anti-Semitism—not a dreamer's vision, but a practical plan of practical idealists.

Already a large area of land has been acquired adjoining the Grey Hill House for the buildings and grounds of the university, and an X-ray institution has been established, equipped with the most scientific apparatus for the study and treatment of disease. Thousands of volumes on medical and kindred subjects have been sent to Jerusalem to form the nucleus of the university library.

It is a source of pride to reflect that the anti-malarial and anti-trachoma work in Palestine has been initiated by an American group, the Hadassah Medical Organization, while the ultimate success of this life-saving and health-saving work will be the result of the efforts of another American Jewish Physicians Committee, through the laboratories that this Organization is now establishing on Mount Scopus.

JOSEPH KRIMSKY, M.D.

The CHAIRMAN then called upon Mr. LINEBARGER, to deliver his address.

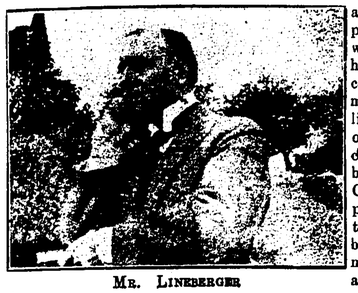
Mr. LINEBARGER paid a tribute to the CHAIRMAN and referred to his unique work in the Bench for a decade and hoped that he would continue to shed lustre on it. Continuing he said:—

"I shall divide the topic of the evening under three heads: descriptive, political and spiritual.

Picturesque Palestine

"On this rude map showing my travels in Palestine, you have an outline of the most historically wonderful of all the countries of the globe," he said. "It has not only been the mise en scene for the great philosophy of the Jewish people, and the unfailing influence which has sustained them during centuries of persecution, but, to us Christians, it is the sacred land of the greatest of all Jews, and whose education and training were founded upon that same philosophy, and which is likewise a part of every Christian's religious education.

"This tiny country West of the Jordan is only a fifth or a sixth of the size of England; and yet, from a tourist viewpoint, it holds not only the beauty of the Riviera, the charm of Southern California and the fascination of Egypt, but indeed the awful splendour of the Canon of the Colorado and the wild mysteries of the Mexican plateau. Who can stand on the Mount of Olives and look down through fifteen miles of lurid light, to the gem-like surface of the Dead Sea, a full half mile below (and itself 1308 feet beneath the level of the near-by Mediterranean) and not feel a thrill from the very depth of his reawakened nature? Why wonder at the artistry of the



MR. LINEBERGER

Hebrews down through these long centuries when you gaze upon the lonely Moab whose sheeny lights and changing colours paint upon the horizon the kaleidescopic story of man's brief sojourn upon earth, and the command to worship the Maker of these miracles of nature?

"It was here that these Jewish leaders in instrumental music and song, in theatrical portrayal and in prose and poetry found their inspiration; the inspiration of this wondrous land from which a philosophy to the true and living God was built up in a pagan midst. The priceless contributions of the Jews to the arts and sciences form a treasure which this tiny land of Palestine has produced for the benefit of the whole world.

"Politically, Palestine is important, not to the Jews as a race, but to all men of western civilization. To the West we have the Panama Canal and to the East the Suez. These tiny ribbons of water are the most precious possessions of the White man to-day. The Panama Canal is safe for western civilization in the hands of America; but the Suez owing in part to its more immediate contact with potential forces of evil, needs the Zionist movement to make stronger the hold of the West upon this priceless fleck of water. The Zionist movement came forward loyally not to create for themselves an independent State, but to support a mandate created by God's dispensation in war. It is the Zionist movement that is to-day with the genius of the British, turning Palestine from a country of war and corruption to a land of peace.

Same Old Spirit

"I found the Zionist movement to be one of the spirit rather than the flesh. It has the same soul as the old Crusades. It is a struggle for better things. For sheer philanthropy we search in vain for a more unselfish example. If Henry Ford had made the tour through Palestine that I have just enjoyed I am sure that he would have said God bless this movement.

The Spiritual Aspect

I left Palestine with the feeling of a worshipper passing out of the portal of a great temple wherein the worship had brought him nearer to his God than ever before. I had come clothed with the dull garments of indifference; I came away like a man clad in the bright mantle of the prophets. What worked this change in me? In part it was a better understanding of the Gentle Galilecan's message to men; and in part also to a discovery of a practical working toward that real brotherhood of men, for which all men who reflect deeply are striving, and which is the only remedy for the misery and suffering of this already overcrowded world. In the Zionist movement I found an expression toward this brotherhood of man ideal, practically based upon man's duty to his God and to his brother. How wonderful it seemed to me, there as I stood at the edge of the desert at El Kantara by that prescious ribbon of water that bound the West to the East. At last the Jews had found their way back to the Promised Land. For centuries they had endured in silence to relentless persecutions, and now their answer to these injuries of a thousand years was the Zionist Movement. For magnanimity history gives us no parallel. Verily, "The soft answer shall turn away wrath."

Vote of Thanks to the Lecturer

The CHAIRMAN invited those present to ask any question in regard to the points raised by the lecturer.

Mrs. A. J. RUBEL and Mr. N. E. B. EZRA after having questioned the lecturer on the present work of the Zionists in Palestine and receiving satisfactory answers, Mr. EZRA said:—

"Mr. LINEBARGER has given us a bird's eye view of the Zionist progress made in Palestine of which we read a great deal in the newspapers Of late several notable men from all parts of the world had visited the Holy Land and all of them were deeply impressed with the work achieved and the future possibilities awaiting all those who were interested in the progress of the country. The Zionist movement is faced to day with a great task, the magnitude of which cannot be under-rated. I think it is about time for our Christian friends to help in this gigantic undertaking and the presence of two eminent Christians to-day encourages us in the belief that we need not look forward in vain for the day when the co-operation of Christians would be possible. Indeed there are many happy indications towards that end. I have, therefore, much pleasure in proposing a hearty vote of thanks to Mr. LINEBARGER for his interesting and instructive address."

This was seconded by the CHAIRMAN, who asked the audience to rise up in honour of the lecturer.

This was immediately responded to after which a very interesting meeting was brought to a close.

BIRTH

ABRAHAM.—On Saturday, January 5, 1924, at Ste. Marie Hospital, Shanghai, to Mr. and Mrs. M. H. Abraham (143 Bubbling Well Road), a daughter.

IN THE GRIP OF INDIGESTION.

Many sufferers have daily to consider which they prefer—starvation or torture. Craving for food to appease the system's need for nourishment, they scarcely dare eat because of the agonies which follow even the lightest meal.

This pain after eating is the stomach's protest that it is too weak to work, and other warnings follow in the shape of headache, flatulence, palpitation, depression, loss of weight and colour, constipation or purging, sleeplessness, evil dreams. The temptation is to seek relief in strong purgatives, but the use of these is always followed by worse conditions. Only by strengthening the stomach and other organs of digestion by tonic treatment through the blood can permanent relief and cure be found.

It is thus that Dr. Williams' Pink Pills have wrought their almost numberless cures of indigestion. New strength is quickly given to weak stomachs by Dr. Williams' Pink Pills because these Pills enrich, purify, and increase the blood supply, and at the same time build up the nerves and the whole system. From the first the appetite revives, then food can be taken without discomfort or pain and the burden of indigestion is rapidly dispelled.

Begin to improve your digestion to-day by starting Dr. Williams' Pink Pills for Pale People. Dealers everywhere sell them, or post free, $1.50 per bottle, $8.00 per six bottles, from Dr. Williams' Medicine Co., 60 Kiangse Road, Shanghai. But nothing else will do. Be sure and insist upon having

DR. WILLIAMS' PINK PILLS.

THE JEWISH THEOLOGICAL SEMINARY OF NEW YORK

MR. LOUIS MARSHALL SEES VISION OF JEWISH RENAISSANCE

SHANGHAI JEWISH BOY LEFT LAST MONTH TO JOIN THE LONDON JEWS' COLLEGE

In recent issues we dwelt upon the dearth of ministers to assume charge of congregations whose pulpits are now vacant. It is beginning to be freely recognized by all who are at all concerned with the preservation and the progress of Judaism that a strong effort will have to be made by the present generation to keep alive the ancient faith in its traditional form. There are very strong indications of a religious decadence, particularly among our growing youth, which, unless it is checked, may have very serious consequences. Outstanding Jewish leaders, communal workers and Rabbis everywhere are becoming greatly alarmed over the situation. As LOUIS MARSHALL has said, "Unless we are willing to alienate our young people, unless we are willing to make them agnostics and atheists, then the time has come to preserve those institutions which are calculated to foster Judaism in America." In almost every part of the world, the demand for more Rabbis is insistent. At one time it was feared that, with the increased establishments of theological Seminaries in Europe and America, the output of graduates would be greater than the needs of the communities. This has proved groundless, for the number turned out by existing colleges is insufficient to meet the requirements of many congregations. The need of spiritual leaders is strongly felt. In New York there is a strong campaign at present to raise a million gold dollars for the Jewish Theological Seminary. The soul of the drive is Rabbi MAX DROB assisted by Mr. LOUIS MARSHALL, the day-head of New York Jewry. The latter has rendered yeoman services in recent months, both morally and financially. The influence of his leadership extends beyond New York Jewry. He realises the need of a Seminary for uplifting the status of our people and arresting degeneration. Mr. MARSHALL puts his case in a legal way. He recognizes the danger that lies ahead and stresses on our duty to support an institution which is the "spiritual rampart of Judaism," *pace* Chief Rabbi HERTZ. We are content in giving the following extracts from an address recently delivered by Mr. MARSHALL at Philadelphia in support of the drive for the New York Jewish Theological Seminary:—

"We have not outlived the empires of old or the empires of modern times. We have not outlived the persecution of the Romans nor the persecution of yesterday and to-day, and merely because we have had wealthy men, people who have been materially prosperous, because we have had bright scientific men, because we have had great lawyers, great judges, great physicians, great scientists,—other nations have had them, some of them have had even greater men in those different departments of life than we. They have had richer men—witness those in this country whose wealth is spoken of every day, and witness Stinnes in Germany,—but only one thing has made us continue to cast our light upon the world of darkness. The only thing that has distinguished us has been Judaism—has been the word of our prophets, the wisdom of our sages, the words of our ancient rabbis, and to-day the only thing that enables us to overcome a hostile world are the teachings of our fathers, of our ancestors, and the contributions to the world thought of our rabbis and of our teachers. Wipe out all our wealth, wipe out in every respect social position, and there still remains a residuum, which will glorify us and glorify our children, even though we were clad in rags and even though we were detested and driven from pillar to post.



The Hon. LOUIS MARSHALL LL. D.,

President of the American Jewish Committee and of the Committee of the Jewish Delegations at the Peace Conference.

A tireless and fearless worker for oppressed Jewries and for Jewish and American Ideals.



MR. J. H. S. ABRAHAM.

"But we can't long outlive our Judaism. Turn our backs upon it and we shall die the death of a traitor. Nobody will honor us nor respect us. Nobody will care for us. We will be a derision, a byword, and it is only through such institutions as our educational institutions, as our seminary, that will preserve us from the attack of enemies from without, and the worse enemies from within.

"Now this is only a test, this campaign. I give you ample notice, I file a caveat—we are going to get the million dollars and we are going to get more, and you are going to help us get it, but when we get through with that it will merely show that the people of this country are beginning to understand the duty that they owe to the past, to the present and to the future. They owe it to themselves, their children and their children's children, and I say it now deliberately, you will find within five years from now that the Jews of the United States will collect in every year ten million dollars for Jewish education. That includes the seminaries, that includes subventioning the Talmud Torahs, that includes the Jewish Publication Society, that includes the National Farm Schools—because that is an educational institution—that will include the work which will be done for religion for Council of Jewish Women and other similar organizations. They will all be subventioned by a united Israel. And when that hour comes we can smile at our foes, whether they spell their names wilth K. K. K. or with F. We have no fear from them. I never cared for them. I never will care for them. There is only one enemy that I fear and that is indifference to religion. I have no doubt from what I know of the community of Philadelphia, a community which has such great names upon its roster, of men who have contributed more to Judaism than any group of men in America has, and I wish to add another great name to those that I have mentioned—Mr. LEEDS. I know what this community has done and what it is capable of doing, and to-night I ask you, who are gathered here, to show your faith in Judaism by your willingness to endow properly the Jewish Theological Seminary of America. In the portion of the Bible which was read on Saturday we read of the striving of Jacob with the angel at night. And the angel said to Jacob. "What is thy name?" and he said Jacob, and the angel said, Thy name shall be called no more Jacob, but Israel, for thou hast striven with God and with men and hast prevailed.

"Let us be true to those words. Let it be said of us, the Israel of the present, that we have striven with God and with man and that we have prevailed over the dark forces of indifference and that the light of our faith will again illuminate the world."

The above should reverberate throughout the length and breadth of the Jewish world. It is a call to duty, a call to sacrifice, to do and to achieve. Jews everywhere should regard it as a privilege to support institutions of learning and scholarship. Care also should be taken to rear our sons for he Ministry. Without that, the future outlook can never be bright and hopeful. Last month a local young promising lad of eighteen summers left for London on the steamer "Macedonia" to study at the Jews' College. He was drawn to it after reading our leaderette in our issue of November 9, 1923. Therein we referred to him in the following terse manner:—

> "Recently some attempts were made to enlist a local young promising lad, son of a Hazan, to take up the Rabbinical calling at the expense of our community. But, unfortunately, the latter declined the proposal. . . ."

It incited him to call at our office to refute our statement. He assured us hat he was prepared to go forthwith if a chance were given him. We were glad to hear of it and naturally our interest in him grew intensely. The "young promising lad" is Mr. JOSEPH HAYEEM ABRAHAM, eldest son of Mr. S. E. ABRAHAM, Hazan of Shearith-Israel Synagogue. He was born in Shanghai in September 1905, and was educated at the local Jewish school and the Shanghai Public school. He left the latter institution in December 1922, after passing the Cambridge Senior. In Hebrew lore he is well grounded having been taught by his father, an erudite scholar, in the Bible, Talmud and Mishnah. Mr. J. H. ABRAHAM carries with him a number of letters of introduction to some prominent people in London from some members of our community who befriended him and urged him on his mission. He has our best wishes in his future career.

Written for ISRAEL'S MESSENGER.

THE SPIRIT OF SACRIFICE

BY ARNOLD ZWEIG,

(Jerusalem)

The spirit of sacrifice is the noblest of human virtues. That which a man gives of his own free will, obeying the dictates of his conscience, without outside pressure or control, is the true criterion of his personality. The spirit of sacrifice whether it comes from enthusiastic devotion or from ripe reflection, always has its source in the better side of our complex natures. We measure the gravity of a crisis by the volume of self-sacrifice it causes to well-forth. The women of Carthage and the men of the crusades, the warriors of Maccabeans, the soldiers in the armies of the French Revolution and the combatants of the great war 1914-1918 share the same glory and are linked together by that same nobility of willing sacrifice for the common welfare which they all displayed. The Tabernacles and all those holy monuments which are expressions of the nation's finest characteristics were erected by enthusiasts imbued with a consciousness of their divine mission. Theirs was no less a part of that spirit of sacrifice which unites the whole of mankind.

To offer oneself is the noblest response to common distress, just as abandonment and desertion are the most cowardly. It is at the time of crisis that one's mettle is proved. While one guards the breach, the other hides in his underground retreat or even goes over to the enemy camp.

For 2000 years the aid given by the Jews to Jews in need has always been inspired by the idea of sacrifice. It has shown the solidarity of the race, the feeling of each individual's responsibility for the well-being of the nation. It is true that his aid has, for the most part, only displayed itself by gifts of money. But one must not forget that to the Jews money meant more than a part of their material wealth. It was their only guarantee of existence, however little tranquillity such existence may have possessed, their only armour against the dangers and persecutions coming from outside, the wherewithal to erect the Beth-Hamedrash, Yeshivoth, Chevra Kadisha and Mikveh. Money in itself was not a Mitzva, but the instrument for a Mitzva, and in this noble usage it obtained its dignity.

The misery of this present period is very great. It presses heavily on each one of us. But the burden which the scattered people of Israel have to carry has become unbearable. That is why we are trying to establish Erez Israel a refuge and a hope of redemption. We know that this work is tremendously difficult. Thousands of pioneers who have gone there as soldiers in the army of redemption, to battle against the adverse conditions, bear all the hardships. It is our bounden duty not to desert them. Desertion on our part would be as humiliating as a betrayal.

They need lands to cultivate and on whose products they can subsist. There is in existence a fund whose aim is to procure for them these lands—the Keren Kayemeth le—Israel which means "Israel's permenant fund." One would better have styled it "The Jewish gift of land reclained." We must remind ourselves more often of its existence and its aim. We must tell ourselves that this phrase does not stand for merely a phrase, nor yet a unique account, but a beautiful if somewhat imperfect reality. It stands for an army of young workers who under the most precarious conditions of existence and under a burning sun, till the soil that has been abandoned for centuries and sacrifice for it all, even their very lives, in the inspired hope of liberating the future generations.

With their example before us, let us remember that the spirit of sacrifice is essentially a part of the Jewish soul, that it has its source in the depths of our being and in the conditions of our life. Hence it depends on each and every one of us whether our people develop with incomparable strength or finally perishes. This is the profound significance of those changing columns of figures, the statistics of receipts published by the Keren Kayemeth-le—Israel. Nothing less!

SOCIAL AND PERSONAL

Conducted by Ben Peloni

Mr. R. H. ELIAS left for London via Suez last month.

* * *

A daughter was born to Mr. and Mrs. V. D. GENSBURGER.

* * *

Mr. and Mrs. R. A. BERAHA celebrated the second birthday of their eldest daughter BIBY on the 3rd instant, with an "At Home" at their residence No. C876 Woosung Road.

* * *

Mr. T. TOLEDANO left for Vancouver on the *Empress of Australia* on the 13th ultimo.

* * *

Mr. and Mrs. S. GATTON have removed to No. 157 Bubbling Well Road.

* * *

Mr. and Mrs. NATHAN SACHS sailed on the *President Wilson* last month en route to New York where they hope to stay for some time.

* * *

Mr. DAVID BENJAMIN who left for Europe nearly two years ago and who expects to return to Shanghai within this year, was received in audience by the POPE at the Vatican in December last. Mr. BENJAMIN writes us from Rome under date of December 26, saying that the "ceremonies were most interesting."

* * *

Mr. M. SPEELMAN who is at present in Europe has been re-elected a Counsellor of the Shanghai French Municipal Council last month.

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An interesting point in the case of S. LIBBY *v.* INTERNATIONAL RECREATION CLUB came to a decision at the Mixed Court last month. Mr. LIBBY through his counsel, Mr. F. J. SCHUHL, alleged that he had been violently taken from a motor-car in which he had been sitting and after being roughly handled was put into a room and locked up for 30 minutes. His clothes had been torn and he had suffered personal humiliation and he asked for damages for Tls. 50,000. Those concerned in the affair charged him with illegally parking his motor-car. Messrs. HANSONS appeared for the defendants, while Messrs. JACOBS and LI handed down the ruling. Defendants, claiming a majority of 80 per cent. of their shares were held by British subjects, submitted that the Mixed Court was not the proper tribunal to deal with the matter, but plaintiff declared that the Club was a Chinese concern. The Court ruled in favour of the plaintiff and within the next few days the hearings will be begun.

* * *

Mr. A. BENJAMIN left for Hongkong last month.

Mr. and Mrs. A. E. MOSES have removed to No. 8 Nanyang Road.

* * *

At Lausanne, on December 28 last, M. ALFRED HEIMENDINGER, of HEIMENDINGER Bros., Shanghai, was married to Mlle. ALINE VILLIERS, of Strassburg, Alsace. The newly-married couple will leave France for China, *via* America, at the beginning of this month.

* * *

Dr. R. R. IMMERMAN, a lady doctor who has been practising in Shanghai for about two years, has established a Maternity Home at No. 142 Bubbling Well Road (Tel. W1561) which is most up-to-date in every respect. Patients can have their own doctors to attend to them, if they desire. We understand that the rates are very moderate. We wish the new venture every success and congratulate Mrs. IMMERMAN for her enterprise which is bound to fill a long felt want.

* * *

MR. DAVID ABRAMOVITCH who resided in Shanghai for thirty years has decided to make his future home in Jerusalem and will leave for Palestine this month.

* * *

The engagement of Miss KITTY RAYMOND to Mr. MAX FREEDMAN, of Saigon, is announced. The wedding will take place at the Ohel-Rachel Synagague on the 2nd proximo.

* * *

A son was born to Mr. and Mrs. J. BLOOMFIELD.

* * *

Prior to the departure of Rabbi W. HIRSCH from Shanghai, a committee was formed to look after the local Jewish Library. Mr. SALEM S. DAVID was appointed Hon. Librarian and Treasurer. Committee: Messrs N. E. B. EZRA, A. E. MOSES and M. MYERS. The account showed a credit balance of three hundred odd dollars.

* * *

The ball given in aid of the ORT and the local Jewish school on the 30th ultimo at the Carlton, proved an unqualified success. We understand, that close upon $1,500 has been realised which will be equally divided amongst the above two institutions.

* * *

Amongst those who left for London via Suez on the Mentor this week were:—Mr. and Mrs. S. A. FREDERICKS, Miss SUDKA, Mrs. S. HOWARD for Singapore Mr. A. E. MOSES and Miss MOSES.

* * *

Mr. E. NAVON has returned to Shanghai from Hongkong.

* * *

Mr. DAVID MESSULAM left for Antwerp via New York last week and will return in July next.

The marriage of Miss MEYER, daughter of Mr. and Mrs. J. MEYER and Mr. ISRAEL KOENIGSBERG will be solemnized on the 10th instant at the Ohel-Moishe Synagogue, after which a reception will be held at the Jewish Club. "Ahduth."

* * *

Mr. A. HORNE delivered a lecture at the "Ahduth" Club on the 1st instant, his subject being "The Problem of Heredity." The lecturer dealt with the biological and philosophical aspects of the problem, as they affect the average man's outlook on life. This is the first time on which Mr. HORNE appeared on a distinctly Jewish platform and we hope that this will be the forerunner of many more lectures to be given by him.

* * *

Mr. H. FOOX, who for the past five years has been manager of Spunt & Company's Tientsin office, has arrived in Shanghai on transfer.

PRESENTATION TO RABBI AND MRS. HIRSCH

Prior to their departure from Shanghai, Rabbi and Mrs. W. HIRSCH were entertained by Mr. and Mrs. SIMON A. LEVY, at their residence No. 86 Rue de Soeurs, on the 6th ultimo, when a presentation was made them in the name of the members of the Synagogue.

Tea was served and a pleasant and enjoyable evening was spent by all those present. Mr. LEVY, who, by the way, is President of the Synagogue Ohel-Rachel, delivered the following address:—

LADIES AND GENTLEMEN:—I ask your indulgence for a few moments while I say a few words in regard to the approaching departure of our esteemed Rabbi and Mrs. HIRSCH. Anyone who has the interest of Judaism and more especially the well-being of our community at heart cannot but feel deeply grieved that we are about to say good-bye to them. For some years past we, I mean those of us who have given any serious thought to the matter and have realized the unsatisfactory conditions prevailing in the community, from a religious standpoint, especially amongst the younger members, have felt the need of a spiritual guide and leader, and the fact cannot be gainsaid that our venture, if we may so call it, has been fully justified. We were fortunate in having for our first Minister a man like Rabbi Hirsch; for whatever difference of opinion there may exist amongst us, on one point, I believe, we are unanimous and that is that in him we had a sincere, conscientious and a learned Minister. These,

Ladies and Gentlemen, are to my mind the most essential qualifications of a Minister if he has to gain the esteem and regard of his congregation. Our good fortune, I am grieved to say, did not endure—fate has worked against us and through force of circumstance we are about to lose his valuable services. Rabbi Hirsch's departure from Shanghai will, I fear create a serious gap, a gap which I hope and pray will at no distant date be refilled by one as worthy as himself.

Rabbi HIRSCH! On behalf of the community I thank you for what you have done. Your sermons were always instructive as well as inspiring. Your work has sometimes been difficult but you have all along maintained the dignity of your position and by so doing have enhanced the prestige and status of the community. For that alone, if for nothing else, we owe you our gratitude; and while thanking you I wish also to thank Mrs. HIRSCH for her unfailing interest in our communal institutions, and for her persistent activities on behalf of the poor. Her's was a thankless task and therefore all the more praiseworthy. I will now ask you on behalf of the members of the Ohel-Rachel Synagogue to accept for yourself and Mrs. HIRSCH this tea set and salver as a small token of our appreciation and esteem. I will also ask you to accept as a personal souvenir to yourself these pair of links and to Mrs. HIRSCH this broach, and in bidding you Godspeed I wish you success and happiness in your work in Pretoria, the future sphere of your activities. May you be blessed with health and strength so that you may continue, for a great number of years, to carry out the duties of your exalted calling for the benefit of Judaism in general. (Applause).

The silver tea sets bore the following inscriptions:—*"Rabbi and Mrs. W. HIRSCH, from members Synagogue Ohel-Rachel in token of respect and affection. 1920—1923. Shanghai."*

Rabbi HIRSCH suitably responded and thanked Mr. and Mrs. LEVY for the reception and the members of the Synagogue for the presentation. In referring to the past work accomplished, the Rabbi urged that no efforts should be spared to engage another Minister for the Congregation. It was a very essential duty.

Rabbi and Mrs. Hirsch Give An "At Home"

On Monday the 14th ultimo Rabbi and Mrs. HIRSCH gave an "At Home" to their friends and acquaintances which was well attended. The occasion was seized by each individual to bid farewell to the host and hostess and success in their new field in Pretoria. Quite an enjoyable evening was spent.

Rabbi and Mrs. Hirsch with their second son left Shanghai on the 17th ultimo on the *President Wilson*, en route to New York and London. After staying a few weeks in the latter port, Rabbi HIRSCH will start for Pretoria with his wife and youngest son.

MME. BELLA PEVSNER RETURNS TO PALESTINE

Successful Tour Throughout East of Asia

Mme. BELLA PEVSNER left for Hongkong, Singapore, Java, en route to Palestine on the 8th ultimo, after making a successful campaign for the Jewish National Fund. As will be seen from the first list of collection published elsewhere in this issue, a sum of £1,279. 16. 8 was already remitted to the Jewish Colonial Trust, London, by Mr. SIMON A. LEVY, who has acted as Treasurer for the Fund. It is gratifying to note the generous response meted out by local Jewry to a good cause which demands the foremost attention of every thinking Jew and Jewess throughout the world.

In regard to the list of donors in Manila published in our last issue, Mme. PEVSENER wishes us to state that the contributions acknowledged were yearly ones pledged by the latter and should include a donation of Pesos 100.—from Mr. PADARE RICH.

The response given to the appeal for funds in Hongkong is most gratifying. We are enabled to publish the following list of contributions:—

Mr. J. E. JOSEPH	$1,500.00
Mr. FRED ELLIS	1,000.00
Mr. O. I. ELLIS	500.00
Mr. SIDNEY MICHAEL	500.00
Mr. A. S. GUBBAY	500.00
Mr. E. M. RAYMOND	500.00
Messrs. E. and F. ELLIS	500.00
Mr. Ed. B. RAYMOND	200.00
Mr. A. NISSIM	100.00
Messrs. GROSSMAN & ABRAHAM	50.00
Mr. ODEL	100.00
Mr. V. MENASSEH	25.00
Mrs. WEILL	25.00
	$5,500.00

Dr. Med. Alex. Renner

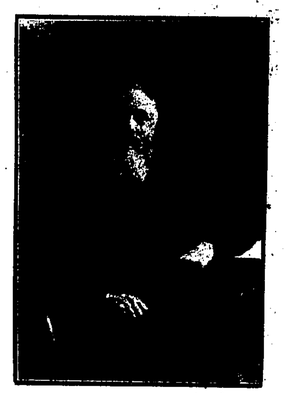
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Consulting hours 11-1 and 4-6
Residence: 1369. Rue Lafayette
Consulting hours 2-3.

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HARBIN'S POPULAR RABBI

Celebrates Ten Years Of Active Service



Rabbi A. M. S. KISELEFF is the spiritual leader of the Harbin Jewish community which boasts of about ten thousand Jews. Within the past two decades it has become a leading Jewish national centre in the Far East, including Siberia. Realizing its great responsibilities, it extended a call to Rabbi KISELEFF in 1913, a highly cultured exponent of Judaism, and a great Talmudic scholar who received his training in the greatest Yeshibas in Russia. In his early days, he was one of the pioneers of the "Chovevi Zion" which was headed by the late Dr. PINSKER and others. Before the acceptance of the Rabbinate office at Harbin, Rabbi KISELEFF served many leading Jewish communities throughout Russia, while at the same time devoted himself to further Talmudic and Rabbinic reasearches. He has in his possession some valuable MSS which he hopes to publish before very long.

Rabbi KISELEFF is an ardent Zionist and a fine type of speaker. His ministrations in Harbin proved an unqualified success. His completion of ten years service was celebrated in November last, when a special service in the synagogue was held conducted by the Cantor with a choir of thirty men. Dr. RAVIKOVICH then delivered an address, dwelling upon the highly successful work of Rabbi KISELEFF in Harbin. A traditional "Kiddush" was then held during which the Rabbi was the recipient of the congratulations of the members of the community.—J. L. FRIEND.

MR. AND MRS. E. M. EZRA CELEBRATE SILVER WEDDING

Relatives and Friends Offer Congratulations at an "At Home"

Twenty-five years ago Shanghai was a small community, indeed so small that it was hard to secure a minyan for Saturday morning services. The Jewish homes could be counted on the fingers. The only Jewish institution that figured on the roll was the Synagogue. Thus a wedding in those days was regarded as a great event in the community and heralded months ahead. Doubtless under such auspices Mr. and Mrs E. M. EZRA were joined in wedlock on January 24, 1899. There are some in Shanghai who recall vividly those days and happily, these were present at the silver wedding of the happy couple who had invited their friends and relatives on the 24th ultimo, at No. 94 Jessfield Road, many of whom seized the occasion by showering their congratulations on the latter and making presentations to them. One of the gifts was a walking stick with a silver handle, presented personally by Mr. M. MYERS to Mr. EZRA with an appropriate Biblical passage *W'eith hamatte hazey tikah b'yadecha asher ta'assey bo eith kaototh.* "And thou shalt take in thy hand this rod, wherewith thou shalt do the signs" (Exodus 4—17), loudly uttered by him in the presence of the guests, which created a most gratifying impression.

Mr. EZRA is an old esteemed resident of Shanghai arriving here over fifty years ago to join Messrs. E. D. SASSOON & Co., Ltd. In May last year he retired from their service and was presented with a silver cigar box by the heads of the firm, Messrs. R. E. SASSOON and A. J. RAYMOND. Mr. EZRA is a fine type of Jew. He has been and is to this day a loyal supporter of all the local Jewish institutions. He is probably one of the few living local Jewish residents whose name could be traced as a seatholder of our synagogue from its inception. Mr. EZRA has identified himself with every phase of communal work and at one time acted as Hon. Treasurer of he Society for the Rescue of the Chinese Jews.

Mrs. EZRA is also an active worker in our ranks. Like her husband she is an idealist—a worker in realities who aims to make her ideals a workable solution for the serious problems of life. She acted in recent years as President of the Girls' Association and rendered good work. Mr. and Mrs. EZRA are blessed with a son, MOISE, who is equally popular. May the happy couple live to celebrate their golden wedding as well!

THE MAN OF THE HOUR



THE HON. MR. J. RAMSAY MACDONALD
Prime Minister and Secretary of State for Foreign Affairs.

The new Prime Minister of Great Britain is a strong supporter of Zionism, has visited Palestine and written a short book on his experiences. The Zionist cause could have no more enthusiastic, able and energetic supporter than Mr. MACDONALD. Besides him there are other notable men on the Cabinet who have endorsed the Zionist movement, namely, J. H. THOMAS, Col. JOSIAH WEDGEWOOD, A. HENDERSON, P. SNOWDEN and others. We sincerely hope that the new government will interpret the BALFOUR Declaration in its proper light and disapprove of the White Paper issued by WINSTON CHURCHILL which should never have been issued but for the desire to placate the Arabs. We shall watch future events with intense interest and let us hope that the slogan, "Palestine as Jewish as England is English" will not now remain an empty formula but be realised speedily and in our days.

NOTICE OF REMOVAL

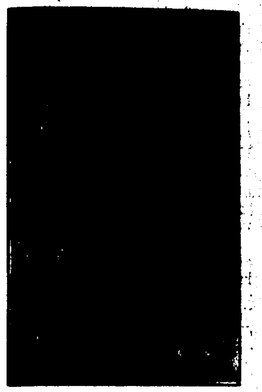
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Shanghai, 22nd January, 1924.

MR. A. EINHORN



MR. A. EINHORN.

MR. A. EINHORN is a new-comer to Shanghai having arrived just a year ago from Harbin. He studied Hebrew at the Yeshiba of Lomzha and Briansk, Lodz, Poland. He was a teacher at Astrachan for some years. He is an ardent Hebraist and regards his profession as a badge of honour. To teach the young ones the language of the Bible is his great ambition. Both at the local Jewish school and the Hebrew and Religion classes, he distinguished himself as a great teacher giving his attention to every child that comes under his observation. In a short interview with Mr. EINHORN, he said:—

> "It is my firm conviction that the Shanghai Jewish School and the Religion and Hebrew classes should be a real centre of Jewish education and enlightenment throughout the whole of the Far East.

With which excellent sentiment we heartily agree.

GARDEN TREE FUND IN THE LAND OF ISRAEL FOR THE LATE Mr. S.J. SOLOMON

Amounted already acknowledged	$737.21
DAVID ABRAMOVITCH	10.00
	$747.21

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

MAKE A SACRIFICE!

What would a month of self-denial net you? Try making such a sacrifice in order to give to Keren Hayesod.

FAREWELL SERMON

Preached by RABBI W. HIRSCH, B.A. at The Ohel-Rachel Synagogue on Sabbath, January 12, 1924

It was the custom in the olden times that when the Rabbi entered the house of study in the morning, he prayed that there might be no mishap during the day, that his decisions might be according to the Law, and that those who came to seek justice at his seat might be amenable to his words. When the labours of the day were over, and he rose to return to his house, he thanked God that he was permitted to toil in the field of religion, that while others spent their time on things that had no permanence, he occupied himself with the study of the Law, the immutable guardian of the spirit and inexhaustible fount of wisdom and virtue.

Vividly do I recall to-day the feelings that swayed me when I first entered this pulpit. I prayed for help and guidance in the difficult work that lay before me. I prayed that the sacred office given in my charge might not suffer at my hands. *Sh'gioth me yabin*, who can avoid error, or escape the slips and failures to which man is heir to? Even the minute, invisible, errors which are unnoticed in the private man are not lost on him who has to bear the burden of a public office. And who is nowadays more easily misunderstood, more readily misjudged than the teacher of religion? Confronted by such possibilities, and the many difficulties which one must encounter in a community so complex as ours, I prayed for help and direction from above. And now that I lay down the sacred office with which I was entrusted, and divert myself from the responsibilities that devolved upon me during the years I have been associated with this community, I render gratitude to God *Sh'hebiani ad halom* who has led me thus far. I look back upon my ministrations in Shanghai with a calm conscience. I feel that whatever be my achievement, there was no lassitude, no lack of effort, on my part and that I served the cause of Judaism within and without the community with earnestness and devotion. This feeling I prize and value. I find in it compensation for the anxieties and hardships which must be experienced by him who toils in the field of religion in this age of indifference. When spiritual values are underestimated, and error and misconception are rife, the religious teacher must seek inspiration in his own faith. As for the applause of others, I never looked for it, and was not disappointed if I did not receive it. I have not tried to please everybody, and have not sacrificed principle to popularity. In a community so mixed and diversified, where opinion is sharply divided, and feeling often runs counter, it is not humanly possible to satisfy all, to find a course of action that will not provoke criticism or disapproval. To the many friends from whom I received encouragement and support I return my sincere thanks. My work might have been much less successful without their help. Ah! how much could be achieved even by this small community with a little deeper sympathy and hearts more united? How many useful purposes could be saved, how many profitable activities would reach fruition if our restless spirits would but bring themselves to sink their personal differences for the common good. It fills me with despair, if in a time like the present when every little congregation should maintain a united front, trifling differences are magnified into mountains, and personal prejudices are paraded as great principles in order to sow dissention and throw the community into convulsion.

I know, and none knows better, that there is now more vitality in our congregation than there was before. There is a gradually growing interest in the community and in matters Jewish. We lost good and tried workers, but there are others willing to take their place. And there are young people willing to work with you. But they look up to you to lead and inspire them, not to drive them away by outburst of passion and ugly distempers. They look to you to exemplify your creed in a reverent attitude towards all matters of religion, in honourable bearing and just relationship towards one another. A little more charity of spirit, would bring the hearts closer together, and bless your work with the fruit that grows from united efforts.

The past few years do not present an altogether barren record for our community. If the beginnings were taken up and developed, we might have seen now our young organised and led along the paths of Judaism. Elsewhere, when such institutions are formed, they are immediately entrusted to capable management and backed up with financial support. We left the young to work out their own salvation, the community at large looking on with no different curiosity. No wonder that we had another unsuccessful effort to add to the list. But energy, physical or spiritual, is indestructible. I cannot believe that my earnest endeavour to bring home to you that you carry a serious responsibility for the youth of our community will be altogether lost. You will yet think of your duty towards the growing generation, and who knows what blessed activity may yet spring from such thought?

But it is the Synagogue that forms the heart and pulse-beat of a Jewish community. It is not difficult to point out improvements here and there. But the fact that you are content to leave the Synagogue alone more without spiritual guidance is a disheartening symptom. As men of the world, you recognise that in this age of efficiency every department must be entrusted to highly trained and specialized men. Yet you believe that a synagogue can get along with quacks of every description! The mere thought of it is ludicrous. And you need not go far to demonstrate the error. The fact that the Jewish communities of the Far East are falling into decay amidst peace, and wealth, and plenty, is saddening in the extreme. Is it too much to hope that at least one of the largest and more progressive of the Far Eastern Jewish communities will awake and act manfully for the preservation of Judaism, aye, for the preservation of their own honour and dignity?

And it is not the synagogue alone that cries for greater liberality and better vision. The Jewish school still goes abegging from year to year, without reasonable prospect of permanent security. Its existence is always on the poise, balancing between life and death. We have happily seen a great improvement

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in its condition. It made a leap forward during the last year. But much energy and treasure will yet have to be spent before it can reach the level a Jewish Communal school should occupy. May God inspire you with the will and enthusiasm to work on till the goal is attained.

I look back with a sense of real satisfaction on our charities which were ever watchful over the poor and needy. Much money may have been spent. But what is this compared with the knowledge that homes of misery were made more cheerful, and heavy burdens made more light? We have, moreover, given a ready ear to calls that were made from afar, whether these be the urgent appeals of Zionism, or the agonised cries that came from the war beaten tracks of the world. It is right that such appeals should not be overlooked, though they are rather burdensome when they came as an addition to the local demands. It happens so oft that our very weakness becomes strength to us. The fact that our people are so widely scattered over the world enabled them to withstand the most adverse strokes of fortune. For that portion of the population which escaped the blow went to the rescue of the others. It has been said that the sun never sets on the British Empire. It might be said with even greater accuracy that the sun never sets on the Jewish people. They are so widely distributed that one fate cannot befall them all. When it grows dark for one community, there is light on another. When Christianity was harsh, Mohammedanism was merciful. When Spain was pitiless, Turkey and Poland were a haven of refuge. Forty years ago the violent outbreaks in Russia sent two million Jews across the Atlantic. That looked at the time a very hard and bitter trial. So many had to tear themselves away from their home and kindred and wander to a land unknown to them. Yet, what would have happened now to the millions of suffering Jews if there were no American Jewry to fly to their help? Thus God places a responsibility on the happier and wealthier communities to care for the lives of the less favoured. May the Jews of the Far East, the happiest of all the Jewries in the world, be mindful of their responsibility, at least, till the time of indignation is over, and the other communities recovered from the heavy blows that fell upon them.

With such conceptions of life with such nations of duty towards yourselves and towards our people at large there will be many things to occupy your attention and save your community from stagnation and decay. But in all your works, unity will be the measure of your success. Work in harmony for the upbuilding of Judaism in your midst. Close your ranks against the enemies of our people, and allow not small things to separate and divide you. *"En K'li mahazik b'racha l'ysrael ela hashlom."* Nothing promises so much blessing for Israel as peace. Think more of the things that unite than of the things that divide you. Let peace and harmony prevail in your midst, and your work will prosper at your hands. I shall watch your progress with keen interest in spite of the great distance that will lie between us. It will be real joy to me, if the little work I have done among you will be increased and developed, and will become the foundation of a prouder superstructure. And sincerely do I pray that God may look favourably upon this community and make his spirit of love and peaceableness to dwell in its midst. *Vehe noam adonai aleinu umaasei yadeinu konaneihu.* May the pleasantness of the Lord be upon you, and may he establish the work of your hands.—Amen!

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to know what medicine to give their little ones. The child falls sick with griping pains, vomiting, diarrhoea, croup; or suddenly gets feverish, screams for no apparent cause, refuses food, or vomits up what it has eaten. What is to be done on such occasions? As often as not there is no suitable medicine in the house, or only Castor Oil, which naturally every child regards with abhorrence.

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RABBI FROM PALESTINE SEEKS AID



Rabbi NESSIM DANON, of Palestine, is in Rochester, New York, one of the cities included in his itinerary of a tour of the United States, seeking aid for the betterment of conditions in Palestine. He was appointed High Grand Rabbi by the Turkish Sultan, who decorated him for meritorious work

PRIZE FOR PEACE PLAN

$50,000 Offered By A Jew For Competition

New York, Jan. 4.

Mr. Edward Filene, the well-known Jewish proprietor of a department store in Boston, has offered a $50,000 prize for European competition for the best plan for world peace. Separate contests will be held in England, France and Italy. The competition is similar to that recently initiated by Mr. Bok, the well-known American editor of Dutch extraction, who offered a large prize for competition in the United States

Mr. Filence says that he might extend the competition to Germany provided suitable persons could be procured to judge the plans submitted.—Reuter's American Service.

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CORRESPONDENCE

FAREWELL MESSAGE FROM MADAME BELLA PEVSNER

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—Permit me through the medium of your valuable paper to express my sincere thanks to all those who have assisted me in so many ways in our sacred common task. It was a beautiful move on the part of Mr. SIMON A. LEVY, President of the Synagogue Ohel-rachel who, acting in the spirit of true Judaism extended me the hospitality of the pulpit. I fully believe that it was directed by a deeper Jewish loyalty, a keener understanding of the earnestness of the present moment and glowing compassion for our people. I cherish especially the personal kindness and attention shown me by Mr. and Mrs. SIMON LEVY: my warm appreciation also to Mrs. R. E. TOEG for her efforts to bring as many of the charming women folks together as possible, to meet me: to Messrs. ARTHUR and THEODORE SOPHER for placing their motor car at my disposal; and to all those who have responded to my appeal. We know how to cherish it, how to value every expression of responsiveness after bumping our heads upon so much appalling indifference and utter disregard of so many others to the untold misery of their own people.

I wish to take the same opportunity of expressing my sincere gratitude to Mr. FRED ELLIS and his charming sisters for the warm hospitality extended to me; to all those who so readily responded to my appeal and especially to the Committee which took upon themselves the great task to enlist every member of the community as a contributor towards the redemption of a more humane and brighter future in their old new Home in Palestine.

May God bless you all for many years to come with the ability to serve your people who have nobody else in this cold and godless world of ours.

I am, etc.,
BELLA PEVSNER.

HONGKONG, 14th December, 1923.

SHANGHAI JEWISH CLUB "AHDUTH" CRITICIZED

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—May I ask your kind permission to publish this letter in the columns of your valuable organ.

Although not a member of the Shanghai Jewish Club "Ahduth," I feel inclined to voice a protest against the conduct of the assimilative leaders of the Club. Furthermore, though I am not a member of the local Zionist Association, but an ordinary Jewish young man, who loves his people and their culture exactly in the same way as an Englishman loves his people and their culture, I earnestly desire to see my fellow Jews occupy a similar place on God's earth to that of other nations, because if we are not better, we are certainly not worse, and perhaps our contribution to the general progress and culture of the world is equal (if not greater) than that of the small nations who have recently secured their independence such as Servia, Czecho-Slovakia, Poland and others.

On the occasion of Madame BELLA PEVSNER'S recent visit to this city she was asked to deliver a lecture at the Shanghai Jewish Club "Ahduth." In her address she stated that when invited to lecture she was asked to speak on any subject, except "Zionism." This prompts me to ask the members of the Club (not the assimilative leaders) where is the tolerance of their leaders towards an idea, which I am certain is near and dear to every "Jewish" heart?

I am more than certain that a large majority of the members are against the intolerant methods of their leaders with their assimilative tendencies. At the same time I would like to ask them if they are aware of the fact that there is not even a single Jewish word amongst the great number of notices and advertisements in Russian and English posted all over the Club, and this, although the majority of the members understand, speak and read Yiddish. Is it not a disgrace that even the name of the Club, "Ahduth," does not appear in Hebrew characters on the signboard outside, whilst I am certain, that in Russian or Chinese clubs their names are posted on the signboards outside in the characters of their respective languages.—Where is the Jewish atmosphere and spirit which one would expect to find in a Jewish Club?—Not long ago, I had dined with a British gentleman at the Club and he was surprised not to see a single Hebrew character, nor any notice in Yiddish, whilst when last in England he had seen in all the Jewish clubs and social halls that all the notices were written in Yiddish, which is also the official language. The 'Ahduth" struck him as being more a Russian than a Jewish club

I maintain that, if the members do not all understand the national language—Hebrew, the majority surely understand Yiddish, which over ten million Jews all over the world speak and understand.—Had there been a Jewish atmosphere and spirit in the Club, had the official language been Yiddish and all the notices been printed in Yiddish (which the leaders understand well, they no doubt still remember the Yiddish cradle songs their mothers used to sing to them at the time when in Russia and Poland it was forbidden to display Yiddish notices in the open) it would have never occurred that a Jewish speaker be asked to refrain from speaking on a Jewish question in a Jewish Club.

Thanking you for publishing this letter.

I am, etc.,
W.

SHANGHAI, 21st January, 1924.

[We are of opinion that our correspondent attaches too much importance to the incident to which he draws attention. Mme BELLA PEVSNER certainly took no notice of it, but went on splendidly with her lecture which dealt on the Zionist ideal and present-day achievements in Palestine.
—Editor, ISRAEL'S MESSENGER.]

SCIENCE, ART AND LITERATURE

Dr. F. Oppenheim and Mr. Geo E. Sokolsky Give Interesting Lectures

ENTHUSIASTIC MEETING

The inaugural meeting of the China Society of Science and Arts was held on January 26, in the concert hall at the home of the late EDWARD EZRA, 445 Avenue Joffre, with Mr. ARTHUR SOPHER and Mr. THEODORE SOPHER, acting as hosts. Meetings will be held once a month at the same place.

Mr. ARTHUR de C. SOWERBY, president of the society, gave the inaugural address on the subject, "The Progress of Science in China," and there were short addresses by Dr. F. OPPENHEIM and Mr. GEORGE SOKOLSKY. Tea was served after the president's address.

Members and prospective members of the China Society of Science and Arts, and all other persons interested in the advance of matters intellectual in China are invited to be present. An interesting series of lectures and informal discussions on scientific, artistic and literary subjects has been planned for the monthly meetings. The topics will be handled by experts.

Votes of thanks were proposed to the lecturers, the hosts and the chairman and passed amidst general acclamation, after which the meeting adjourned till the last Saturday in February (February 23), the programme to be announced later.

OBITUARY

Mr. N. S. Moses, Hongkong

The death occurred at the Government Civil Hospital, Hongkong, on December 30, of Mr. N. S. MOSES, of Victoria View, Kowloon, managing partner of Messrs. N. S. MOSES and Co., importers and exporters, and a well-known figure in the business and sporting life of the Colony for many years.

Mr. MOSES was taken ill a month ago but improved. He had a relapse, however, and was conveyed to the Government Civil Hospital suffering from pneumonia. He gradually became worse and died on the 30th December.

Mr. MOSES was a resident of Hongkong for very many years. He was for a time with Messrs. W. C. JACK and Co. and subsequently started business on his own account. Although he took little active part in public affairs, he was very well known in sporting circles, and took a particular interest in boxing. The late Mr. MOSES leaves a widow and two children of school age to mourn his loss and much sympathy will be extended to them in their sudden and unexpected bereavement.

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ZIONIST HEAD STRIVES FOR UNITY OF JEWS



In U.S. to devote several months to unifying the various factions among the 3,500,000 Jews in that country in the interest of the Jewish national home provided for in the British mandate over Palestine, Dr. CHAIM WEIZMANN, president of the World Zionist organization, evinced little enthusiasm over being regarded as the opponent of ISRAEL ZANGWILL, and said that "engaging in controversies is a luxury in which I cannot afford to indulge. There is too much constructive work to be done."

SIR ELLIS KADOORIE'S BEQUEST TO PALESTINE

Jerusalem, Jan. 10.

It is officially announced that the British Government has accepted a bequest of approximately £100,000 by the late Sir Ellis Kadoorie of Hongkong to be expended for the benefit of Palestine.—Reuter.

STOP PRESS

We regret to announce the death of Mr. D. N. Nissim, a prominent member of our community, which took place to-day, [11 Feb., 1924.] Residence No. 90 Route des Souers.

NOTICE

THE NEXT ISSUE OF "ISRAEL'S MESSENGER" WILL APPEAR ON THE 7th March, 1924, Correspondents are kindly requested to send in their contributions not later than the 28th instant, or earlier if possible.



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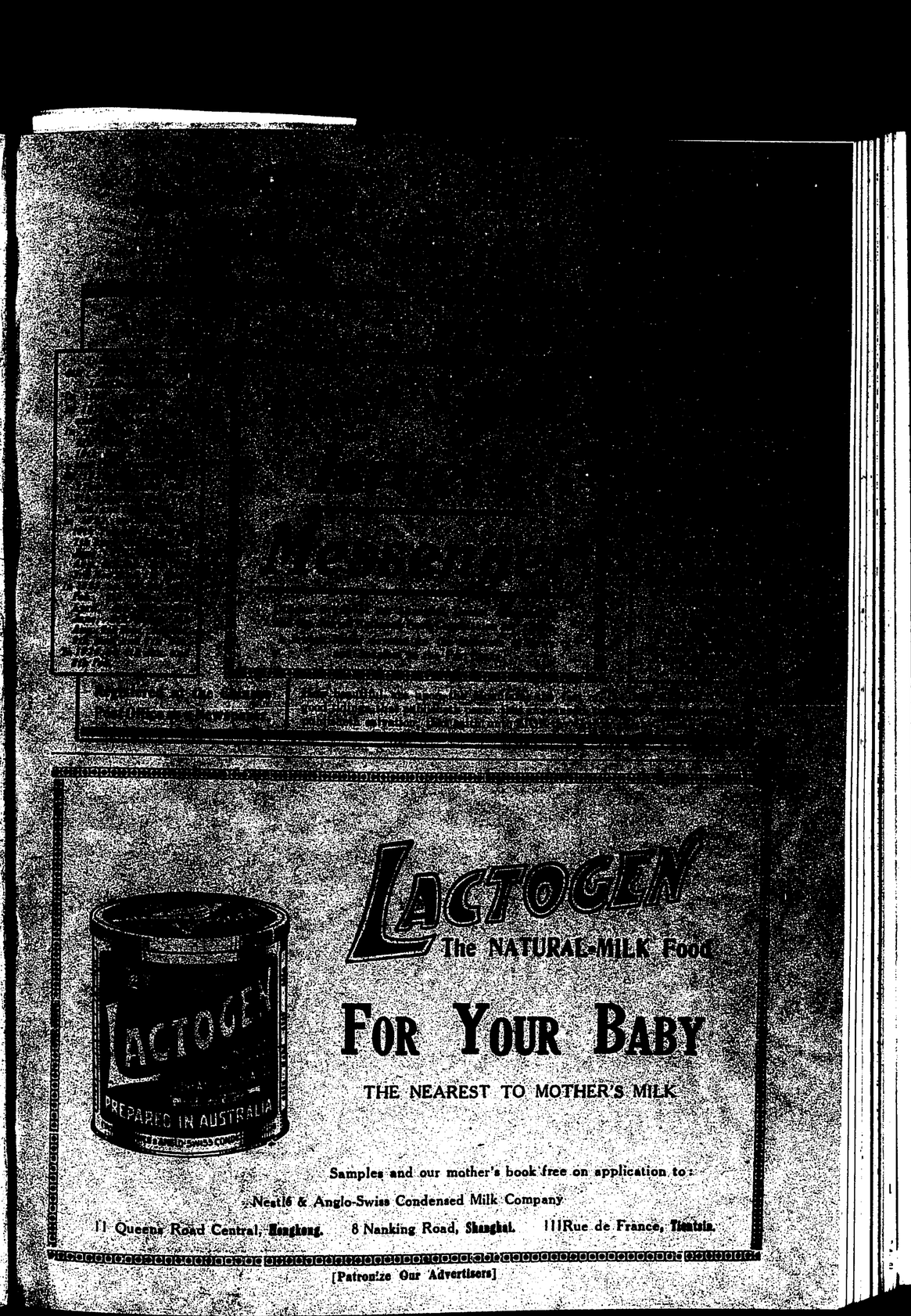
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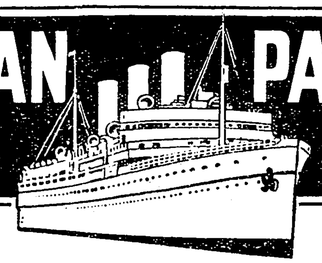
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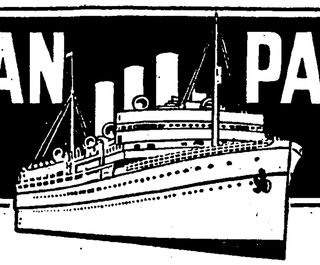
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מבשר ישראל

Israel's Messenger

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

Edited by N. E. B. Ezra.

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THE SHANGHAI RABBINATE.

A valued reader of ISRAEL'S MESSENGER sends us from Tientsin an interesting communication enclosing extracts from a letter received by him from London which aims to solve for local Jewry the problem of the Rabbinate. Our correspondent who was here until last month, writes us as follows:—

"I am enclosing an extract from a letter received by me from Mr. B. A. FERSHT, the Secretary of the Jewish War Memorial, in London, and as you will see it deals with the problem of a Minister for Shanghai in the place of RABBI HIRSCH.

"Perhaps you will be good enough to bring the matter up in the appropriate quarter. It seems to offer a good solution for filling the vacant post. I am sure that those responsible for the work of the Memorial will do whatever is in their power to assist the Shanghai Community."

The extracts referred to above follow:—

"I see that ISRAEL'S MESSENGER urges a request to the CHIEF RABBI to find them another man. We have discussed the matter, but it is still in the "discussion stage." It cannot go beyond that until we hear from Shanghai, but you might be in a position to sound some of the members of the community upon a new proposal. In order that you get the position clearly I will tell the story from the beginning.

"Early last year a man came here with a letter of introduction. He was born in Baghdad, but has been a number of years in Bombay studying in the Yeshibah. He was a good Hebrew scholar and came to England to secure a good secular education and to return to the East as a modern Rabbi. . . . . By the bye, the man's name is MYER MOSES. . . . . There is no need for him to follow up his Hebrew studies because I understand from Dr. BUCHLER that he is well qualified in that, and once he matriculates he will be able to take up his Hebrew studies again unless he should desire to take his B.A. Degree in London.

"It occurs to me that the Shanghai community might care to have a Native of the East with a Western education. In that case they might be prepared to make him an annual grant. The CHIEF RABBI would probably undertake to watch his progress and help to prepare him for the office.

"Now that you have the full story, can you get at some of the leading men and make the suggestion? Then if they wish to entertain the idea, let them write to the CHIEF RABBI or to me and I shall discuss it with the CHIEF RABBI and we shall see what can be done with Mr. MOSES.

"If the Shanghai community would be prepared to make a grant, it would not be many hundreds all told—they might secure a man who better understands them and one more in sympathy than a fresh European arrival would be."

Prior to the departure of RABBI HIRSCH from Shanghai, the candidacy of Mr. MYER MOSES was seriously discussed by some members of the committee of the Ohel-Rachel Synagogue and it was decided to leave the matter in the hand of RABBI HIRSCH to do the necessary arrangements for us on his arrival in London. It is to be hoped that the letter from Mr. FERSHT conveying a genuine desire to help local Jewry to secure a modern Rabbi with a collegiate training will not be overlooked and that some steps will be taken next month at the annual meeting of the synagogue to go fully into the question and decide upon the problem besetting us. There can be no gainsaying that "a native of the East with a Western education" will answer our purpose admirably. Apart from being a preacher the new student will be trained in the Hazanuth as well. He will be trained to teach and preach and in this way he could combine the dual function of teacher and preacher in Shanghai. We believe our community will not grudge the little outlay required in order to enable the student to prosecute his studies vigorously. A year more or less does not matter. We can afford to wait. There is no immediate danger ahead of us. Meanwhile, every effort should be made to maintain the *status quo* and we call upon the committee of the Ohel-Rachel synagogue to take immediate action and respond to the courteous communication of the secretary of the Jewish War Memorial. We hope to revert to this subject in our next issue.

JEWS AND INTERMARRIAGES

If we believed in spiritualism and the feasibility of inter-communication between the spirit world and our own, we would be very much perturbed for the sake of the soul of JACOB H. SCHIFF, who died four years ago. We would feel that his reading of the announcement of the wedding of his grandchild, the daughter of his only son, MORTIMER L. SCHIFF, was causing his spirit severe pain, writes DR. BARNETT BRICKNER (graduate-journalist of the Cincinnati Union College), in the *Canadian Jewish Review*, a weekly published at Toronto, Canada.

It would have undoubtedly broken the heart of JACOB H. SCHIFF if he had lived to see his grand-daughter marry a non-Jew, for he was above all a "Jewish" Jew who loved his people and strove for their survival. He who had done so much to stem the tide of assimilation would have had to witness his own offspring go the way which leads to Jewish annihilation. What seems the unkindest cut of all is the announcement that the wedding ceremony took place in the home of the bride's parents and was performed by a Bishop Coadjutor of the Protestant church. Unfortunately, we are getting accustomed to intermarriages between Jew and Christian. The number of such cases is increasing at an alarming rate. The best as well as the humblest of Jewish families are exposed to it. What puzzles us is why couples who choose to intermarry insist so frequently on adding insult to injury by having their marriages solemnized by a minister of religion, when neither the bride nor groom become converted to the other's religion. But even in the case of conversion we cannot help but see the hollow mockery of it all. Conversion by one or the other of the contracting parties under the stress, and with the motive of marriage is generally insincere and almost always proves ineffective. There are exceptions to this statement, but they are the exceptions which prove the rule. Why delude ourselves? It is impossible to wipe away the impress of heredity and years of training by a mere formal lip conversion. This is especially true when a person of Jewish descent "turns" for purposes of intermarriage.

It is not fair to ministers of religion to ask them to endure the humiliation of solemnizing the marriages of people who are intermarrying without sincere conversion or who have no use for religion. It is even worse than unfair to ask couples of this kind in the most sacred moment of their lives to be compelled to endure a ceremony which in their heart of hearts they do not sincerely believe in. In the marriage of Miss SCHIFF there is revealed the great tragedy of Jewish life in America. Here prosperity and freedom are the dangerous solvents in which many of our Jewish people are slowly but surely melting away. The reasons are not far to seek. Jewish young men and women now mingle freely with young people of the Christian faith. What is more natural than that they should fall in love? Most of our young people grow up ignorant of the true meaning of Judaism. They have no knowledge of Jewish ideals and culture. "Noblesse oblige" and racial pride do not play important roles in their lives. This can in a sense also be said of the Christian youth whose knowledge of Christianity is as meaningless to him as the Jews' knowledge of Judaism. Neither, therefore, possess enough religious idealism to be willing to make a real sacrifice for it. The passion of love seems stronger than the ties of religion and intermarriage eventuates. As in the case of JACOB SCHIFF'S grand-daughter, there are Jews who intermarry for social reasons and who believe that thereby they can win their way into Christian circles. They are deliberate renegades from their ancestral faith. The solemnization of MISS SCHIFF'S marriage by a Protestant clergyman, we feel, implies that she means to cut herself loose from Judaism and accept the religion of her husband. To us this is another indication that two generations of reform Jews suffice for the process of complete amalgamation to work itself out. In its opposition to intermarriage, Judaism is not alone. The Catholic church, the Anglican church, and other Protestant denominations have also set their faces against intermarriage. If this be narrowness, then the narrowness is not all on our part. With the Jew, however, the opposition to intermarriage is not one of race superiority but of race continuity. For us, intermarriage spells ultimate extinction. This has been the universal Jewish experience. There is, however, only one solution that we can see which will reduce intermarriage, and it is, that our Jewish youth be brought up with a deep conviction that Judaism and "noblesse oblige" are worth while. Unless we can make our youth feel through intensive Jewish education that the ideals of Judaism are decidedly worth while and deserving for that reason of the highest sacrifice they can bring, intermarriage is bound to increase. It is evident that JACOB H. SCHIFF, who gave away millions for Jewish charity and only thousands for Jewish education, failed to rear his own son with that conviction. He in turn failed to transmit that feeling of loyalty to his daughter, and when the moment came for the supreme test, she, too, failed. There is a tragic moral in this story which Jewish parents might well take to heart.

* * *

PURIM—EDUTH L'YISRAEL—[Contributed.]

As Jews, we cannot fail to stop and marvel, as Purim rolls round again, at the fatal accuracy with which the lights and shadows of Jewish history recur. Again and again has the hand of HAMAN, the oppressor, been stretched out against all Jews, and again and again have the actions of a MORDECAI been made the excuse for annihilating all Israel. Now the HAMAN is the polished courtier, the man in high office, seeking to fortify his own position with the mob by giving them their period of destructiveness, again he represents ignorance snarling at what it considers the menace of intelligence, and yet again, we find him in the class of the educated and the well informed, seeking to restrict privilege and to revoke broad-mindedness. HAMANS there are aplenty, and until we find in every Jew the courage of a MORDECAI, in every Jewess the spirit of an ESTHER, and in every government the desire to foster only the ideals of justice and righteousness, we must expect that the Jews will be made the butt of the inexplicable hatred of the world's HAMANS.

We are again celebrating the Festival of Purim. Yet why call it a celebration? For us it is gradually losing its significance and growing as hazy and unreal as that far-off period when the kingly existence stood in deadly danger of being snuffed out by careless butlers and chamberlains, and when Lord-High-Executioners were a necessary adjunct of the royal menage. With the passing of the celebration have gone many of the picturesque Purim customs that sprang up in European ghettoes, so that to most of us Purim is merely a term connected with a romantic story. Nevertheless, it is a pity that the folklore, the customs and the historical character of the festival are being lost sight of. A people is kept united by the simple customs, songs and folklore, that have sprung up in the homely atmosphere of everyday life, while its loyalty is strengthened by the knowledge of the stirring events of its history. The Jew who lives in a mansion on the Boulevard is closer brother to the Jew in the slum-hovel, when he observes the homely customs of the minor festivals, than when he occupies the family pew in the House of Worship on the ordained Holy Days. And for the members of his family, he has created a Jewish home atmosphere that cannot be assailed by the forces of assimilation.

Those of us who read the Megillah, this Purim (on the 20th instant) must realize that the Jew is facing a greater tragedy to-day than that from which MORDECAI'S foresight and ESTHER'S courage saved him. The HAMANS are present in formidable numbers and in least-expected quarters, while the MORDECAIS are very few. And yet the knowledge that the period of tragedy has again repeated itself makes us look forward all the more eagerly to the period of salvation that has always followed it in every case. "The God of Israel neither slumbereth nor sleepeth." He has never failed to deliver us from the oppressor in the past. And today, too, even in the thick gloom, the ray of hope is penetrating. There is hardly a country in the world today in which some HAMAN or LANDMAN has not revealed himself. We must rally around our MORDECAIS. We must be ready to support those who point for Israel, to a free and untrammelled existence in a land, which mankind recognizes as the Home-land for the Jew.

* * *

THE JEWISH BIBLE

There has been many translations of the Bible in recent years, especially by non-Jews, but they are not acceptable to the Jewish home. Because the Jew cannot afford to have his Bible translated by others. Therefore Jews will be glad to know that they can obtain a new English translation of the Bible from the Jewish Publication Society of America at Philadelphia, which was prepared by noted Jewish scholars. This new translation is the result of seven years of painstaking work by a Board of Editors, in which all previous translations, Jewish and non-Jewish, were consulted.

As the Preface states, "It gives to the Jewish World a translation of the Scriptures done by men imbued with the Jewish consciousness, while the non-Jewish world, it is hoped, will welcome a translation that presents many passages from the Jewish traditional points of view." The scholars, who assumed the joint responsibility and prepared this latest comprehensive work, deserve the highest praise. Also the late JACOB SCHIFF, who made possible this monumental task through a donation of G.$50,000 to the Bible fund. Those who composed the Board of Editors were: Dr. SOLOMON SCHECHTER and Dr. JOSEPH JACOBS, of blessed memory. Unfortunately, they did not live to see the completion of their great work. Also, Dr. CYRUS ADLER, Dr. KAUFMAN KOHLER, Professor Max L. MARGOLIS, and others.—By their new version they have aided us in the knowledge of the Word of God. That their work might not have been in vain, and that our loyalty to His commandments be true, no home should be without this Bible. The local Jewish Library offers this edition at reasonable prices. To know the Bible and to follow its morals and wisdom is one sure way of overcoming the ignorance and hatred of our fellow men.—To LYMAN ABBOTT we are indebted for this outburst of gratitude and if there were only more learned men of his type today, there would be less prejudice against us as Jews.

"We Gentiles owe our life to Israel. It is Israel who has brought us the message that God is one, and that God is a just and righteous God, and demands righteousness of His children, and demands nothing else. It is Israel that has brought us the message that God is our Father. It is Israel who, in bringing us the divine law, has laid the foundation of liberty. It is Israel who had the first free institutions the world ever saw. It is Israel who has brought us our Bible, our prophets, our apostles. When sometimes our own un-Christian prejudices flame out against the Jewish people, let us remember that all that we have and all that we are, we owe, under God, to what Judaism has given us."

It was SCOTT who wrote:—

"Within that awful volume lies
The mystery of mysteries!
Happiest they of the human race,
To whom God has granted grace
To read, to fear, to hope, to pray,
To lift the latch and force the way;
And better had they ne'er been born,
Who read to doubt, or read to scorn."

But what shall we say of those who do not read it at all, whose neglect is appalling? Truly they are drifting about aimlessly without a compass. They are doomed to be shipwrecked on the sea of life. "The Bible is God's chart for you to steer by, to keep you from the bottom of the sea, and to show you where the harbor is and how to reach it without

GRAND PURIM BALL

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running on rocks or bars." It is imperative that we should renew our interest and knowledge in our greatest heritage—the Bible. For as the Chosen People to carry the message of the Lord unto our fellow men, it behoves us to undestand it, that we may walk in His way forever and be a shining example of Righteousness unto all races of men.

* * *

THE TWADDLE OF "RAB" SHEMUEL

"Rab" SHEMUEL SCHULMAN of Temple Beth-El, New York, is original. He knows how to play upon the feelings of his audience. He is a sensationalist and thus secures a free advertisement for himself. Everyone knows him to be an assimilated Yehoodi. He yearns for the flesh-pot of Egypt and, therefore, loathes Zionism. He has no love for the Zionist who strives to recover his ancient patrimony which in the eyes of "Rab" SHEMUEL was long abandoned as undesirable and unessential. For years the latter has been known as an anti-Zionist of the deepest dye. No matter what happens, no matter who is converted to the cause, he remains or rather must remain stubborn and uncompromising. He even dislikes the phraseology of the BALFOUR Declaration which he denounces in no unmeasured terms. After remaining mute for a year or so, he suddenly wakes up one morning to find himself in agreement with the views of Mr. ISRAEL ZANGWILL anent Zionism. "Here," said he, "is a chance for me to strangle the movement. With ZANGWILL on my side, I can deliver a blow which will make the Zionists totter and paralysed from one end of the earth to another." So mused the "Rab" and he launched a bitter tirade repeating his ancient follv, dressed here and there in a new garb and which, although was exploded and rebutted in the past by his adversaries on the other side of the camp. But "Rab" SHEMUEL is an expert. He is well equipped as a General is in leading an army. He has diction and eloquence. So one Sunday morning when the weather was dull and gloomy and overcast, he started his new "offensive" against his ancient enemy, Zionism, and delivered actually the funeral oration. In order to make a gullible world believe that the movement is dead and no more, he had access to a weekly paper published in Cincinnati. His lecture was published here *in extenso*, occupying five long columns. On this occasion the genial "Rab" appeared at his best. First he extolled ZANGWILL for what he had said and thanked Heaven for sending reformed Judaism a deliverer to help him to pronounce a *hesped* on the Zionist ideal. Second, he launched a bitter tirade upon the Zionists for their advocacy of a cause which half a century ago, the protagonists of reformed Judaism had pronounced as effete and meaningless. Not Zionism but Universalism should be Israel's goal. Israel, as a religious community, as a religious power, would endure in the world and will eventually triumph when the time will come when love and justice will overflow in the world. Their spirit shall even as the Prophet symbolically said, overflow into the brute world, "when the earth shall be full of the knowledge of God, as waters cover the sea." The same Prophet who predicted this dawn of a great day for the world equally predicted the return of Israel to Zion where, there and there alone, Israel could become a factor for good in the world. But, no, "Rab" SHEMUEL would rather become a "martyr" in the land of the exile than realise the ideals of the prophets of Israel. What though we have to suffer for this idea. What though we were to be hissed at and hooted at, Israel, "ebed-Adonai" must suffer. "If necessary," says the modern BALAAM, "we must suffer martyrdom indeed, as did our ancestors, for the ideas of our hearts." Such is the pith and essence of the logic of the genial "Rab" of Temple Beth-El. "If necessary, we must suffer martrydom," is the fiat from this distinguished pulpit orator, although knowing full well that to suffer "martyrdom" is necessary to exchange places with the orthodox-Zionist Jews of Poland and Ukraine. It is there the "Rab" should go in order to practice what he says. To suffer "martyrdom" for "the ideas," one must not inhabit the land of the free and the brave. Then see how happy and comfortable the life of the "Rab" must be! Lately he celebrated the silver jubilee of his service to his congregation and a feature of the service was the presentation to him of a resolution by the congregation, electing him for life. The resolution was read and presented by the president of the Temple, who also gave him a cheque for G. $5,000. saying he had been requested to do so "by a few friends." How nice to read such flattering remarks about a man who is prepared to suffer "martyrdom" for his "ideae"! We have no desire to be personal but the case under observation impels us to advise our critic to cease delivering fine-spun theories from his pulpit when he is unable to put them into practice. We know for certain that "Rab" SHEMUEL will not exchange his high-salaried pulpit with his oppressed and depressed Zionist brethern in Poland and Ukraine, since he is not made of a stuff of which "martyrs" could be made. The devotees of reformed Judaism have not yet been tested in the furnace of affliction to prove their fealty to Judaism. "Rab" SHEMUEL is certainly not an exception. His onslaught on Zionism is a mere cover to shield his weakness and eagerness to uphold a discredited theology. One cannot better describe his psychology than to repeat what the late Dr. EMIL HIRSCH (*tihyeh kebauatho kabod*) once said of him "Too much Polish, and not enough polish."

* * *

"£2.10.0———"

In November last the *Jewish Guardian*, the organ of the League of "British" Jews published an appeal from Mr. ELIAS M. EPSTEIN for the "Afforestation Scheme of the Land (National) Fund for planting trees on the Gilboa Hills in the Valley of Jezereel, by Gideon's Well" and added somewhat apologetically: "This is not a political appeal . . . . ." To this a leading article was devoted by the editor of the aforementioned hermephrodite sheet, calling upon his readers to

respond to the appeal of Mr. EPSTEIN, who, by the way, is Secretary at the Head Office of the Jewish National Fund, Jerusalem. This brought a "gratifying" response for, lo and behold, "£2.10.0 from LORD BEARSTEAD, a multi-millionaire, £0.12.0 from Sir ISRAEL GOLLANCZ and £1.4.0 from Dr. ISRAEL ABRAHAMS. . . . " The total amount received was £17. 10. 0. The second list published two weeks later showed a considerable falling off, compared with the first, while the third list issued on the 14th January showed the same lamentable result. We are now left wondering whether Mr. EPSTEIN, who was careful to emphasise that his appeal was not "political," is in any way impressed with the alliance he had formed with Mr. LAURIE MAGNUS, M.A., prior to his departure for *Eretz Yisrael* from London. Mr. EPSTEIN, is a noted journalist and acts as correspondent to the *New Palestine*, of New York. In a letter contributed by him soon after his return to Jerusalem and published in the latter journal, he referred to the White Paper issued by Mr. WINSTON CHURCHILL and accepted by the Zionist Organization under duress, deploring the attitude of a "certain Anglo-Jewish newspaper by harping continually on a policy that has been disavowed both by the Government and by the Zionist Organization. . . ." It is evident from this that Mr. EPSTEIN is a loyal disciple of Mr. MAGNUS in whom he had placed much confidence to raise a big sum from the "bigwigs" in British Jewry for his "Land," otherwise known as "National" Fund!

The moral result of the above is obvious. Like the Arabs the assimilated Jews do not care a rap for the up-building of Palestine. Their aim has been all along to harass and impede Zionist strivings in Palestine and to seize the leadership of the movement, if possible, and to drive away the tried workers from our ranks. Not very long ago, the *Jewish Guardian* boasted that, "A League which produces among its honorary officers the name 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." Hurrah, Hurrah, *Ha'atzinu hashamayim w'ha-aretz*. This dazzling bet must have captured the imagination of many EPSTEINS in the Zionist camp with the result that they realise the futility of pursuing a mirage and will-o'-the wisp. The contribution of £2.10.0 from Lord BEARSTEAD, the leading multi-millionaire of British Jewry, disposes of the silly statement of the *Jewish Guardian* that the honorary officers of the League are capable of providing the Keren Hayesod with all the money that it wants. This is pure bunkum and mere twaddle of an irresponsible publicist. For the hundredth of time let it be said that only Nationalist Jews are capable of building our ancient Homeland and not the de-nationalized Jews. The contribution of £2.10.0 by LORD BEARSTEAD is likely to have a far-reaching effect upon those who have wandered or have gone astray from the principles of Jewish Naticnalism. It would demonstrate in an unmistakable manner the futility of pinning faith in the withered branch of Jewry. *The Jewish Chronicle* strikes the nail on the head when it says, "How far can they (the non-Zionists or the pseudo-Zionists) help? Not an atom compared with that freely rendered by true Zionists, and evoked by an appeal to the great principles upon which the Movement is founded." It is time to abandon the policy of camouflage and to steer clear from the "mixed multitudes." The latter are eager to plunge in not for the weal but for the woe of the cause, despite the protestations of Mr. LAURIE MAGNUS, M.A., to the contrary. The WISE KING must have had such an individual in mind when he said:—

"When he speaketh fair, believe him not. For there are seven abominations in his heart."—Proverbs, 26-25.

* * *

AMERICAN JEWRY

American Jewry is enjoying the calumet of "peace." The retirement of RABBI DR. N. MOSESSOHN and the disappearance of the militant orthodox weekly, *The Hebrew Standard*, from the field of journalism last year, brought about a complete suspension of "business" in the orthodox camp. Men of the calibre of DAVID PHILIPSON, SAMUEL SCHULMAN, J. MAX WEIS, *et. al.* are granted complete rest and "peace" to do as they like with Jews and Judaism with no one to check their idiosyncracies. The triumverate is running amok with their wild and fantastic ideas with practically no one to resist their inroads. HERBERT S. GOLDSTEIN, President of the Union of Orthodox Jewish Congregations of America was lately stirred to castigate the editor of a weekly paper, Mr. IKE LANDMAN by name. He is the same notorious individual, by the way, who aided and abeted the Arabs in the American Senate to transfer to them the ancient land of Judea. Dr. GOLDSTEIN writes in a lamb-like tone to a criticism of the former instead of in his usual vigorous style. MAX WEIS, another half-baked "Rabbi" of the H.U.C., disseminates in the Press his essay on the abolition of Yom Kippur, with the orthodox laity looking on and smiling. SAMUEL SCHULMAN, another pillar of the American assimilated Jewry, delivers a vigorous denunciation of Zionism, repeating his oft-exploded folly in a calm and philosophic manner. The once famous *Jewish Tribune* (formerly edited by that stalwart warrior, Rabbi Dr. N. MOSESSOHN, and now by HERMAN BERNSTEIN, a man of "peace" at any price), instead of resenting his fulminations, closes a tribute to him on the occasion of his silver Jubilee and upon his election as minister for life to Temple Beth-El. It is couched in the following words:—". . . We need his earnestness, his erudition, his whole-hearted loyalty, even though we do not agree with his unfortunate attitude toward the Zionist ideal." This is the same paper which once fought the same gentleman tooth and nail on his unwarranted attacks on traditional Judaism and Zionism. It used to be cleverly and vigorously edited in those *Alaw Hashalom* days, by that stalwart warrior, RABBI DR. N. MOSESSOHN, but, alas, to-day exhibits a sorry spectacle of weakness and decay. The latter is doubtless a silent onlooker of what is happening and no doubt thinks it best to establish an *entente cordiale* at any price and declare a truce. Is there any wonder why orthodoxy in America is surrendering its hegemony and even retrograding? Ah, for a new MOSES—*sohn* or a JOSEPH MEYER ASHER (*tihyeh menuhatho kabod*) to wake up the dormant souls in American Jewry from their slumber!

EDITORIAL NOTES and COMMENTS

DR. S. M. MELAMED

Dr. S. M. MELAMED, who for several years practised journalism in the United States, has resumed his contributions in the Jewish Press and is appearing regularly in the *New Palestine*. Dr. MELAMED is a real *lamdan* and is saturated with Jewish ideals through and through. His contributions are real gems and an eye-opener to students in all phases of Jewish life. More power to his elbow!

* * *

PURIM BALL

We are pleased to say that the Purim Ball this year will be given at the new Carlton next week and, judging from the sale of tickets by the band of earnest workers, the result promises to be worthy of the task to which many days and weeks of hard work have been devoted. The Ball is given annually in aid of the Hebrew Relief Society and last year it netted six thousand dollars. The call upon the Society is incessant and there is not a case worthy of help that escapes its notice. At the same time, we urge upon our readers to practise the traditional spirit of *Shelah Manoth* which is the main object of Purim Festival. No better way of demonstrating this than attending the Ball and patronising it in every way. We wish it every success and predict for it a "bumper" house.

* *

A WORTHY PUBICATION

We are in receipt of the first issue of the *Southwestern Zionist Review* published at Fort Worth, Texas and edited by RABBI ABRAHAM BENGIS. *The Review* is an excellent acquisition to Jewish journalism in the U. S. and there is no reason why it should not stay. RABBI BENGIS is a prolific writer, an ardent Zionist and a militant champion of traditional Judaism. At one time, we thought he was a graduate of the Cincinnati Union College and expressed astonishment that the latter institution could turn out such a strong fighter for Jewish ideals. However, RABBI BENGIS writes us that he is not a graduate of the above College. This by the way. We extend the *Zionist Review* a hearty welcome to our sanctum and hope that it may live long to spread the Zionist ideals and conquer many "nude souls."

THE JEWISH BIBLE

* *

The chief contributions of Judaism, however, towards Christianity was the Hebrew Bible and the great doctrine of ethical monotheism which it expounded. The Hebrew Scriptures, many Christian scholars notwithstanding, are not to be regarded as the "Old Testament." We Jews reject this designation with its insinuation that it represents an outworn dispensation which gave rise to a new dispensation, contained in the so-called "New" Testament. We maintain that many of the New Testament ethics which are good were not new, being based directly on Jewish sources, whereas much of that which was new in it was derived from pagan sources, and is not sound.—DR. B. R. BRICKNER, in the *Canadia Jewish Review*. Tornto, Ont., Canada.

The foregoing expresses our own views which we have consistently advocated in these columns. It is refreshing to observe that Dr. BRICKNER, who is a graduate-journalist of the Cincinnati Union College, gives sound Jewish views which should be universally adopted. It is hard to correct an ancient fallacy which had been perpetuated thoughtlessly for several hundreds of years. The only way to designate the *Tanach* is to refer to it as the "Jewish Bible."

* * *

NOT CLASSES BUT MASSES

We are sorry to observe that the Keren Hayesod committee have so far made not much headway in organizing the local field. We believe this is due to the President chosen not being imbued with Zionist ideals and not possessing enough sympathy for the cause. We fail to see why we should have to resort to "dead" Jews when there are others quite willing to serve. Let us remember that the upbuilding of the Jewish Commonwealth will not be accomplished by the moneyed-men in our ranks. The contribution of £2.10.0 by LORD BEARSTEAD, to which we refer elsewhere in this issue, is a case in point. We have to pin our faith not in the classes but in the masses. The latter are a force to be reckoned with. They are for *Eretz Yisrael* as Jewish as England is English. Let us, therefore, go forward and onward until the goal is reached.

* * *

"THE OLD LADY OF THE BUND"

The formal opening of the new building of the *North-China Daily News* on the Bund last month by Sir RONALD MACLEAY, the British Minister to Peking, and the celebration of the diamond Jubilee of that big daily was an event of great importance to the residents of China, since it began to play not a small rôle in the progress of the development of Shanghai in general and the trade and commerce of the settlement in particular. *The North-China Daily News* is by mutual consent *the* premier British organ in China to-day and ISRAEL'S MESSENGER takes this opportunity in offering its felicitations to its valued contemporary on the completion of seventy-five years of good work and the handsome palatial building which it had erected for its use on the Bund. *The North-China Daily News* has lately made wonderful changes in its format and introduced many interesting features and innovations. Its columns are free from racial prejudice and our contemporary lives up to the fine standard of British fairplay and justice. Local Jewish residents have no reason to complain of the policy of the *Daily News*, which welcomes invariably news of Jewish interest and accords liberal hospitality to Jewish correspondents. Our own columns

show that, since we have made it a point to reproduce those contributions that go in that daily. ISRAEL'S MESSENGER incidentally offers its tribute to Mr. O. M. GREEN, the gentleman who presides so ably at the helm of the paper which goes into several Jewish homes and offices.

* * *

COMMENDABLE ZEAL

The Passover festival next month will once more bring Jewry together in the celebration of their national independence from the yoke of Egyptian tyranny. We are yet far away from that festival but the advertisement which is appearing elsewhere in this issue from the committee of the "Ohel-Moishe" Synagogue regarding the sales of Matzoth, reminds us of the event. Commendable zeal has been shown by the latter in their enterprise. Our readers are aware that in recent years Matzoth sales have been handled by some individuals who had not failed to put the price up to one dollar a pound. The abuse to which this sort of profiteering has led to, has necessitated a public institution like the Ohel-Moishe Synagogue to take action. Last year saw a shipment of over 5,000 lbs. of Matzos consigned to the latter and we are assured that no money was made, but on the contrary the account showed a deficit of about $400.00 owing to the surplus stock remaining on their hands. This was sold later at below cost. Undaunted by this loss, the committee has repeated the same experiment this year and are offering Matzos to-day to Jewish residents in China at lower prices than last year. In this way a chance is given to everyone to participate in the celebration of the festival without any embarrassment. We congratulate the committee on their altruism and wish to assure the latter that their efforts are much appreciated by the community.

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[Patronize Our Advertisers]

ANTI-ZIONIST PROPAGANDA

We are pleased to observe that the Executive Committee of the World Zionist Organization has decided to issue an official organ and thus revive the publication of the nature of, *Die Welt*, which used to appear weekly in pre-war times. There is no gainsaying that in the past year or so, the enemies of Zionism have done not a little mischief in disseminating false ideas about the movement and this served to influence adversely the political situation in London and Jerusalem. At the present stage of our journey, we cannot afford to allow the modern HAMANS to interfere with our age-long aspirations and it behoves us to be on the *qui vive* to silence and negative all the sinister designs against us. It is obvious that some of the anti-Jewish weeklies, like the *American Hebrew*, are not satisfied with attacking Zionism in their own columns, but gone as far as sending out a resume of the speech of ZANGWILL to the "Current Opinion." *The American Hebrew* at the same time added its own twaddle, and in this way succeeded in disseminating anti-Zionist views which were reproduced in Chosen and Shanghai daily papers. To sort of mischief is not difficult to frustrate. Our enemies from HAMAN-LANDMAN to MARGENTHAU are not an organized body. They have no following as we have. They have no platform nor have they any fixed policy to pursue. We have everything behind us—a country and an ideal. Little effort is required to place our home in order and we are, therefore, infinitely pleased to observe that a new Zionist official organ in the name of *Haolam* will be launched shortly by the World Zionist Organization.

A POPULAR JOURNALIST



MR. DAVID ARAKIE.

Who is seen here in his own office room in the palatial new premises of the *China Press* of which he is Financial Editor and Secretary.

Mr. ARAKIE is the recognised Trade Authority in China, his financial articles having acquired a universal repute in this country. His views on all matters are sound and accurate, and he is consulted by all the leading trade organisations. Trade commissioners of the different countries in China draw very largely upon the material that he supplies his paper. Within a very short time Mr. ARAKIE has established a reputation for brilliancy. He is one of the outstanding Jewish figures in this Settlement.

THE BIBLE IN THE SEARCHLIGHT OF MODERN HYGIENE

Lecture Delivered At The Shanghai Jewish School On The 19th February, 1924, By Dr. F. REISS, M.D.

Only a divine spirit, like that of our Master MOSES, could have been able to embody in his Five Books, all that which a modern state is able to comprehend under the various branches of science. The hygiene of orthodox Jews is reflected in their daily lives. Their first morning duty, before even their own face may be touched, is the cleansing of their hands, etc. Both the right and the left hand must be ruinsed three times. It is allso prescribed that all normal functions be completed before proceeding to prayer. This point does nat require any special elucidation, even modern science is teaching, that the body should be accustomed to regular habits. Naturally after the exercise of such functions a thorough cleansing is in order.



DR. F. REISS

The Mikva, or ritual bath, whose purposes are manifold, is a requirement, which every Jew must fulfill, before entering upon the Sabbath. This is also without doubt, of eminent importance. Washing the hands before every meal—also a ritual performance,—has a great hygienic significance from the modern view-point, in the prevention of communicable diseases.

The Jews had no need for organised temperance unions or anti-alcoholic societies, but through the laws of MOSES they were made to understand the harmful consequences of the use of beverages. Even to-day the consequence thereof is to be seen in the fact, that the Jewish Race contributes the smalleset percentage of drunkards.

Venerial-diseases were certainly known to MOSES, who counteracted them so efficiently by means of the ritual circumcision. The sexual-hygienic duties of women are also clearly outlined in the Five Books of MOSES.

The dietetic-regulations are a masterpiece even in the modern aspect of this subject. The prohibition of consumption of flesh of animals, whose hoofs are not cloven, exists mainly for the sake of the exclusion of pork. Not only is pork a very fatty flesh and more or less indigestible in tropical and sub-tropical countries, but it is a fact of importance, that also hogs are frequent sufferers from warm-diseases, which by means of pork-eating may be transmitted in the human body, thereby causing dangerous and oft-times fatal illness.

The preparation of meat, for consumption (half hour in water and one hour in salt) is really nothing but an aid to easier digestion of mixtures of milk and of meat-dishes is a commonsense from the point of view of modern medicine, as they are inimical to digestive process.

The days of fasting are likewise of enormous significance, for are there not to-day authors of the first rank, who consider systematic fasting to be not only an effective means of gaining strengths, but an excellent preservative for the system as a whole?

Early marriage is a cardinal wish of modern sexual-pedagogues, but the Jews made this a practice 5,000 years ago.

The scope of this lecture forbids the more detailed treatment of variouus phases of this subject. I wish only, in conclusion, to refer to a wonderful institution, so sacred for pious Jews, namely, the observance of the holy Sabbath. The Bible states that for 6 days the Lord labored in creating the universe and on the seventh day He rested. Therefore, this day is to be considered sacred and no work is to be done thereon, neither by you, nor your servants, your beasts or even the stranger within your gates. Why this far-reaching law of general cessation of work at a specified interval?—The answer to this question is self-evident, and also very obvious to the physician of to-day. The body as well as the mind requiries rest. Just as a machine of steel and iron cannot work without cess, so the human machine is incapable of labouring without pausing for rest. The working body and spirit needs ample time for the renewing of its strength in order to be able to continue the use of these recreated forces.

Only a divine inspiration of this character made it possible for the Jewish Nation not to decay in spite of the Diaspora, but has enabled it to remain one in spirit, a Unity, wich we have principally to thank that wonderful code of hygienic laws embodied in the Bible. Therefore, we should not see a punishment of God in the dispersion, but rather a divine mission: to spread all over the world Israel's laws in order to rebuild the Holy Land and return to it.

MUSEUM FOR ERETZ YISRAEL

MR. E. S. KADOORIE'S HANDSOME GIFT

The museum that is about to be established in Eretz Yisrael is being seriously undertaken by the powers-that-be. Sir HERBERT SAMUEL is taking great interest in the project and it is hoped that Jewry throughout the world will remember the museum by their contributions of unique articles of curios, which are too numerous to mention.

Mr. E. S. KADOORIE is very enthusiastic about the proposed museum. He demonstrated his active interest in the cause by offering to the British Government in Palestine, through the High Commissioner, four unique Chinese temple bells. These are:—

Mingzao	500 years	70" x 38 x 80
Sungzao	1000 ,,	80 x 48 x 96
Chingzao	1500 ,,	70 x 38 x 80
Huizao	3000 ,,	18 x 26 x 22

The bells have been shipped to Jerusalem this week by the well-known firm of Customs clearance and Forwarding Agent MESSRS. D. G. M. ARONOVSKY.

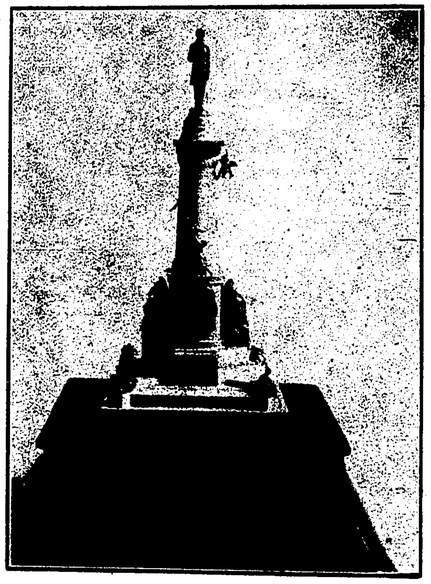
MRS. ZANGWILL LEAVES AMERICA



MRS. ISRAEL ZANGWILL, and Mr. ZANGWILL, noted Jewish writer and critic, photographed on board the S. S. Baltic, when Mrs. ZANGWILL sailed for home, her husband bidding her good-bye, as he was to stay on a little longer. This is the first time that they have been photographed together.

JEWISH GRATITUDE TO LORD BALFOUR

Four Million American Jews Pay Tribute To The Author Of The Immortal Balfour Declaration



STATUETTE TO EARL BALFOUR.

Designed by Louis Rosenthal, and presented as a gift from American Jews to Earl Balfour by Dr. Chaim Weizmann. The statuette is eleven inches high. Shaft and base are of silver, while the decorative figures are in gold. Funds for the statuette were raised by popular subscription.

LORD BALFOUR was lately the recipient of a miniature statue, sculptured by LOUIS ROSENTHAL, of Baltimore, at the direction of the Zionists of America, as a token of appreciation for Earl BALFOUR'S authorship of the British Government's declaration undertaking to aid in the establishment of a Jewish national homeland in Palestine. The presentation was made by Dr. CHAIM WEIZMANN, president of the World's Zionist Organization, and several leading English Zionists. The statuette, which is of gold and silver, is eleven inches high. It is in the form of a memorial shaft, surmounted by a tiny statue of BALFOUR.

On the shaft are two tablets, one in English bearing the inscription, "To ARTHUR JAMES BALFOUR from the Jews of the United States of America," and the other in Hebrew. "They shall beat their swords into plough-shares and their spears into pruning hooks: nation shall not lift sword against nation, neither shall they learn war any more."

Above the quotation are the draped flags of the United States and Great Britain and the Zionist flag.

THE FORTHCOMING VISIT OF DR. ARIEL BENSION.

Excelent Work Accomplished in Mespootamia and India.

Cable advices from Dr. HAIM WEIZMANN, the Palestine Zionist Executive and the Keren Hayesod office at London, to the local Zionist Association indicate that Dr. ARIEL BENSION has been instructed to proceed to Straits Settlements and China in order to organize the Keren Hayesod work, which aims to re-build *Eretz Yisrael* in conformity with the BALFOUR Declaration and the Palestine Mandate.

We are just in receipt of an interesting communication from a correspondent at Jerusalem, Mr. M. JARKONI, giving a brief account of the work done by Dr. BENSION in Mesopotamia:—

"During the sojourn of Dr. ARIEL BENSION, PH. D., Delegate of the Board of Directors of the Keren Hayesod Ltd., London, in Mesopotamia he had the love of all the sects there, owing to his admiring features and strenuous energies in the Keren Hayesod Campaign. With all the obstacles andd hindrances he had to confront, his work which he uudertook by patient and steady steps was ultimately crowned with great success. He organized a Committee composed of selected members of the Community of Baghdad as are mostly devoted and sincere to the National Cause. By their help Dr. ARIEL BENSION was able to raise a contribution of about £150,000.

CABLE FROM DR. WEIZMANN.

The cable from the Zionist Chief was sent from New York on the 28th ultimo to Mr. Kadoorie and couched in the following words:—

"BENSION ARRIVING SHANGHAI IN
"THE INTEREST OF KEREN HAYESOD.
"AT THIS CRITICAL TIME I BEG YOU
"TO SUPPORT KEREN HAYESOD.
"WEIZMANN."

"The well-known endower Mr. YECHESKEL JOSEPH SHEMTOB of Basra, who endowed all his properties estimated at £140,000 for the benefit of the various schools and hospitals in Palestine which are supported by the Keren Hayessod was due to the admiring influence of Dr. BENSION. Hard and difficult obstacles stood on his way in this affair, but with a year of constant and strenuous work and with the dint of the Colonial Office in London, he succeeded in his mission.

"The assistance which Mr. ELIEZER KADOORIE rendered to Dr. ARIEL BENSION by his effective recommendations to the wealthy people of Baghdad and particularly to his relatives Messrs. MENASHE and ZION GOURGEY is praiseworthy: The latter accommodated him in their homes all the period he was at Baghdad, and their relationship grew so intimate, thatwhen he had to leave them, his departure was keenly felt by all and sundry.

"Dr. ARIEL BENSION had the honour of being received by H. M. KING FAISAL, who showed him every kindness and expressed his utmost sympathy with the mission he was undertaking. He gave him a letter of recommendation in this sense.

"We congratulate Dr. ARIEL BENSION on his success in the Keren Hayessod mission for the benefit of the construction of our National Home in ERETZ ISRAEL. He deserves every praise and courage in his holy mission."

CORRESPONDENCE

THE MIKWEH FUND

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—In your issue of 5th January, 1923 you published a subscription list for the above Fund, amounting to $780.00 and Tls. 500.00 and referred to the necessity of equipping an up-to-date Mikweh for Shanghai. Although the amount donated and acknowledged in your columns was not sufficient to cover the entire cost thereof, still, it would be interesting to know what are the prospects of the Mikweh and in what manner the fund raised has been utilised.

Hoping that some information will be given by those who have shouldered the appeal and thanking you in anticipation.

I am, etc.,
ONE WHO IS INTERESTED.

SHANGHAI, 24th February, 1924.

THE JEWISH LIBRARY

Editor, ISRAEL'S MESSENGER

DEAR SIR,—I noticed in your last issue that a new committee and a Librarian was appointed to manage the affairs of the Library of the Ohel-Rachel Synagogue, but I regret to say that I find the Library always closed and inaccessible on Saturday mornings. I fail to see why the Librarian should not keep the door open so as to enable those who attend the morning service on Saturdays to step into the Library and select what book they like for themselves.

Hoping that this grievance will be looked into by the new Librarian whose kindness in the matter will be much appreciated.

I am, etc.,
BOOKWORM.

SHANGHAI, 15th February, 1924.

[We have drawn the attention of the Librarian regarding the above complaint and he authorized us to state clearly and unequivocally that in future he will keep the door of the Library wide open so that, in the opening words of the Haggadah, "all who are hungry may enter and eat."—Editor, ISRAEL'S MESSENGER.]

A CHALLENGE TO "RABBI" MATTUCK

Editor, "ISRAEL'S MESSENGER,"

DEAR SIR. In an Editorial note in ISRAEL'S MESSENGER of December 7th, under the caption: "The Title of Rabbi," you made rather severe strictures on me for "bestowing lavishly," in a letter of mine in the *Jewish Chronicle* of October 19th, 1923 "the title of 'Rabbi' on the Minister of the Hill St. Synagogue, London." You said (and rightly) that in the past the title of "Rabbi" was held in reverence and only those who conformed to Rabbinic Judaism were entitled to be designated such.

. . . .

I see that this time—and I must say for the first time, as far as anything I have ever written is concerned—you are labouring under a misapprehension as to the intention of my letter. If you will think it worth the trouble to read that letter again in a calm moment, you will, I am sure, find that far from bestowing the title "Rabbi" on Rabbi (sic!) MATTUCK, I have quite unceremoniously and mercilessly divested him of the title in the eyes of the thinking world. Moreover, I told him plainly that, besides everything else, he is lacking intellectual backbone when he says that "a new Judaism *is* needed." I pointed out to Rabbi (sic!) MATTUCK the wretched state in which men like himself and Mr. C. G. MONTEFIORE find themselves between two faiths, one dead (to them of course) one waiting to be born. You know, my friend, how bitter I always was—and am—against this calibre of Jews, who are trying to propagate religious quackery, and against anyone who uses the title of "Rabbi" without having *Shimichus and Rabbonus*. But, to make the "showing up" more effective, and to ridicule the whole of MATTUCK'S argument for a *new Judaism*, I applied the title *"Rabbi"* to his name as often as possible, so that he himself should get sick of it! . . . .

Let me, my friend, here just add to what I said in my letter in the *Jewish Chronicle*, the words of WILLIAM BLAKE, substituting the names of MATTUCK and MONTEFIORE for VOLTAIRE and ROUSSEAU:

"Mock on, mock on, Mattuck, Montefiore:
Mock on, mock on! 'tis all in vain:
You throw the sand against the wind.
And the wind blows it back again.
And every sand becomes a gem
Reflected in the beams divine;
Blown back, thy blind the mocking eye.
But still in Israel's paths they shine."

I think you will be convinced now that I hold with you that "Rabbi" MATTUCK is *not* a Rabbi. . . .

I am, etc.,
N. S. BURSTEIN.

CARDIFF, January 17th, 1924.

THE HIGH COST OF KASHER MEAT

Editor ISRAEL'S MESSENGER.

DEAR SIR,—Several months ago you took up the cutdgels on behalf of the high cost of kasher meat prevalent in Shanghai and called upon the powers-that-be to look into the present state of affairs and put a stop to the profiteering. So far, nothing has been done, nor a meeting has been convened to discuss the present intolerable position. This month the price of kasher meat has been raised five cents per pound. While kasher meat is sold at thirty cents to-day, the taref meat can be had at much cheaper price. This is a most shameless act of profiteering and should not be condoned by the elders of our community. By whose authority was the price of kasher meat raised? It is up to the local Jewish Communal Association to find this out. Why the latter is pursuing the line of least resistance in this question passeth my understanding. Is it because that those who are on the committee not consuming kasher meat or because they do not mind paying the high price demanded? If so, not all the members of our community are rich enough to overlook the high price demanded. I must protest indignantly against the present system in vogue and as a member of the synagogue and the communal Association, I demand an enquiry into the present rotten system which is driving away many from consuming kasher meat. In my opinion, let those who are mere figure-heads on the Committee and who do not care a fig what kind of meat they consume, be replaced by those who do and who are anxious to inaugurate a system of reform for the weal of the whole community.

Thanking you in anticipation for publishing this letter in your esteemed journal.

I am, etc.,
ANTI-PROFITEERING.

SHANGHAI, 17th February, 1924.

[Needless to say, we are in hearty agreement with the views of our correspondent, whose grievances are genuine and whose method of solving the problem is sane and sound. There is no reason why a proper committee should not be formed and steps taken to inaugurate an up-to-date management which should satisfy the rank and file in our community. The present high price of kasher meat, to which our correspondent draws attention, is most outrageous. It should not be tolerated if a proper committee of management is appointed on the Shehita Board. We urge upon the Communal Association, whose laxity in the matter is certainly inexcusable, to act at once and call a general meeting of members to remedy the present intolerable state of affairs.—Editor, ISRAEL'S MESSENGER.]

Dr. Med. Alex. Renner
Office: 11B Nanking Road
Consulting hours 11-1 and 4-6
Residence: 1369. Rue Lafayette
Consulting hours 2-3.
TELEPHONE { C. 6980 / W. 4780

MR. ZANGWILL AND ZIONISM

"The American Hebrew" Denounced

The following letter was published in the North-China Daily News of the 18th ultimo; also in the Seoul Press, a Japanese-English daily published at Chosen, of the 22nd idem:—

To the Editor of the
"NORTH-CHINA DAILY NEWS."

SIR,—It is a mistake to suppose that Mr. ISRAEL ZANGWILL is in any way officially connected with the Zionist Movement. His views on current Jewish problems are in no way shared by the mass of Zionists throughout the world, and the latter should not be held liable for anything ZANGWILL says. In your today's issue you publish a garbled report of a speech delivered by the latter in October last in New York before the American Jewish Congress, wherein he paints in blackest hues, dismal and despairing, the present and the future prospects of the Jews in Palestine. He goes to the extent of pronouncing "Zionism as dead." In spite of one's great admiration for Mr. ZANGWILL'S literary gifts, we dissent strongly from his views. The fact that the entire Jewish Press in Europe and America, save one or two with anti-Zionist bias, had denounced his speech is enough to enable your readers to judge for themselves that the utterance of Mr. ZANGWILL is not shared by Jewry at large. Dr. Stephen S. WISE, one of the leading American Zionists, who was chairman of the Congress, summed up the feeling of these present, when, in moving the resolution of disavowal, he said. "It cannot be made too clear that Mr. ZANGWILL spoke for himself and not for the American Jewish Congress.—He spoke to Israel but not for Israel."

As regards the statement of the editorial writer of the "American Hebrew" to "scrap Zionism and build Palestine," permit me to say that this utterance is that of a madman. No one takes this paper seriously. As a matter of fact it represents no one except its own policy which is to fight the age-long aspirations of the Jewish nation. Happily, the latter possess sufficient vitality and spiritual gifts to build Palestine with the aid of Great Britain, without "scrapping" Zionism. Unless Palestine can be utilized for the rebuilding therein of the Jewish national being, it is useless to us for purposes of immigration. Merely to repeat in Palestine the conditions resulting from Jewish immigration in the Diaspora, is not the purpose of the Zionist movement. As the London "Jewish Chronicle," the organ of British Jewry and the leading Jewish publication, truly says, ". . . far from political Zionism being dead we believe that, just because every other conception of it is proving so futile, its day will surely come And it will come all the sooner when Jews stand steadfastly by the principles they have professed and expounded throughout the ages. . . . the Might of Zionism is its capacity to stand firmly by the principles of Jewish Nationalism and to continue to strive, despite all untoward conditions, for the establishment in Palestine of a National Home for the Jewish People."

I am, etc.,
N. E. B. EZRA.

SHANGHAI, Feb. 15, 1924.

ST. PAUL'S TEACHING

The following letter was published in the North-China Daily News of the 22nd ultimo:—

To the Editor of the
"NORTH-CHINA DAILY NEWS."

SIR,—Archdeacon MOULE makes a very significant statement in his letter, the full import of which has perhaps not occurred to him. "The present day theory," he says, "that all religion is just the expression of the upward struggle from protozoa to God cannot possibly be made to square with the facts of history. Revealed religion confidently holds on its way, ... offering. . . . a clear indication of the way to God."

Granted; but does this apply to the Christian religion only, and not to all the other religions as well? Can, in fact, the Christian religion be the result of divine revelation while all the others are but the result of the upward struggle from protozoa to God? Leaving aside all sentiment and prejudice it would seem to follow as a logical conclusion that the other religions of the world —Hinduism, Buddhism, Taoism, Zoroastrianism, Mohammedanism, etc., are also forms of revealed religion, offering "a clear indication of the way to God." All religions in this respect find themselves in the same category; either they are all the result of an upward struggle, or they are all the result of a divine downpouring. What is conceded to one of them cannot logically be withheld from another, unless one is blindly prejudiced and deaf to all dictates of reason.

There is indeed a tradition that all religions are but different revelations of the one truth, and this tradition has been given expression to by many members of the various religions.

"The cup of all religions is the same," says King ASAKA. That statement contains a profound truth, and were it realized more than it has been in the past, the persecutions and murders that have been committed "for the glory of God" would never have occurred. It is the most constructive philosophy of the age, that of the Brotherhood of Religions; brothers, because they all issue from the one Father, and because, reaching out into the four corners of the world and penetrating into the heart of every man, be he white or black, brown or yellow, they all conspire, each in its own way, to bring him back to God. It is the most hopeful principle that humanity can hold before itself to-day, while the clash of arms is still sounding through the world, for it will go far towards bringing about a brotherhood of humanity; it will do much to hasten the day when there will be "peace on earth, good will to men."

I am, etc.
A. HORNE.

SHANGHAI, Feb. 19, 1924.

***This correspondence is now closed.—Ed.

THE VIRGIN BIRTH

Editor,—ISRAEL'S MESSENGER

DEAR, SIR,—There are certain passages in our Bible which are often subject to controversies between Jews and Christians. The latter, according to the American papers, just to hand, are now waging between themselves a strong fight in regard to the doctrine of Virgin Mary, which Christians aver is strongly supported by our Bible. I believe many of your readers would be interested in having an elucidation of the chapters 7 and 53 of ISAIAH and Psalms 22 freely given in your esteemed columns. As regards chapter 7, I would like to know whom ISAIAH is referring to in verse 14. As regards chapter 53 ISAIAH, I would like to know whom ISAIAH is talking about.

Thanking you in anticipation.

I am, etc.,
IBRI ASCHI.

SINGAPORE, 11th NOVEMBER, 1924.

Isaiah VII: 14, according to MATTHEW I:23, reads: "Behold, a M:22:1ffi I:23, reads: "Behold, a virgin shall be with child and shall bring forth a son, and they shall call his name EMANUEL, which being interpreted means, God is with us." He quotes this verse after telling about the miraculous birth of JESUS and says: "Now all this was done, that it might be fulfilled which was spoken of the Lord (JESUS) by the prophets" (Ib. 22).

Ignorant of Jewish Bible

First and foremost, we call the attention of our readers to the fact that the writers of the New Testament were ignorant of the Jewish Bible, hence their interpretations of this Bible are always faulty. Enumerating the generations from ABRAHAM to JESUS, MATTHEW tells us "And JOSIAS begat JECHONIAS and his brethren. . . ." (*Matthew* I:11), which is not so. JOSIAS begat Jehoyakim and Jehoyakim begat JECHONIAS (*II Kings* XXIX:6; *I* Chronicles XVI:3 and *II Chronicles* XXXVI:8): hence from DAVID to the Babylonian captivity is not fourteen generations as MATTHEW has it (*Mat.* I:17) but fifteen generations. "And he (JESUS) came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene" (*Mat.* II:23). The fact of the matter is that no such an expression is found in the Prophets or any other book of the Jewish Bible. These writers of the New Testament were so ignorant of the Jewish Bible that PETER (*II Peter* II:15) speaks of "BALAAM the son of BOSOR" confounding BALAAM'S father's name "Beor" with the name of the city "Bthor" (*Numbers* XXII:5). There are many more proofs of their ignorance of the Jewish Bible, but the above are sufficient for our purpose. Now for ISAIAH:

Without any hesitation we say that ISAIAH never had in his mind JESUS. He who has studied the Jewish Bible knows that AHAZ, the king of JUDAH, was a wicked man, an idolator. He made images for "BAALIM," burnt his children in the fire as offerings (*II Kings* XVII:3, *II Chronicles* XXVIII:2-3). ISAIAH wished to reprove him. It happened that REZIN, the king of (Aram) Syria, and PEKAH, the son of REMALYAH, king of Israel, went up towards Jerusalem to war against it AHAZ became frightened. ISAIAH prophesied in the name of God that these kings would not prevail, but AHAZ doubted ISAIAH'S words (*Isaiah* VII:1-10). Then we read, "And the Eternal spoke again to ISAIAH, saying, Speak unto AHAZ saying: "Ask thee a sign from the Eternal thy God"; because AHAZ sacrificed to the gods of Damascus which, he believed, smote him and said: "Because the gods of the kings of Syria helped them therefore will I sacrifice to them that they may help me" (*II Chronicles* XXVIII:23); therefore ISAIAH emphasized *thy* God, be it in the very depth or in the upper heights. "And AHAZ said, "Neither will I ask nor test the Eternal. And he (ISAIAH) said, Hear ye, house of DAVID, is it little for you to destroy (literally, bring to nothingness) men (hinting at AHAZ burning of his sons to the Moloch) that ye annul also my God?

Therefore my God Himself will give you a sign: Behold this *almah* (the translation will be given later) is pregnant and will bear a son and she will call his name EMANU-EL. Butter and honey will he eat (before) his knowledge to abhor evil and choose the good. Because before the child shall know to abhor evil and choose the good the land that thou abhorrest shall be forsaken of both her kings" (*Isaiah* VII; 10-16).

What Almah Means

ALMAH in Hebrew does not mean a virgin. GESENIUS defines it "a girl, maiden, young woman of marriage-able age." The primary idea of this word is not that of unspotted virginity, for which the Hebrews have the special word "bthulah" (See GESENIUS' *Hebrew Dictionary.*)

Concurring generally with this great Hebrew scholar, we regret to state that even he had not delved into the depth of the real definition of this noun. This noun is derived from the Hebrew verb *alam* which means to hide, to secrete, to conceal, hence *Almah* means a young woman whose status (virgin or not) is not known. *Almah* is found but four times in the Jewish Bible: twice in the Pentateuch, where it means a young woman whose womanly status (virgin or not) was not known, at least to the speaker; once in the Prophets and once in the Scriptures where it has another meaning.

The first time we find it in *Genesis* XXIV:43. When ABRAHAM charged his servant not to marry Isaac to one of the daughters of the Cananites, he did not care whether his son's wife will be a virgin or not (*Ib.* 3). This, his thought, he made more clear when he said "and if the *woman* will not be willing to follow thee" (*Ib.* 8). When his servant told Laban about his praying to God he related that he said: "And when the *Almah*—young woman (whose status he did not know) cometh forth . . ." (*Ib.* 43).

The second time this word is mentiond in *Exodus* II:8, when the sister of MOSES went for a Jewish woman to nurse MOSES. PHARAOH'S daughter did not know the girl's status therefore it is told "and the *almah* went. . ." It is noteworthy that the English Bible renders *almah* as maid and not virgin.

The third time we find *almah* in *Proverbs* XXX:18-20. "There are three things which are wonderful for me, yea, four which I know not . . . and the way of a man with *almah*—a woman (the English *maid* does not mean virgin). Such is the way of an adulterous woman (*ishah m'naaeth*—in definition of *almah*) she eateth and wipeth her mouth and says I have done no wickedness." If *almah* would means a virgin her wickedness could not be denied. At any rate in Solomon's time *almah* meant a secret adulterous woman. From SOLOMON'S time (2956-3010 Jewish era; 1015-1069 B.C.) *almah* was used for a secret adulterous woman.

The fourth time we find *almah* in ISAIAH VII:14. As ISAIAH began to prophesy 3230 Jewish era (290 after SOLOMON), no doubt he used *almah* in the same sense as in Proverbs.

What we can see is, first, MATTHEW mistranslated *almah*, rendering it virgin, when an adulterous woman was meant, since for a virgin the Hebrew has a special word *B'thullah*; second, he mistranslated *v'koroth*, which is in Hebrew "and she will call," into "and *they* will call," which in Hebrew would be *V'kor'u* and not *V'koroth*. Thirdly, ISAIAH mentioned the child for the only purpose of defining the time when the two kings will leave Jerusalem; the child by itself having no greater personal significance than any other children. Fourthly, ISAIAH'S expression *ha-almah*—this woman—proves that he spoke of a woman that was in his own time. And it could be not otherwise. He strove to prove to AHAZ the truth of his message and surely could not expect AHAZ to wait till the birth of JESUS about 799 years later. Fifthly, there is nowhere any mention that JESUS had another name, namely, EMANU-EL.

Whom Isaiah Meant

But who was that secret adulterous woman that ISAIAH pointed out as *Ha-almah* and AHAZ knew? This question is answered by referring to another prophecy by another prophet, a contemporary of ISAIAH, namely HOSEA, the son of ELEH. ISAIAH'S *Ha-almah* referred to HOSEA'S adulterous wife GOMER, the daughter of DIBLAYIM. (*Hosea* 1:2-4). The mother called him EMANU-EL becauuse God was with JUDAH in Jerusalem and saved JUDAH from PEKAH and REZIN, and

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his father, HOSEA, called him JEZREEL on account of the downfall of Israel, because of JEHU, who slew AHAZIAH in Jezrel. (*II Kings* IX:16 and 27). Naming children in this manner by father and mother was an old custom in Israel (*Genesis* XXXV:18). The above proves that Isaiah had no inkling about JESUS, and MATTHEW misinterpreted him.

As to *Isaiah* LII, it is a rule that everywhere the word *abdi* or *ebed*—my servant—servant is mentioned—Israel is meant. Compare *Isaiah* XLIV:1 and 2, "And now hear, O Jacob, *my servant;* and Israel whom I have chosen. Thus saith the Eternal, thy maker and He who formed thee from the womb will help thee. Fear not, O *Jacob my servant*, and Jeshurun whom I have chosen." In a word, the Jewish Bible has nowwhere any reference to JESUS. L. W. SCHERER, a renowned clergyman, in his book *Hist. Einleitung zur Rich. Verstand d Bibel*, paragraph 496 (Halle 1802), quoted by ISAAC BEAR LEVENSON in *Disputatio Don Jos. Alfons cum Rabbi Zedac Misrachi* (printed in Leipzig by C. W. Vollrath), pp. 130, 133 makes the statement that all verses from the Jewish Bible quoted in the New Testament have no bearing whatsoever upon the subjects.

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"SIBERIA PALESTINE"

Edited by Dr. A. Kaufman.

WEEKLY ISSUE

Official Organ of the District Bureau of the Far-Eastern Zionist Organisation.

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THE BRITISH LABOUR GOVERNMENT

Keren Hayesod Congratulates Col. Wedgwood

A message of congratulation to Col. JOSIAH WEDGWOOD, member of the MACDONALD Cabinet, has been cabled in the name of the officers of



COL. WEDGWOOD

the American Keren Hayesod by MORRIS ROTHENBERG, Chairman of the Board of Directors. The message recalls the visit of Col. WEDGWOOD to the United States in the fall of 1922, when he delivered addresses on behalf of the Keren Hayesod in a number of cities in the United States. Mr. ROTHENBERG'S cable reads as follows:

"On the occasion of your elevation to the British Cabinet, the Officers of the American Keren Hayesod, the fund devoted to the rebuilding of the Jewish Homeland in Palestine, recalling your visit to our country in the fall of 1922, when you served our cause in such gracious and impressive manner, send you hearty congratulations and sincere wishes for fullest success."

NOTICE

Pursuant to an order of the Spanish Consulate, notice is hereby given to all persons having claims against the estate of MEYER FREDRICKS, deceased, to present the same, with vouchers, to the undersigned on or before March 31, 1924, and all persons owing debts to said deceased are hereby notified to make payment of the same in due course to the undersigned.

N. E. B. EZRA,
Administrator.

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SHANGHAI, 11th Feb., 1924.

OBITUARY

Mr. DAVID MEYER NISSIM

The death of Mr. DAVID M. NISSIM, chronicled briefly in our last issue, just as we were going to Press, robs our community of a popular figure. The deceased came to Shanghai at the end of 1884 and, with the exception of a few years in Hongkong, spent the whole of his business career in Shanghai in the firm of Messrs. DAVID SASSOON & Co., Ltd., from which he retired a decade ago. He married a daughter of the late Mr. SASSOON GUBBAY and Mrs. SASSOON GUBBAY, of Hongkong, twenty years ago. For several years he served on the Shanghai Municipal Council and Chamber of Commerce, and was also an officer in the old Shanghai Light Horse. His genial personality will be missed by a wide circle of friends. Mr. NISSIM leaves a widow and a brother in London for whom much sympathy is felt. The funeral service was conducted by Hazan ELIAHOO ISAAC while Mr. M. MYERS delivered a few appropriate words at the graveside eulogising the career of the deceased, and voicing the sympathy and condolence of the community with the bereaved family in their great loss.

The following donations to local charities in memory of the late Mr. D. M. NISSIM are gratefully acknowledged by the recipients:—

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Mr. & Mrs. D. E. J. ABRAHAM	100.00
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Mr. and Mrs. E. SHELLIM $100	72.00
ANONYMOUS	38.00
Mr. and Mrs. J. H. SOLOMON $5.- ex 72	3.60
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Mr. and Mrs H. GENSBURGER	$10.00
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Mr. and Mrs. V. R. BOWDEN ...	10.00
	$265.00

TO JEWISH COMMUNAL ASSOCIATION.

Mrs. S. D. GUBBAY and family	$50.00
Mrs. B. A. SOMEKH	15.00
Mr. and Mrs. SIMON A. LEVY...	25.00
Mrs. ED. EZRA	20.00
Miss RACHEL SOPHER	10.00
Mr. THEODORE SOPHER	10.00
Mr. ARTHUR SOPHER	10.00
	$140.00

TO THE SHANGHAI JEWISH SCHOOL.

Mr. and Mrs. S. A. HARDOON	$25.00
Mr. D. S. SOMEKH	5.00
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PALESTINE PRODUCE SEEKS MARKET IN CHINA

Local Office Established

As our readers are aware, the Societe "CARMEL" M. L. K. of Jerusalem, *Eretz Yisrael*, has established a branch office in Shanghai, with Mr. A. KASARNOVSKY as Agent. The latter offers, as will be seen from an advertisement in ISRAEL'S MESSENGER in this issue, wines, brandies, liquers, champagne, figs, olives, dates, almonds, raisins and oranges. A visit to his store at No. 37 Quinsan Road, or a telephone message or a post card will serve the purpose of the would-be purchaser. It is hardly necessary to point out to our readers the desirability of supporting Palestine industries. Every dollar worth of goods purchased would help the colonists in Palestine to increase their output and thus allow further employment to the band of halutzim who are rapidly being transported from benighted countries in Europe to the Land of Israel. The prices quoted by Mr. KASARNOVSKY for his produce are quite competitive, apart from the fact that the wines offered are genuinely kasher for Passover. Jewish residents of Shanghai and outports are requested to pay close attention to Palestinian products and offer their patronage to Mr. KASARNOVSKY. In this way they will accomplish a much desired end and further comments are unnecessary.

SOCIAL AND PERSONAL

Conducted by Ben Peloni

Mr. ARTHUR ELLIS has returned to Shanghai from San Francisco and intends to join with his brother in business.

* * *

Mr. and Mrs. S. HOLTZBERG and the infant daughter of Mr. and Mrs. M. D. SILAS sailed for San Francisco last week where they hope to make their future home.

* * *

Mr. JACOB ISAAC ABDALLAH "BAKAL" died on the 12th ultimo at the Shanghai General Hospital after a lingering illness. The deceased was 52 years of age and spent most of his time in Hongkong, arriving here a couple of years ago. He leaves several children and grand-children to mourn his loss. In his Will he bequeathed $500.00 to the Yeshiba Yosef Hayeem at Jerusalem.

* * *

A daughter was born to Mr. and Mrs. AUBREY HILLALY on the 23rd ultimo.

* * *

The statement in our last issue that Mr. A. HORNE'S lecture at the "Ahdath" Club was his first appearance on a Jewish platform was erroneous. Mr. HORNE, before returning to Shanghai from America where he went for his studies, was President of the Menorah Society, a Jewish University movement, for one term, and also served on the Intercollegiate Council.

* * *

Mme. BELLA PEBVSNER writes to us from Java on on her way to Singapore en route to Palestine under date of February 10. The collection in Sourabaya and Samarand totalled two thousand Guilders, while Batavia would not respond. Singapore contributed $3,000.—from a small foreign section of the community the Sephardi element not included. This is left to Dr. BENSION, the Keren Hayesod delegate who had just arrived in Singapore and who, according to telegraphic message from London headquarters to the local Zionist Association is delegated to visit Shanghai as well.

* * *

Our appeal to our readers in our January issue to supply back numbers of ISRAEL'S MESSENGER for the New York Library elicited a prompt response from a subscriber, Mrs. S. S. NEWTON, of C. M. S. Foochow. The copies kindly forwarded us by the latter, include Vol. VII 7 and 8 and Vol. VIII 1, 2, 3. These were sent by us direct to Mr. ANDERSON of the New York Library last week.

Mr. M. MYERS left for Hongkong on the 19th ultimo by the P. & O. *Morea* on a short business trip. This is Mr. MYERS' first visit to the Colony after an absence of 28 years.

* * *

We regret to announce the death of Mrs. RACAEL ROTH which took place in Jerusalem on the 6th January last. The deceased, who lived in Shanghai for several years and who left for Palestine about three years ago, was 70 years at the time of her heath. She is survived by her two daughters who are here. The late Mrs. ROTH has remembered the Jewish National Fund in her will by bequeathing it £100/—. This is the fourth bequest of its kind given by Jewish residents of Shanghai.

* * *

Mr. SAM DAVID sailed for New York this week on the *President Cleveland*.

* * *

Mr. HENRY MANDEL, of the China Fibre Container Company, died suddenly on the 26th ultimo, of a cerebral hemmorage which seized him while he was at work in the concern's factory in Yangtsepoo.

Mr. MANDEL, who lived in the Astor House Hotel, was in apparently good health on the day of his death when he had tiffin with several friends. He was found lying on the floor in the factory about 3 o'clock and died in the ambulance while being rushed to the General Hospital. He was 49 years old and a native of Cleveland where several members of his family still reside.

THE LATE DR. WILSON

American Consul General Expresses Appreciation

AMERICAN CONSULAR SERVICE
SHANGHAI, February 20th, 1924.

N. E. B. EZRA Esquire,
Editor, ISRAEL'S MESSENGER,
52 Avenue Road, Shanghai.

DEAR MR. EZRA,—I take great pleasure in acknowledging the receipt of your letter of February 11, 1924, and also of a copy of ISRAEL'S MESSENGER of February 8th, which contains a tribute to the late Dr. WILSON. The expression of sympathy to my country is greatly appreciated as well as the tribute to Dr. WILSON who was one of our greatest men. I shall be very glad to transmit a copy to Mrs WILSON if you will be good enough to furnish me an extra one. The one I have will, of course, be placed on Government files for reference.

Sincerely yours,
EDWIN S. CUNNINGHAM.

WEDDING

Friedman-Raymond

The Ohel Rachel Synagogue was the scene of a very pretty wedding on the 2nd instant, when Miss KATE RAYMOND, daughter of the late Mr. and Mrs. R. H. RAYMOND, of Hongkong, became the bride of Mr. MAX FRIEDMAN, son of the late Mr. and Mrs. W. FRIEDMAN. The Synagogue was tastefully decorated, Mr. S. H. JOSEPH being the celebrant.

The bride, who was given away by her brother-in-law, Mr. J. H. SOLOMON, wore a gown of white morocain, draped at the side with a clasp of brilliants from which depended streamers of pearls. The wedding veil of white embroidered tulle was held in place by a wreath of orange blossoms and the bridal bouquet was of white carnations. Miss MABEL SOLOMON, who was bridesmaid, wore a quaint frock of pink taffeta and carried pink carnations and the bridesmaids—Misses ESTHER STERNBERG, NAOMI JOSEPH, HANNAH and FLORENCE SOLOMON—were picturesque figures in pastel shades of taffeta mauve, pale green and shell pink, trimmed with silver lace. With these frocks were worn hats of silver lace and the bridesmaids carried bouquets of sweet peas. Little Miss HILDA SOLOMON was the flower girl, dressed in pink taffeta, trimmed with lover's knots of forget-me-nots, and she carried a basket of sweet peas. Mrs. J. H. SOLOMON, sister of the bride, wore a gown of new pink trimmed with silver lace.

The groom chose for his best man Mr. MAX STERNBERG, and the following acted as canopyholders:—Messrs. E. STERNBERG, H. JOSEPH, W. JOSEPH and S. SOLOMON.

Immediately following the ceremony, a reception was held at the Carlton, which was decorated with spring flowers and bamboo. A large number of friends of the happy couple gathered to offer their congratulations. Later, Mr. and Mrs. FRIEDMAN left for Hangchow, where the honeymoon will be spent, the bride wearing a costume of white silk with a hat of silver lace.

Mr. and Mrs. FRIEDMAN will make their home in Saigon.

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SCIENCE AND ART

Interesting Addresses at China Society Meeting

At a well-attended meeting, the second of the series, of the China Society of Science and Arts, on the 23rd ultimo, Dr. HERBERT CHATLEY and Mr. JABIN HSU delivered very interesting lectures, the former taking for his subject the "Mystery of Cohesion," and the latter "Gems of Chinese Literature."

Between the two lectures was an interval during which tea was served, and those present were able to indulge in a little social intercourse and so become better acquainted. The meeting was held at 455 Avenue Joffre, the palatial home of Messrs. ARTHUR and THEODORE SOPHER, who acted as hosts to the Society.

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"My daughter Beatrice was taken down with Pneumonia, and following this did not seem to gain strength. She continued taking the doctor's medicine, but I could not see that she was gaining, so decided to give her Dr. Williams' Pink Pills. Soon there were signs of improvement, and she continued the use of the Pills until she was able to go around again the picture of good health. I now always advise mothers with growing girls to give them these Pills."

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ZIONISM IN SHANGHAI

NEW CLUB-ROOMS INAUGURATED

Efforts To Save The Jewish Youth From Disintegration

On Sunday 25th February the local Zionist organization "KADIMAH" together with the Palestine Women's Circle celebrated the opening of their club-rooms at 32 Soochow Road, where they will have their offices.

The premises consist of two large rooms one of which will be used for meetings, lectures and social gatherings and the other for a library and reading room, which will be open to the public, consisting of Hebrew, Yiddish and English books, magazines and periodicals. Mr. GOBERNIK, a member of the "KADIMAH" committee said that the main objects of the institutions will be to unite the Jewish youth, who were at present estranged from their people as observed now in Shanghai, to draw them together and interest them in Jewish ideals, history and literature.

The rooms were crowded and a festival mood reigned throughout. The hall was decorated with the national colours and placards in Jewish and English. Most of those present were young people who exhibited a brisk spirit, and a fresh and lively murmur of young voices could be heard in all parts of the hall.

The meeting was opened by the singing of the national hymn "Hatikvah" in which all those present participated. Mr. L. GERSHEVITCH, President of the Tientsin Jewish Community and Zionist Organization, who arrived on a business trip, was given the honour of acting as chairman of the evening. In his opening address he said:—"I recollect the occasion that occurred twenty five years ago in which as a youth, I assisted with full heart and soul in the movement of our great leader Dr. THEODOR HERZL, to awaken our people to the necessesity of securing our own land. I appeal especially to the young people. You see before you the flag of blue and white—this is the flag of our people which you must uphold at all times. Be true and earnest children of our religion and people."

Mr. A. EINHORN, Hebrew teacher of the local Jewish School delivered an excellent address in which he said: "It is not true that nothing can be accomplished for our youth in Shanghai to interest them in higher culture than fox-trots, and cinemas. We must have the will and the leaders—and much can be achieved to raise the standard of the Jewish youth. I sincerely trust that in these new rooms the Jewish youth will concentrate their activities and shortly become a great centre of national aspirations."

Madame A. BENDERSKY of the Women's Palestine Circle, in a fiery speech appealed to the Jewish women of Shanghai to assist in cultural and national activities for this newly women's circle.

Mr. M. DICHNER, on behalf of the "B'nai Zion," a group of young nationalists, said with full spirit: "Our motto is Zion—and our aims are to become a free people in our own land, *Eretz Israel*."

Tea and refreshments were served in the adjoining room in which a homely Jewish atmosphere prevailed. Everyone felt as one family, devoted to one ideal. Hearty Jewish folk-songs were sung as well as "chassidish" melodies. Mr. A. Einhorn read humorous extracts from Sholem Aleichem's works, whilst dancing took place in the next room under the accompaniment of a piano. Miss RAACHEL LIVCHITZ entertained with a special dance, followed by the talented Miss SONIA FRANK. Madame A. BENDERSKY gave a recital by the Jewish poet S. G. FRUG, all receiving hearty applause. Hearty thanks were expressed to Mesdames A. BENDERSKY, D. ARONOVSKY, and I. KONENIGSBERG, Hon. Treasurer, President and Hon. Secretary of the Palestine Women's Circle, also Madames R. EINHORN, SARAH WHITGOB and Miss LEIBOVITCH, who assisted in bringing the entertainment to a successful issue.

The meeting ended with the singing of the Jewish National hymn "HATIKVAH."

A. W.

GARDEN TREE FUND IN THE LAND OF ISRAEL FOR THE LATE Mr. S. J. SOLOMON

Amount already acknowledged	$747.21
BOX COLLECTION AT OHEL-RACHEL SYNAGOGUE	3.40
BOX COLLECTION AT SHEARITH-ISRAEL SYNAGOGUE	9.10
BOX COLLECTION, per Mr. SALEM S. DAVID	7.50
	767.21

Box-holders are earnestly requested to make their clearances and remit, same to the local Zionist Association. Contributions will be gratefully received and duly acknowledged in ISRAEL'S MESSENGER.

SHANGHAI JEWISH SCHOOL RE-UNION

On Saturday, March 22nd, a re-union of former pupils of the school will take place in the new school, 146 North Szechuen Road, at 8.30 p.m. The Headmaster, Mr. JONES, hopes that a great number of former pupils and their friends will attend, and so accept the opportunity of giving a demonstration of their interest in their old school.

There will be dancing and refreshments, and it is hoped that a representative committee will be elected during the evening to ensure that an S. T. S. Re-union may become an anual function.

Tickets $1 each may be obtained from the Headmaster, 146 North Szechuen Road or from Mr. JONES, at his residence No. 1 Broadway.

MOTHER'S HELP AND BABY'S FRIEND

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Guaranteed absolutely pure, and safe even for the youngest infant, Baby's Own Tablets can be had from chemists, or post free, 60 cents the vial, from Dr. Williams' Medicine Co., 60 Kiangse Road, Shanghai.

NOTICE

THE NEXT ISSUE OF "ISRAEL'S MESSENGER" WILL APPEAR ON THE 4th April, 1924. Correspondents are kindly requested to send in their contributions not later than the 28th instant, or earlier if possible.

WHY DO JEWS RECITE KADDISH?

By Dr. Barnett R. Brickner

In the will left by ISRAEL I. GOTTFIELD, a wealthy widower of Everett, Ill., he omitted the names of his three sons and daughters and bequeathed his estate, estimated at about $40,000, to charity. He did, however, leave $6 to his children to be equally divided among them. The reason for this, he declared in his will, is because they refused to say "kaddish" for their mother when she passed away because they had no time to "practice old-fashioned notions."

The will of Mr. GOTTFIELD raises two interesting questions: Why do Jews recite Kaddish? Is it an old-fashioned custom unworthy of observance in modern times?

The custom is one of the oldest in the Jewish ritual. It is scrupulously observed by most Jews even though its true significance is unknown to many of them. The recital of Kaddish brings many Jews to the synagogue who might otherwise never go excepting on the High Holidays.

In Jewish family life a son is sometimes referred to by his parents as "our Kaddish" because it implies that after death the parents are assured of someone who will recite the Kaddish prayer in their memory. To die without a male offspring is therefore regarded as a calamity.

"That they might at least know how to recite Kaddish when I die" is the reason many Jewish parents in this country give for providing ligious instruction. This is indeed a pitiably low standard to set for Jewish education. Nevertheless it shows how deeply rooted the recital of Kaddish is in Jewish teligious life.

Why is so much stress placed on the Kaddish?

The Kaddish has a very strange history which dates back to early rabbinic times. Originally it had no relation whatsoever to the prayers and still less to the dead. According to many authorities it was the doxology recited by the teacher or preacher at the conclusion of his discourse and before the dismisal of the assembly. In fact it still retains this character, being recited in the synagogue with congregational response after the Scriptural reading and at the close of the maggid's (preacher's) discourse. With the exception of the last verse the Kaddish is composed in Aramaic. Its translation reveals not a single mention of death, the immortality of the soul, the hereafter, or any other idea related to death. It is a glorification of God, with allusions to the Messianic hope based on passages from the Prophets and the Psalms. Recited originally by the teacher or preacher at the close of a discourse, it became in time customary for the students to recite the Kaddish at the conclusion of their studies. When the head of the academy or some other distinguished scholar died, it was the custom of the students to insert a special prayer in the Kaddish in memory of the departed at the morning services held on the seventh day after the funeral. In time it became customary to recite the Kaddish after every burial in order not to put others who were not scholars to shame. Thus in the course of time a strange power was ascribed to the recital of the Kaddish, namely, its power to redeem the souls of the dead from their sufferings in Gehenna. In this connection a legend is told:

Rabbi AKIBA, one of the greatest Talmudic masters, met a spirit one day in the guise of a man carrying wood. The latter told AKIBA that the wood was for the fire in Gehenna, in which he was burned daily, in punishment for having maltreated the poor while a tax collector, and that he would be released from its awful torture if he had a son to recite the Borechu and the Kaddish before a worshipping congregation that would respond with the praise of God's name. On learning that the man had a son whom he had utterly neglected, Rabbi AKIBA cared for and educated the youth, so that one day he stood in the congregation and recited the Borechu and the Kaddish and thereby released his father's soul from Gehenna.

This legend embodies a belief which the Jews incorporated into Judaism as a result of their contact with the Persian religion, that after death the soul goes to Gehenna, where it undergoes a purging and cleansing by fire, the period of purging being dependent upon sins committed while alive. The recital of the Kaddish by the sons redeems the soul of the parents from the torture of Gehenna, which even for the most sinful soul is supposed to last twelve months. The Kaddish was, therefore, formally recited for the peiod of the full year. Later this period was reduced to eleven months because it was considered unworthy of the son to entertain such views of the demerits of his parents.

It explains the powerful hold which the Kaddish as a prayer recited in memory of the dead, has on the Jewish mind. Yet, in spite of this belief, the custom of reciting the Kaddish should not be classed as an old-fashioned ceremony that has outlived its usefulness. Like many others, this one about the Kaddish when not taken literally as history or fact, contains a beautiful ethical truth. It must never be forgotten in dealing with the past, that the Oriental mind expressed itself mostly through parables and tales. These served them as illustrations and as handles, to aid the people to grasp great truths. The mistake which religion has made for ages was to accept these as facts instead of as fiction. Many of the religiour myths were part and parcel of the folk-lore of antiquity which were selected and embodied in sacred literature and religious ceremonial, because they were excellent media for conveying ethical and spiritual truths.

The Kaddish which we have recounted above contains the germs of the great ethical lesson which forms one of the commandments: "Honor thy father and thy mother." Where is there to be found a more ethical thought than this? This tale merely extends the idea. Honor thy parents not only in life but also after death.

The Kaddish recited in memory of the dead, being virtually a glorification of God, teaches us that God, Who is the Author of life and the Fountain of all good, gives us dear ones that we may rejoice in their love, grow strong in their care and, ennobled by their influence. God has also fixed an end for life and labour and earthly companionship. It warns us that we cannot fathom God's purposes and that it is our duty to accept His doings without murmuring against the justice of His decrees. It comforts us with the thought that death is not the end. Though earthly body vanish, the spirit lives on with God.

Into the Kaddish the Jew pours all that he believes and feels about death and the dead. The custom of reciting the Kaddish for eleven months after the death of a parent and at Jahrzeits reminds us that a link has been severed in the chain of love which bound us together in family union. It is a ceremonial full of poetic beauty and ethical meaning. It would be extremely fatal to Judaism if this remarkable custom, which has meant so much to our people in the past, were to be abolished. It would leave a void in our religious life which no other prayer could fill.

Though we believe Mr. GOTTFIELD was too severe in his punishment, we think that his children, who refused to recite the Kaddish after their mother died, did so out of sheer ignorance of the ethical and spiritual value that attaches to this prayer.—*Canadian Jewish Review*—(Toronto, Canada).

WHY DO JEWS RECITE KADDISH?

By Dr. Barnett R. Brickner

In the will left by ISRAEL I. GOTTFIELD, a wealthy widower of Everett, Ill., he omitted the names of his three sons and daughters and bequeathed his estate, estimated at about $80,000, to charity. He did, however, leave $6 to his children to be equally divided among them. The reason for this, he declared in his will, is because they refused to say "kaddish" for their mother when she passed away because they had no time to "practice old-fashioned notions."

The will of Mr. GOTTFIELD raises two interesting questions: Why do Jews recite Kaddish? Is it an old-fashioned custom unworthy of observance in modern times?

The custom is one of the oldest in the Jewish ritual. It is scrupulously observed by most Jews even though its true significance is unknown to many of them. The recital of Kaddish brings many Jews to the synagogue who might otherwise never go excepting on the High Holidays.

In Jewish family life a son is sometimes referred to by his parents as "our Kaddish" because it implies that after death the parents are assured of someone who will recite the Kaddish prayer in their memory. To die without a male offspring is therefore regarded as a calamity.

"That they might at least know how to recite Kaddish when I die" is the reason many Jewish parents in this country give for providing religious instruction. This is indeed a pitiably low standard to set for Jewish education. Nevertheless it shows how deeply rooted the recital of Kaddish is in Jewish religious life.

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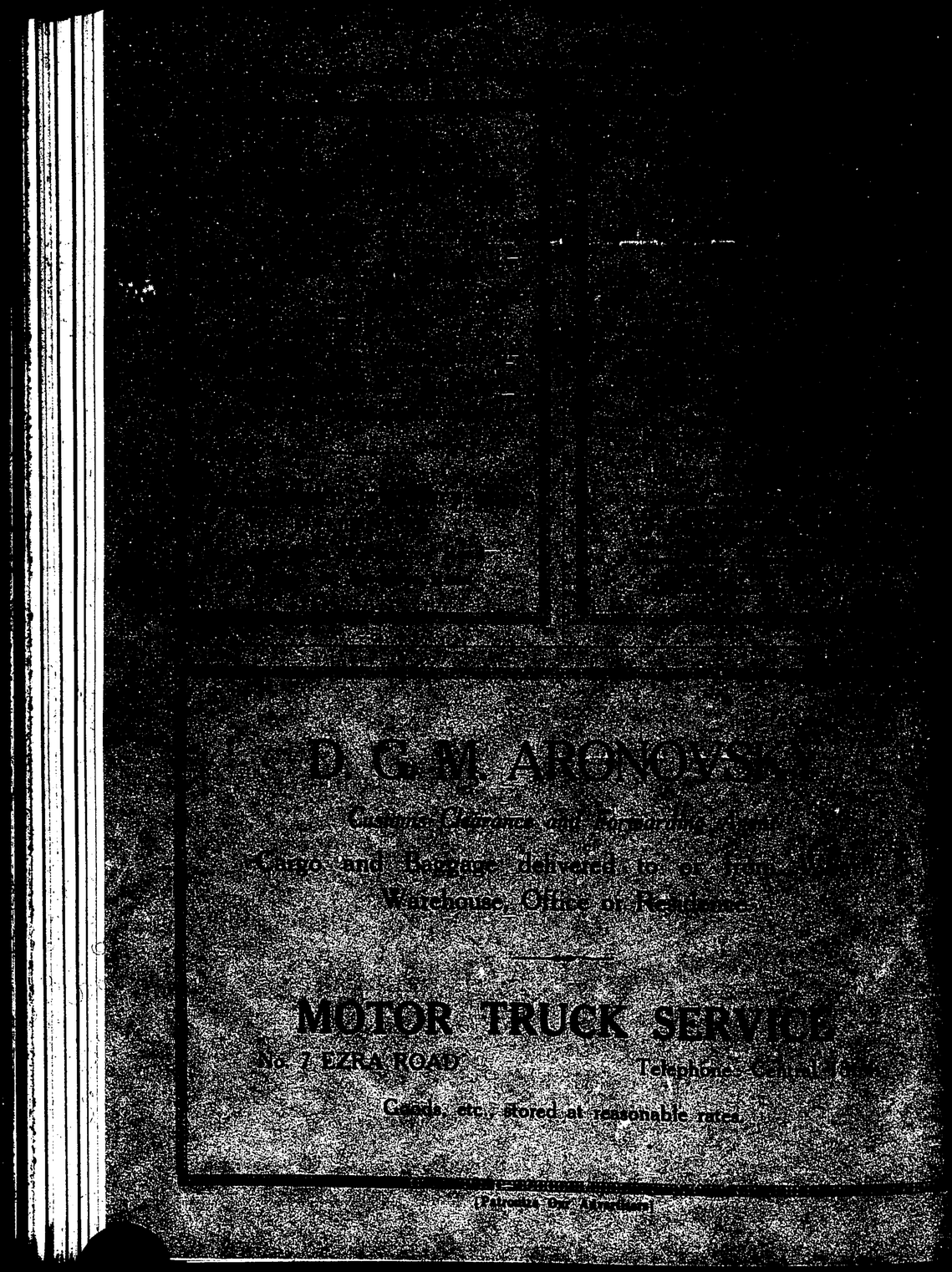
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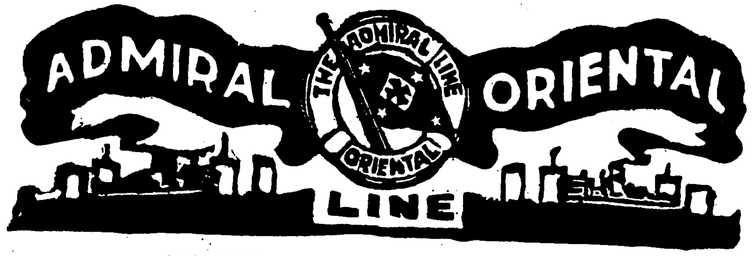
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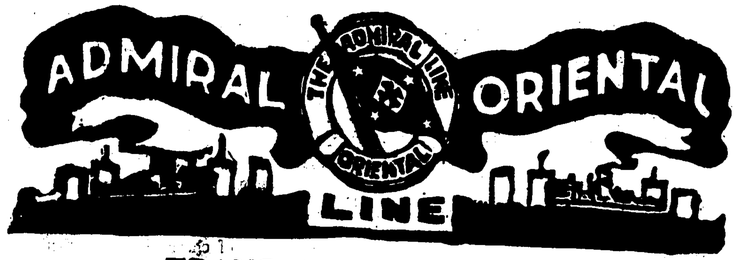
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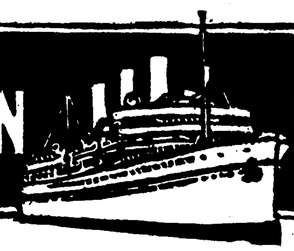
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CANADIAN PACIFIC THROUGHOUT

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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, 11TH APRIL, 1924. 7TH NISON 5684.

OUR TWENTIETH ANNIVERSARY.

With this issue ISRAEL'S MESSENGER celebrates its twentieth milestone, having first saw the light on April 22nd, 1904. In was a modest venture and little did those who organised it and worked for it believed that it would stay so long in the field. In those days our community comprised a handful but we could foresee its growth and expansion. We thought it was timely to publish a fortnightly publication and to keep ourselves in touch with everything Jewish, both local and abroad. Thanks to the moral support and encouragement given us, we were able to carry on the duties which were and are still a labour of love to us. We connot help recalling the splendid work achieved by two pioneers who are not with us in flesh today. We refer to the late Mr. S. J. SOLOMON and Mr. E. JONAH, the latter acting for some years as Hon. Treasurer and Manager. The former was one of the most active promoters of this journal. The first meeting called to bring it into existence took place at his residence in April 1904, when there were present Messrs I. A. LEVIS, S. MOOSA, M. MYERS and N. E. B. EZRA. The two last named assumed the editorship of the publication until the break in 1910. It could be seen that ISRAEL'S MESSENGER had a good start, being supported locally and by Jewish communities abroad. Chief among those who offered their services freely may be mentioned a noted publicist Mr. N. S. BURSTEIN, of Cardiff, who gave his services *gratis* fot some years and contributed several interesting articles. When ISRAEL'S MESSENGER ceased publication in 1910, many were the expressions of regrets that reached us from far and near. In October 1918 we felt the call again in view of the great national events through which we were then passing. First came the famous BALFOUR Declaration which found no medium with which to express our views on such a momentous event. Matters have moved with striking rapidity in 1918 and we had no other alternative but to revive the publication and thus serve the cause again with our humble pen. Twenty years is a great milestone in the life of a community like ours. in 1904 our existence as a *kahal* was just beginning to get into shape. The local Jewish School and the Zionist Association were just then established. These two institutions played a good role in the revival of Jewish life in Shanghai. Several meetings under their auspices were held and interest in things Jewish was stimulated and fostered. ISRAEL'S MESSENGER, in looking backward, feels elated at the thought that its pioneers had sown their seeds on fruitful soil, We have reason to believe that ISRAEL'S MESSENGER has more friends than enemies. Our friends are those who wish to perpetuate the ancient glory of Israel and to suppress the tendency towards assimilation and national suicide. Our enemies are those who have bartered their own birthright and yearn for the fleshpots of Egypt. ISRAEL'S MESSENGER, therefore, stands for the best and noblest traditions of the Jewish people and will continue to uphold traditional Judaism and Jewish Nationalism. The policy of ISRAEL'S MESSENGER, had been mapped twenty years ago at the residence of the late Mr. SOLOMON, of revered memory. We stand unalterably by that policy. ISRAEL'S MESSENGER is the paper of the people, for the Jewish people and supported by Jews. It mirrors the democratic life of Israel and believes in the regeneration of the Jewish people as a nation in *Eretz Yisrael*. It supports all attempts to restore Jewish Nationalism as an entity in the Land of Israel. The present writer will resist at all times the tendency on the part of handful assimilators to turn the wheel of Jewish civilization backward. ISRAEL'S MESSENGER, therefore, embarks upon the *Yamim ba'im*, the coming days, with renewed zeal and enthusiasm for the cause.

* * *

DR. ARIEL BENSION— BARUCH HABBA!

Shanghai Jewry will shortly welcome a distinguished visitor in its midst in the person of DR. ARIEL BENSION, the Zionist envoy delegated by the head office of the Keren Hayesod at London. The object for which DR. BENSION comes to Shanghai is twofold. First, to acquaint the public regarding the work that is being undertaken in Palestine and the future prospects awaiting us. Second, to enlist the sympathy and interest of every Jew and Jewess in the

cause and secure his or her *Maasser*. There is no gainsaying that the Balfour Declaration and the Palestine Mandate have placed upon us a deep obligation to lay the foundation stone of a national homeland in *Eeretz Yisrael*. This we dare not shirk. The rate at which we are proceeding to-day does not justify the hope that we are laying the surest foundation for the future. It is imperative that all forces in Jewry should unite together and make a determined effort to rescue our Fatherland from the blight which has been cast on it by Turkish misrule. As Sir HERBERT SAMUEL, the High Commissioner of Palestine said in a letter to DR. BENSION published elsewhere in this isue:—

> If the Jewish population of the world is ready to furnish the financial means, I am convinced that the energy and eathusiasm of the Jewish population of Palestine, and those who will be added to them from other countries, will succeed in creating a Palestine of which we shall be proud, in which all sections of the population will prosper, and in which Judaism will be free again to display those great qualities which made its greatness in ancient days."

We ask our readers to ponder well over this heartening message which should reverberate throughout the whole Jewish world. Seldom has such an effort been made by us in the two thousand years of exile which had crushed our manhood. We must be fortunate indeed that it was given to our age to celebrate the dawn of such an era in Ierael. The machinery that will re-build *Eretz Yisrael* is undoubtedly the Keren Hayesod and DR. BENSION will be in a unique position to explain to a Shanghai audience its pith and essence. We would bespeak for him a cordial reception from Shanghai Jewry. We are sure the latter will consider well the appeal and set aside all preconceived notions about his untimely mission to Shanghai. None realises more than we do the acute economic condition that is prevailing in our midst. We know the call that is made upon our purse to preserve and maintain our local institutions. We kmow all this and more, and yet we cannot close our eyes to the fact that we have in our midst a representative Jewish envoy delegated by a body of men who represent the whole Jewish nation by virtue of the recognition given them by the Palestine Mandate. The Purim Ball, so successfully inaugurated last month is happily over. A good sum has been realised, all honour to those who have worked so well for the cause. We appeal to the latter to go a step further now that the great strain is over. Let these good men and women join the field and work for the Keren Hayesod in order tl. ' the mission of DR. BENSION may not suffer a paralysing defeat. Shanghai Jewry is once more on its trial and the whole Jewish world looks to her to do her duty in the present critical moment and awaits to see that it should not lag in her effors nor rest on her laurels.

* * *

THE MUMMY PHARAOH AND PASSOVER

A special despatch last month to a local contemporary from Luxor, Egypt, informs us that the tomb of Pharaoh TUTANKHAMEN will be reopened in order to give archaeologists an opportunity to inspect it. The discovery of the tomb has stirred renewed zeal among Egyptologists in seeking further traces of civilization of three thousand years ago.

It is conceded that the Pharaoh who oppressed the Jews was none other than this very TUTANKHAMEN. What a wealth of material for Passover reflections! What a subject for a Passover sermon! What a glorious opportunity to be really proud of one's Jewish heritage! The mighty Pharaoh, absolute monarch of Egypt, the greatest, the proudest and the richest in the world, is laid to rest with all the pomp and ceremony of pagan superstitious splendor. Three thousands of years later the world pauses from its perusal of the latest news from the Ruhr, the high cost of coal, the income taxes, the last murder and divorce, to give a thought to King "TUT," and to plan new feminine styles in his honor! How the mighty do fall in the space of some three thousands of years!

Egypt! The very mention of its name once drew spontaneous exclamations of awe, wonderment, and terror. All the wealth and culture and power exis·ent in the world was hers. Today, her glories endure only in a mummy aud a mess of trinkets, accidentally brought to light by an adventurous English gentleman digging around in the parched sands of a hot desert by aid of Jewish gold! Says ARTHUR BRISBANE:

> The secret inner chamber of the Pharaoh Tut-Ank-Amen was opened, after 3,000 years, and a golden key opened it. Alfred D. Rothschild, rich bachelor, left his huge fortune to a young girl, Miss Womrbell.
>
> "Lord Carnarvon married the lady and the fortune, and, to gratify a respectable ambition to be somebody, set intelligent men working with the noble lord's money. The greatest of all Egyptian discoveries results.
>
> "The thing was really done by some Jewish family working in Jerusalem on the caravan route, while Tut-Ankh-Amen was living. That family was developing the qualities that made the Rothschilds so rich. Tut-Ankh-Amen probably never heard of Jerusalem. It was too small, unimportant. Yet, ladies there were bearing the children that were to provide funds to dig him up. You could imagine some interesting philosophizing, above if Pharaoh, Rothschild and the old, lady ancestor from Jerusalem are all together.

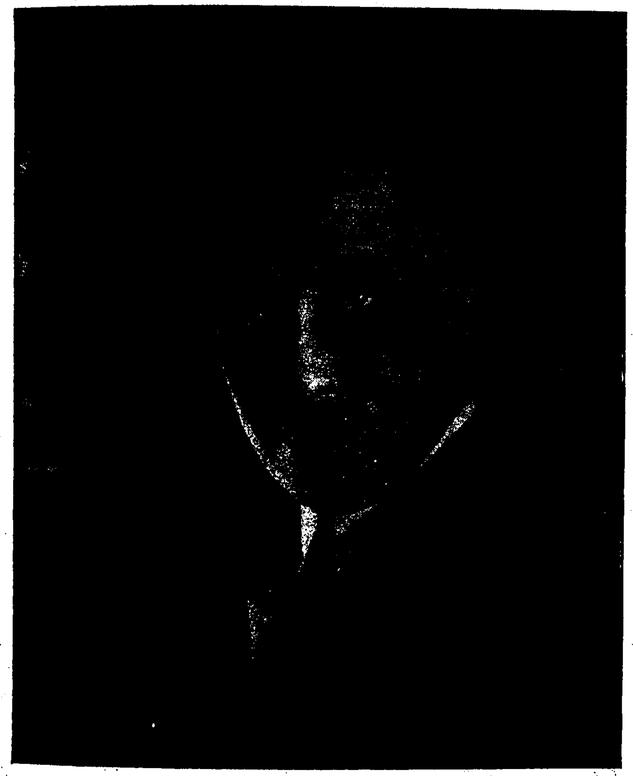
What a "small world" it really is! Here we are right next to the Exodus itself. It is within the first few pages of the second book of the Bible that we read of Pharaoh rushing after the Jewish people with his armed legions. (The Jewish people who were slaves arnd "aliens" in Egypt! Note that even 3,400 years ago they called the Jew an "alien," and they to whom he was anathema are buried under the dust of centuries.) These events occurred in the beginning of recorded history. The civilized nations of today, the Anglo-Saxons, the Latins, the Teutons, not even the Greeks or the Romans were even thought of. While the Jews made bricks for Pharaoh "TUT" in Egypt, all the proud races and nations of today were barbarians aimlessly wandering in uncharted depths of the earth's but the Jew, oppressed as he was even thirty centuries ago still lives. He has seen empires rise and vanish, he has seen the barbarian become civilized. He has seen all that we call history

(*Continued on Page 8*)

OUR TWENTIETH ANNIVERSARY

A Message of Cheer From DAVID ARAKIE

Congratulations and good wishes will go to *Israel's Messenger* on the attainment of its twentieth birthday. It should be a source of profound gratification to Mr. Ezra, associated in its present administration, to participate in the satisfaction which the occasion and its pleasant manifestations warrant. *Israel's Messenger* has been the means of putting Shanghai Jewry on the map, and of bringing it together on a common ground of understanding, defence and advancement, in which tolerance, good faith and fair play had supplanted narrowness, partisanship and suspicion. This has been the object and in this it has succeeded.



David Arakie.

That which, on this occasion, will be marked, and for which no adequate expression of gratitute is possible, is something surpassing in value any other form of success: the overwhelming evidence which will come to the Editor of *Israel's Messenger* from every side and from all sources, of the existence of a spirit of confidence and affectionate goodwill toward it, a demonstration which should transcend the usual relations between a periodical and its public, and give this journal a most enviable and unique position.

The policy of the Editor of *Israel's Messenger* has undoubtedly contributed to the dissemination of Jewish aims and aspirations in the twentieth century, and the harmony and broad unity of purpose which is animating the Jewish people in its struggle for national recognition. *Israel's Messenger* is accepted to-day as a dignified, adequate and attractive reflection of the spirit which inspires the builders of Zion, marking an achievement in class journalism, and perhaps not unworthy of ranking with the more notable products of the Jewish Press,

The work of preparation of such a monthly by the Editor, who is a merchant by calling, must no doubt be onerous, and the mere fact that month in and month out he should be able to turn out a production which loses nothing in the process is indeed, highly creditable. However gratifying it might be to him, the surprising feature is that each month he is able to bring out interesting numbers. His fundamentals of editing are sound and wholesome. Survival and success are for those who, unafraid, grasp the mettle firmly and adventure forth, determined to abide by the conditions imposed and willing to put to the test their ability to win in the splendid, invigorating and inspiring fight for Zion and the cause. May you, Mr. Editor, be spared by God to continue the grand work that you are to-day doing for the Jewish people and for the Jewish community in Shanghai.

(*Continued from page 6*)

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Let your imagination run riot and conceive of Egypt skilled in the art of suspended animation instead of embalming. Picture then the fantastic scene of Lord CARNAVON breaking the seal to the inner tomb thus instantly breaking the "suspense" of the Pharaoh who by the magic of the inrush of fresh air would come back to life! And picture what furore such an event would make in the world. Kings and multi-millionaires would outbid each other for the honor of entertaining Pharaoh "TUT." Society would go "wild" over him. But we can vision the poor monarch as a very bored and lonely. "Oh, let me converse with one of my own people, the ancient Egyptian, and, if that be impossible, then lead me to the home of some lowly Jew who was once my slave, but with whom I have in common the history of my time." And would any Jew recoil from easing the weariness of his ancient Oppressor? No! For the Pharaoh who made it unbearable for him in Egypt, the Jew owes a great debt of gratitutde. Had the Jew remained unmolested in Egypt, perhaps he too, might now be buried under the sand of the deserts.

What a wonderful Seder we should have this year!

* * *

MARIE CORRELI AND THE JEWISH VIEW OF WOMAN

A correspondent draws our attention to a work entitled "Free Opinions: Freely expressed on certain phases of Modern Social Life and Conduct" by MARIE CORELLI, published in 1905 wherein the authoress expresses the following anti-Jewish sentiments in regard to the Jewish treatment of woman:—

> "..... I will greatly mulitiply thy sorrow!" And sorrow has been multiplied to such an aggravated barbarous extent upon her unfortunate head, that in the service wherein the men, standing in the presence of women, individually say: Blessed art thou O. Lord our God, King of the universe, who hast not made me a woman!" thus deliberately insulting, in their very house of worship, the sex of their mothers.
>
> "But from the earliest times, if we are to accept historical testimony, the Jews of the ancient world appear to have treated women in majority as "Some thing worse than their dog, a little lower than their horse." Save and except those rare cases where the Jewish women suddenly found out her latent powers and employed them to advantage, the Jewish man made her fetch and carry for him like a veritable beast of burden. He yoked her to his plough with oxen,—he sold and exchanged her with his friends as freely as any other article of commerce,—his "base uses" of her were various, and seldom to his credit,—while, such as they were, they only lasted so long as they satisfied his immediate humour. When done with, she was "cast out." The kind of "casting out" to which she was subjected is not always explained. But in many instances she was either killed immediately or turned adrift to die of starvation and weariness. The Jews in their Biblical days were God's "chosen" people —and the fact that women were the mothers of the whole "chosen" race, appeared to call for no claim on their chivalrous tenderness to consideration.

We confess that the foregoing effusion is unworthy of the authoress who certainly could not be ignorant of the Jewish attitude toward woman when Jewish literature published in English by Jewish authors is accessible in these days to anyone who desires to enlighten himself or herself. The blessing that a Jew offers to Deity for not creating him a woman has been explained so oftentimes in the past that we consider a repetition thereof almost superfluous. And yet we need not apologize to our readers for covering the ground again. The real definition of the "blessing" is, that we thank God for not being a woman, only that we have to perform more duties concerning the Torah, more Mitzwoth to observe, more sacrifices to carry the yoke of the Torah, but not because we think ourselves more sublime or superior to woman. In ancient Judea, laws were promulgated and framed that accorded to woman the profoundest respect, that provided for her wants, that demanded for her the greatest tenderness, that recognised her just rights, that placed upon her brow the glorious crown of reverence and love. To the end of time, the human family will cherish such characters as MIRIAM, the ancient Jewish prophetess: DEBORAH, the just judge and mother in Israel: HANNAH, the self-devoted mother, who consecrated her only son from his birth to the service of justice and truth; HULDA, the preacher and teacher; ESTHER, who overthrew the scheming and rabid anti-Semite; JUDITH, the brave widow, who risked her very life and reputation in defence of her people.

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

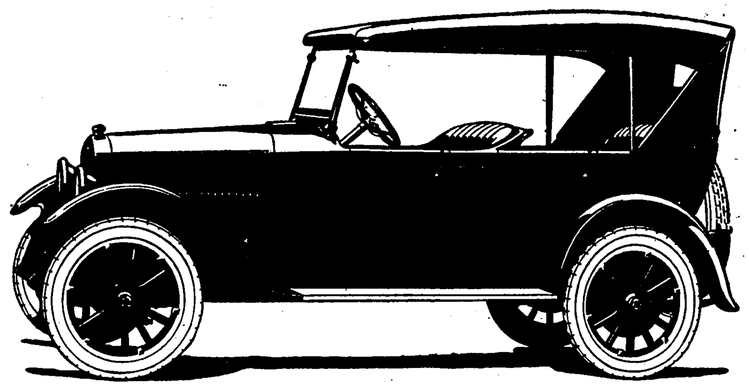
The Talmud is equally emphatic in this respect. This Babylonian Jewish Encyclopedia in which it is stated: "All the blessings of the household are brought therein by woman; women are promised much greater rewards by God than man; the man, whose wife is little (in stature or intellect), should stoop and whisper to her; it was through the influence of woman that Israel was redeemed from Egypt;

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home means wife"—that Encyclopedia, the Talmud, has certainly proven abundantly to the unbiased critic, that it held women in veneration and not with "contempt" and desired her to be treated in a manner worthy of her.

The foregoing makes it abundantly manifest that MARIE CORELLI has either knowingly misrepresented the Jewish case or was misinformed. It certainly looks bad when a distinguished authoress goes out of her way to cast a cruel slur on a body of people who were the first to teach and preach respect for the fairer sex.

EDITORIAL NOTES & COMMENTS

WANTED: A COLLEGE FOR JOURNALISM

If the "Hebrew" Union College located at Cincinnati were to drop its first word and confine itself to graduating journalists only without conferring the title of "Rabbi" on them, Jews of all shades of opinion will rally towards it and support it financially and welcome it into the fold. Will Dr. JULIAN MORGENSTERN kindly take note?

* * *

PASSOVER A DAY OF NATIONAL INDEPENDENCE

Passover this year comes late owing to 5684 being a leap year, *M'Ubbereth*. It falls on Saturday the 19th instant and will be continued till the following Saturday the 26th. Passover is a national Jewish festival, commemorating our freedom from Egyptian salvery and the celebration of our national independence. The feast is therefore similar to the Fourth of July which our American friends regard as their independence day. Israel throughout his period of exile since the great exile of two milleniums not only kept the light of the festival burning strongly but also drew inspiration from it. The race had kept the beacon light of a greater restoration steadfastly before it until step by step we succeeded in securing the BALFOUR Declaration and the Palestine Mandate, the Charter towards which the whole House of Israel now carefully and solemnly move.

* * *

A RATIONAL VIEW OF THE BIBLE

Eleswhere in this issue we publish an article on the Bible from the pen of Mr. A. HORNE, which is no doubt an honest effort on his part to give his viewpoint of the Book. Mr. HORNE does not claim to write authoritatively on the subject. As a mere student of theosopby he has had recourse to the various Bibles and incidentally considers himself qualified to write with an air of independence on the Bible which Israel considers inspired from page to page. The publication of the article in question in ISRAEL'S MESSENGER does not indicate our concurrence with the views expressed therein. As a matter of fact we disagree with them. As it is the policy of ISRAEL'S MESSENGER to give latitude to ite readers in order that they should find a medium to express their views on Jewish topics or topics of general Jewish interest, we publish same.

* * *

THE NEGLECT OF THE BIBLE

The *Jewish Courier* prints an article on the neglect by Jews of the Bible. If young people, the article says, gave half the time to Bible study that they give to the reading of newspapers and books of no importance, their spiritual life would be quite different from what it is at present:

> "The Bible (says the writer) has been the inspiration of many of the world's great men, as it has been the strength of the Jewish people. It has been the source of the great literature, and the grandest ideas. Notwithstanding the gibes and sneers of some of the radicals, Jewish and otherwise, the Bible is still the premier literary production of all ages, with unequalled power to inspire and elevate the hearts of men in all walks of life. Yet the Jewish youth of to day neglect the book which should have been their chief guide. They do not understand the spiritual significance of the Bible, nor do they know its influence on the Jewish people and on mankind in general."

The article points out, in conclusion, that a close knowledge of the Bible by the Jewish youth would foster a greater national pride and tend to make better Jews of the rising generation.

* * *

A REMARKABLE PRONOUNCEMENT

After returning from a visit to Palestine, J. RAMSAY MACDONALD, new Premier of Great Britain, said :—

> "Zionism has blown over the dry bones of Judaism and once again the faces and feet of many Jews are turned to Zion. Palestine and the Jew can neverbe separated. No power on earth can take from this land its magic attractions for its people."

There is no gainsaying the fact that the Labour Government will view with favour the re-establishment of a Jewish Commonwealth in Palestine and will do everything in its power to further the movement. The London *Jewish Chronicle* makes the following appropriate remarks :—

> For one thing, the Government is not likely to do anything in Palestine which will restore to the Effendis their power to persecute and hold in thraldom, by usury, the Fellaheen. Nor is it likely to be influenced, as have been previons Governments, by Jewish anti-Zionists—or peseudo-Zionists pretentions, those holding the views favoured by the present Ministers will be able quickly to estimate and promptly to discount,

* * *

THE ENEMY WITHIN THE GATE

We referred previously in these columns to the malign influence at work for undermining Israel's forward march to *Eretz Yisrael* and to rob the latter of the fruit of his victory. We place side by side in "deadly parallel" the views of two publicists in regard

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Have you Read

THE CHINA PRESS

OF TO-DAY?

The "Pulse" of This Great City and of China.

to the Zionist question and leave it to our readers to judge for themselves who are our friencds and who our enemies:—

THE VOICE OF ISRAEL

"The assurance of Col. Wedgwood, now a member of the government, to the Holland Zionists, that the Balfour Declaration will be carried out in the letter and spirit, is not surprising to us. No one expected that Col. Wedgwood as a minister would have a different opinion on Zionism than Col. Wedgwood as a member of Parliament. We still remember his eloquent address at the Hotel Astor in the intereests of the Keren Hayesod. The same is also true of Ramsay Macdonald. The Prime Minister was in Palestine and was deeply impressed by the work of the Chaluzim and the general Jewish work of reconstruction. His articles on Zionisn and Palestine are a matter of record. Yet the statement of Col. Wedgwood is not superfluous. It is not so much a matter of giving comfort to the Zionists as it serves. as a warming to the dark forces which seek to undermine in the Labour Party the sympathy which that party has for Zionism and the Jewish National Homeland.

"We had such sinister forces confronting us at all times but never were they so active in their intrigues and underhand work as they have been since the LabourParty has come into power. We know, for example, that there are at present in London any number of Jewish Bundists who sneak around in an effort to hurt the Zionist cause in the Labour Party. Col. Wedgwood's statement to the Holland Zionists, therefore, is more than welcome. It proves that the work of the 'Red Messengers' from Poland and Soviet Russia is going to waste. The Labour Party, we are confident, will honourably fulfill its obligations to the Jewish traitors—JACOB FISHMAN in the *Jewish Morning Journal* (New York).

THE VOICE OF ESAU

It seems to us equally necessary to utter a warnmg, addressed to those who are trying to force the new Government's hand in Palestine. Thus, Mr. Ramsay MacDonald is reminded that he paid a visit to that country, and wrote an article in the *Contemporary Review*. Mr. Shinwell, now at the Ministry of Mines, is understood to be sympathetic to Zionism, and so on and so forth, the record of every Minister is tottld up to a total of Palestinian opinion, favourable or otherwise, according to the calculus employed. We sincerely deprecate this colourable arithmetic. The Government, we hope, will treat Palestine, as Mr. Leaf hopes it will treat more important national interests, from a national point of view. No loyal British Jew either expects or would support another procedure. We discuss incidentally in our leading columns to-day the fallacy that political Zionism forms a constituent element in Judaism. British Jews acknowledge with gratitude that, so long as the promotion of Zionist aims is included in British policy in Palestine, the Government may reasonably look for their co-operation in making it a success; but it is quite improper to try to rush the present Government at its start into errors of exaggeration, exposed by the Colonial Office two years ago and expressly repudiated by Dr. Weizmann and the Zionist Organization. Like Mr. Leaf's panicky investors, these tacticians are both foolish and unpatriotic.—LAURIE MAGNUS in the *Jewish Watchman*.

Future posterity will remember LAURIE well —*Lo tishkah!*

A REMARKABLE PRONOUNCEMENT

The New Palestine, New York, in paying a tribute to the late DR. WOODROW WILSON, refers to the latter's striking personality at the Peace Conference at Paris and his incessant efforts to secure the ratification of the BALFOUR Declaration and the Palesine Mandate. The ex-President is represented as saying in a mesage to the American Jewish Congress Delegation, March 2 1919, thus:—

> ".....I am persuaded that the allied nations, with the fullest concurrenece of our own government and people are agreed that in Palestine shall be laid the foundation of a Jewish Commonwealth."

The foregoing remarkable pronouncement is worthy of being saved from oblivion and should be treasured as a remarkable utterance because it came from a representative of a great nation. It shows unmistakably the original intention of the BALFOUR Declaraion and what it should be. Enemies of our cause are simply rowing against the tide and securing for them an ignoble chapter in the pages of our hitory.

* * *

DR. JOSEPH SILVERMAN

In previous numbers we referred to the visit of DR. SILVERMAN to *Eretz Yisrael* to secure for himeslf first hand information regarding Jewish progress in the upbuilding of the Jewish Commonwealth. DR. SILVERMAN has just returned to America bringing with him glowing reports which are certain to prove of far-reaching significance to the cause. DR. SILVERMAN incidentally replies to MR. ISRAEL ZANGWILL's criticism in the *New York Tribune* and disposes of the allegation that "political Zionism is dead." It is, however, noteworthy that the latter, before his departure from America, was entertained at a farewell luncheon at the Aldine Club ón February 5th, by the leading Jews and in the course of his remarks made clear his quarrel with the Zionists. This was because he was a maximum instead of a minimum Zionist and never intended to give comfort to the opponents of Zionism. The remarks made by him are not likely to give satisfaction to the anti-Zionists of the type of "Rab" SHEMUEL of the Temple Beth-El who totally misunderstood and misrepresented the author of the Children of the Ghetto. We are, however, pleased to observe that DR. SILVERMAN as a reform Minister champions ably the cause and as such deserves great credit for his work. American reform Jewry has given to Zionism greater personalities than the orthodox rabbinate. Such leading Jews as STEPHEN WISE, ABBA HILLEL SILVER, MAX HELLER, LOUIS NEWMAN, SAMUEL SALE *et al*, have rendered yeomanservices to the movement.

* * *

NOT CLASSES BUT MASSES

In our last issue we had occasion to criticise the growing attitude in these days of relying upon the classes instead of the masses for the upbuilding of the Jewish National Home. We have since come across a striking passage in a letter written by Mr. S. LANDMAN (by the way, this gentleman has no relation

DAVID MEYER NISSIM

DECEASED

Pursuant to Statute 22 and 23 Vict, c. 35.

NOTICE IS HEREBY GIVEN that all persons having any claims against the Estate of DAVID MEYER NISSIM late of Shanghai who died on the 11th day of February, 1924 (whose Will was proved in His Britannic Majesty's Supreme Court for China on the 21st day of March, 1924, by CHARLES SASSOON GUBBAY one of the Executors of the said Will) are hereby required to send particulars in writing of their claims to the undersigned at No. 23 Peking Road, Shanghai, on or before the 30th day of April, 1924, after which date the Executor will proceed to administer the Estate having regard only to the claims of which he shall then have had notice.

AND all persons indebted to the Estate are required to make payment to the undersigned forthwith.

Dated 27th March, 1924

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MATZOS FOR PASSOVER

We beg to inform the Jewish community of Shanghai that we have received 4,000 lb. of MATZOS for Passover, which will be distributed at about 35 cents (Mexican) per pound.

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Mr. Joseph Meyer, 23 Fearon Road.

THE COMMITTEE,

OHEIL MOISHE SYNAGOGUE

whatsoever with MR. IKE LANDMAN, the avowed enemy of Zionist Jewry) a noted publicist and a distinguished Zionist to the *Zionist Record* of Johannesburg, January 31, 1924, wherein he bewails the apathy of the Jews in Britain toward Jewish efforts to reconstruct our ancient homeland. Says MR. LANDMAN:—

The minds of the prominent Zionists here are much troubled at the great falling-off in receipts for these funds The work in Palestine is seriously hampered by inability to cover the budget of even the reduced programme of work. After careful consideration of the problem, the conclusion appears to have been arrived at that it is hopeless to wait for the Jewish consciousness to awake in the rich Jews of England. Time after time efforts have been made to win their sympathies and open their purse strings. Complete failure has attended all efforts. The only rich Jew in England who has contributed substantially to Zionist funds is Sir Alfred Mond, who has so far given £15,000 or £20,000 to the Keren Kajemeth. There are probably a thousand English Jews who could easily spare one or two thousand pounds and who, in fact contribute liberally to non-Jewish funds. Yet not a single one has sent a subscription or donation to help the work of the Jews in Palestine. It is lmest unbelievable. As a result, the Zionist leaders have decided to leave them severely alone and make a new effort among the middle-class, and particularly the poorer middle-class Jews. House-to-house canvasses are to be tried both in London and the duovinces ptring the winter. if sufficient volunteers for the canvssing are forthcoming. People are not very sanguine of success, but the effort must be made. If the Jews will not give to Palestine—and all Zionist experience hitherto goes to show that they simply will not open their pockets for Palestine—then the only hope is the poor Jew with his mite. If a systematic collection can be introduced and persisted in, a steady and substantial income for Palestine can be obtained. That is the aim of the organisers of the proposed canvass, and every Zionist must hope for their success. English Zonism is in a sorry condition, and every one of us who comes into contact with Zionists from Eastern Europe feels the shame of it.

This is exactly what we contended in our last issue. We called attention to the insulting contribution of £2.10.0 given by LORD BEARSTEAD to the Jewish National Fund and the desirability of invoking the aid of the masses for the desired co-operation in solving our greatest problem since the great exile began two thousand years ago. So far it has been the poor humble Jew who has supported Zionism and as long as we adhere to the fundamental principles on which the movement was founded, the poor humble Jew will continue to make the necessary sacrifices for the cause. We are pleased to observe that the hollow pretensions of the pesudo-Zionists have been unmasked by MR. S. LANDMAN and it is to be hoped that the bait thrown so cleverly by the organ of the League of "British" Jews that the latter would support Zionist strivings in *Eretz Yisrael* on certain conditions will be spurned with contempt. This is not the time to flirt with Jewish national strivings and it behoves us to go slowly but surely rather than go rapidly and swiftly and face disaster in the end. At a Conference held in February at New York for securing the co-operation of non-Zionists for the Jewish Agency, DR. CHAIM WEIZMANN, the Chief Executive of Zionist Jewry, made a brave stand for the principles of Zionism. We admire it and laud it approvingly. Said be:—

"Take part of the responsibility, part of the burden from us. We wish to divide the burden thinking that Zionists and non-Zionists will unite in solving the problems. For the first time we have the opportunitv to build up the very soul of Jewry.

"We are ready to meet you half way, but we will not barter what we stand for, our ideals, for all your millions. Come and stand with us. Take it or leave it"

This is the spirit of robust Jewishness which should animate us all in these days of *Eretz Yisrael* restoration. "Take it or leave it" should be our slogan for in this lies the hope of Israel's restoration to freedom and independence.

THE JEWISH NATIONAL FUND

Need For Centralization

SHANGHAI JEWRY'S CONTRIBUTION

From time to time efforts had been made to centralize the work of the Jewish National Fund in Shanghai but, unfortunately the lack of voluntary workers in the local field has hindered the consummation of this much desired end. In the past a handful of us looked after the collection. Although the result was favourable yet the time has come when, in view of the increased demand for land and the incessant call upon the resources of the Fund to finance all colonisation schemes in *Eretz Yisrael*, Shanghai Jewry must double and treble its efforts to come in line with the activities of other progressive countries abroad. It is patent by now that no great reliance should be placed on the rich and that the masses must continue to shoulder the burden if they do not wish to see the fundamental basis of the movement destroyed. It must be remembered that a dollar given every week or every month by a hundred is infinitely better than a single contribution of a hundred dollars made by one man. Zionism is a democratic movement of the people, by the people and for the people. It is, therefore, wholly incumbent upon us to further the cause of the Fund in Shanghai and throughout China. No stone must be left unturned in order to present a solid front. We call upon all our readers to remember the cause for which *Kol Yisrael* is striving, the Fund which is rejuvenating the land of our ancestors and repeopling it with a band of vigorous halutzim on whom all of us depend to revive the ancient glory of our past.

In our last issue, we referred to the formation of the Palestine Women Circle the object of which is to organise monthly collections for the JNF. We earnestly hope that this movement will be able to enthuse more zeal and life into our people and raise a very handsome sum soon. We believe there are many Jewish residents in China who would be only too pleased to support the cause and contribute handsomely if only they are made acquainted with the cause and its needs. We know of many Jewesses who dole away their shillings on every Ereb Shabbat just before kindling the Sabbath lamp to the Jewish National Fund. This custom should be adopted in every Jewish home throughout China, now that boxes have been placed within the access of all. Another way of raising contributions for the Fund is to remember a dear friend either in his or her memory or on a joyful occasion for inscription in the Golden Book. Elsewhere in this issue we acknowledge a contribution of £20/- given by Mr. E. S. Kadoorie in memory of the late Mr. David M. Nissim. This is far better than sending floral wreaths which serve no useful purpose. By sending a contribution to the JNF we will kill two birds with one stone. We honour the memory of the dead or in the case of joyful occasion, pay a tribute of admiration for work performed, and at the same time benefit our cause and enrich ourselves in the possessions of lands in *Eretz Yisrael*. Come now then and let us rally together and make one huge effort to swell the Fund

Remember that we cannot afford to rely upon others. Do not forget that a multi-millionaire in London when appealed to for a contribution gave £2.10.0 !! This sum can be contributed by the poorest Zionist. Our motto should be self help. No reliance should be placed upon the withered branch of Jewry. Zionism is a genuine revival of Jewish sentiment. It is a living protest against the assimilationists whose policy to wipe away the nation of Israel should be resisted and nipped in the bud. The way to do so is to support whole-heartedly the Jewish National not "Land" Fund. Enrol yourself as a member of the Palestine Women's League!

Meanwhile, we cannot do better than give the following extracts from a letter dated 18th January last, addressed to the local Jewish National Fund Commission for China, by the Head office at Jerusalem, which speaks for itself:

"We would point out that since 1922 there has been a big drop in the National Fund revenue from China. In that year £714 was received, in 1923 some £500 only have been received including the Lessner legacy of £315 leaving only about £200 as ordinary revenue. We understand that more was subscribed in this period and awaits collection and forwarding, but comparing the actual receipts by us for the two years, the decline is very obvious. We are now awaiting the financial report of Harbin which will no doubt enumerate certain contributions per the Kadimah Society and those will also be credited to China. Nevertheless, the record you will admit, is not encouraging. We trust that Madame Pevesner on her second visit will have assisted you to re-organise the National Fund work. What is required is a small committee of representative and influential men and women who will control the propaganda and collections. Such a body should then rally to itself a group of workers either in the form of a Zionist Society or otherwise, who will regularly hold National fund functions (as per our Wall calendar instructions), and keep the idea alive. With such a committee and group aided by your paper *Israel's Messenger* far more should be accomplished for the National Fund in Shanghai, and in view of our urgent needs (all the lands of the JNF are to-day occupied and we must acquire fresh estates) we appeal to you to establish some such machinery."

RABBI Dr. DAVID DE SOLA POOL, OF NEW YORK

We are indebted to Rabbi Pool of New York, for sending us an interesting and instructive message for Passover for publication in *Israel's Messenger*.



DR. D. DE SOLA POOL

We regret to say that owing to the great conflagration which took place last month in our printing office this stirring message was destroyed amongst our other valuable articles and photo blocks, thus causing a delay in the appearance of this number. Rabbi Pool's message would have pleased our readers, for he wrote in a style which is quite characteristic of the man who is a faithful shepherd of Israel. We express our deep regret over this mishap which has overtaken us and our sorrow deepens when we come to think of the loss of the valuable contribution of our esteemed friend Dr. Pool. This accident reminds us of the Rabbinic adage, "Everything depends on the caprice of Fate, even the Scroll of the Law in the Temple."

RAISED SIXTY POUNDS FOR THE UPBUILDING OF THE JEWISH NATIONAL HOMELAND

PSEUDO-ZIONISTS MAKE MAXIMUM EFFORTS

Mr. Laurie Magnus Elated.—Pokes Fun On The Jewish Nation.

"Very Glad To Have Made A Little Beginning" Says Laurie

Mr. Laurie Magnus, the leader of the pseudo-Zionists and the editor of a Jewish weekly sheet devoted to the abuse of Zionists and the misrepresentation of Zionism, has at last made an effort to support financially the movement for the construction of the Jewish National Homeland. For five years he had been conducting a regular war of words with the Nationalist Jews and been pretending to be a staunch "Zionist" in the United Kingdom. Week in and week out he had masqueraded as a devout follower of Herzl and made overt and covert attack on the "extreme Zionists" for adhering to the only correct and practicable interpretation of the Balfour Declaration. Mr. Magnus is a man of letters, a scholar and a noted publicist. He has a naive way of arguing. For years he has combatted the Zionist movement and tried to save his discredited theology. Into this we do not wish to go into detail. Suffice it to say that Mr. Magnus found that he could not any longer conduct open war on Zionism after the issue of the Balfour Declaration since that would make him appear ridiculcus. To counter this he started a weekly sheet subsidised by the "Grand Dukes" in British Jewry in order to offset the fundamental principles of Zionism. He appeared in the role of an adviser and espouser of the Zionist ideal. To him Zion was a place sacred to the heart of every Jew. To possess Zion spiritually was no longer the *summum bonum* of reformed Judaism. It was, therefere, essential to modify the doctrine of fifty years ago and even to restore all references to Zion in our prayer-books. Thus little by little Mr. Magnus sought to gain the ear of Epsteins and others in the Zionist camp. He came to the conclusion that the only way to kill Zionism and paralyse all Zionist strivings in *Eretz Yisrael* was to pretend the love for Zion. To stand outside the movement and attack was no longer feasible. And so it went on for about five years until Mr. Magnus realised that he could no longer sustain this unless he made some tangible efforts to demonstrate his "love" for the Holy Land. One day in November last he met Mr. Elias M. Epstein, the secretary of the Jewish National Fund, Jerusalem, and discussed with him the possibility of doing "a little" for Zion and the latter proposed that the best way to extend co-operation would be by supporting the Jewish National Fund. "National" Fund? What does that mean? Are the Jews a nation? *Hass W'Shalom*, exclaimed Mr. Magnus. That can never be tolerated. My Bearstead, Swaythling and Lionel whom I serve loyally with all my heart and soul, would not tolerate me for a moment. They will at once ask me to vacate my editorial chair and then what shall I do? Now, Mr. Epstein the only

way to solve the predicament is to camouflage the appeal. Let me call it the Jewish "Land" Fund and drop the word "National." Ere Mr. Epstein could protest against this wanton vandalism, off went the train from Victoria Station until Mr. Magnus faded from his sight. However, to soothe the feeling of his friend, Mr. Magnus had published the appeal on the editorial page giving it a flaring headline with the signature of Mr. Epstein carved on a woodcut. To this a leading article was devoted explaining to the "big wigs"the object of Mr. Epstein's appeal and minimising the "political" nature of it. The appeal fell on deaf ears. Those who did respond were careful to indite an anti-Zionist epistle. Thus a fine opportunity was given to conduct an anti-Zionist campaign. The last and final contributor from the Beddington family amounting to £8.17.0 brought to a close a collection of a "princely" sum of £60/- from the "princely" men and women of the assimilated elements in British Jewry with which to rebuild the "old wastes, raise, up the former desolations, repair the waste cities, the desolations of many generations." This was accompanied by the following little "nosegay" which is quite characteristic of the pseudo-Zionists:—

> "I have much pleasure in sending you the balance of the amount you want to complete the "Garden of a Hundred Trees." I am neither "Nationalist" nor a Zionist, but I have great sympathy with any country which is striving to be productive and useful to its inhabitants and to the world at large. I shall hope one day to go and see the trees growing, and shall be interested to hear where the Garden is and what the trees are that are planted."

And now comes the hero. Flushed with joy at the sight of his "huge" collection of £60/- he offered praise to the Most High for bringing him *ad halom*. What an opportunity to impress the whole world and to even seize the leadership of the Zionist movement! So musing he had indited an editorial in his sheet of the 8th February last affirming his faith in the "British" Jews to reconstruct Palestine "in accordance with the conditions of British policy." £60-0-0 is the sum required for the present at least, but then, even then, Mr. Magnus as a trustee for the sum raised by him should ascertain from Mr. Epstein "where and of what kind the trees are." This is rather hard. This does not denote much confidence in the latter. Let that pass. Mr. Magnus has a perfect right to know what is being done with his "colossal" sum of £60/-and even to have a seat on the Advisory Board. "We feel sure" says he, 'that, on non-nationalist lines, Zionists have a distinct part to play in the development of Palestine." What a disappointment! What a dissillusionm nt! We fancy Mr. Epstein standing near *Kothail Ma'Arabi*, fuming and freting over the false alliance he had made with Mr. Magnus. The latter not long ago boasted in his weekly paper that, "A League which produces among its honorary officers the name 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 Karen Hayesod with all the money that it wants." Now, as our readers are aware, the Keren Hayesod has set for its goal for five and twenty million pounds sterling and surely a sum of £60-0-0, of which Lord Bearstead contributes £2.10.0, is a mockery indeed and an insult to Cohen, *Loewe* and Yisrael. But perhaps we are too severe on Mr. Magnus. He however, avows his faith in his ideal. He tells us in the same breath that the amount of £60/-raised by him is only a beginning, a modest beginning. Just see what a great *Anow* he is! The spirit of *anawa* guides him all along. Without *anawa* Mr. Magnus cannot exist. It is indeed characteristic of him. Listen to this:—

> "We have made, and are very glad to have made, a little beginning with the demonstration of a big truth, and we fully respect the limitations laid down by some of our correspondents (32 in all. Ed.) Meanwhile, our small beginning is an earnest of the resources of Anglo-Jewish interest in Palestine, which was founded long before 1917, and which not even the extreme Zionists can wholly frighten into inactivity."

With this peroration Mr. Laurie Magnus, M.A., closes his drive for £60/- the greatest achievement in the annals of "British" Jewry. Let us rejoice that even the "enemies" within are working for Zion. We hope that out of the £60/- collected after five years talking there may yet arise a new spirit with the lost section of Jewry who will repent and do penance for Zion. Even though we may not agree with the methods of Mr. Magnus in his attempt to denationalise Judaism, we may still cling to the hope that the potent influence of Zionism may yet bring about some means of reclaiming the withered branch of "British" Jewry to Jewish Judaism. So long as a tree remains in its root there is a chance of seeing it producing some useful fruits one day. Mr. Epstein should not be disappointed after all, if his appeal to the pseudo-Zionists did not yield a big result. The sum of sixty pounds sterling is small, very small indeed, when compared with the tremendous task awaiting us in the reconstruction of our ancient Fatherland. But then it will help us to point out to the powers-that-be that the influence of our opponents and adversaries does not amount to more than £60/-! For this at least we should give them credit when making our stock and no more!

THE HEBREW UNIVERSITY at JERUSALEM

LORD BALFOUR ACCEPTS INVITATION TO ATTEND

His Bust Will Find A Unique Place in The University

INTERESTING COMING EVENT

Lord Balfour the author of the immortal Balfour Declaration has been approached by the leading Zionists in London with a view to his attending the opening function at Jerusalem next July of the Hebrew University, and it is understood that he is not unfavourably inclined towards the proposal. He is keenly interested in the progress of the University preparations.



LORD BALFOUR

In connection with this it is interesting to note that recently he was approached by Mr. S. Landman, a leading London Zionist, with a suggestion that he should allow the famous sculptor Glicenstein—who is in London—to do a bust of him, which should find a place in the university building. His reply was most encouraging and 22nd December last was the last day of his sitting for the sculpture, which was a great success.

As a mark of their sense of gratitude to Lord Balfour, the Zionist Organization of America, on behalf of four million Jews in the United States has presented him a statuettee of himself, an illustration of which appeared in the last issue of *Israel's Messenger*. A deputation of Zionists headed by Dr. Chaim Weizmann made the presentation at Lord Balfour's residence.

Dr. Weizmann said that in the great sufferings which the Jewish people was still undergoing, the Balfour Declaration stood out as a beacon of light and hope. In spite of many obstacles, the object embodied in the Balfour Declaration was gradually being realised, and they could already see emergings of the Jewish National Home. The progress that was being made in various directions was not merely material, but, as in the case of the University in Jerusalem, there was a profound spiritual purpose underlying their work. Dr. Weizmann expressed the hope that, if circumstances would permit, Lord Balfour would open the University in June next year.

Lord Balfour, who, appeared much touched, expressed his deep appreciation of the action of the American Zionists. He felt that he had hardly done enough to deserve all that had been said of him; in fact, he had not done a tenth of what he considered the cause deserved. He was glad to hear from Dr. Weizmann of the progress of the work in Palestine, particularly of the spiritual impulse which animated it—as if work of that kind, which arose out of a deep spiritual, could be otherwise. He was disappointed at the way Jewish aspirations had encountered, especially considering how much the Jewish race had given, and was still giving, to the world, and what it had received in return. There were political and racial objections raised against Zionism, and some of the opposition was of a meaner kind, but he felt that Zionism was a cause worthy of all true idealists,

Mr. Shapiro. who spoke in Hebrew, conveyed the greetings of Palestinian Jewry to Lord Balfour.

DR. ARIEL BENSION IN SINGAPORE

GUEST OF MR. MENASSEH MEYER

Makes An Excellent Impression.—Appeal For Keren Hayesod

CALCUTTA JEWRY RESPONDS

As stated briefly in the last issue of *Israel's Messenger*, Dr. Ariel Bension, the Zionist envoy had arrived in Singapore on a propaganda tour in the Orient for the Keren Hayesod. Mr. C. R. Ginsburg, the popular Hon. Secretary of the Singapore Zionist Society, writes us under date of 14th March, as follows:—

"Dr. Bension the envoy from the Keren Hayesod has arrived and was warmly received by the members of our Community. Dr. Bension arrived here from India on the 13th February and is the guest of Mr. Menasseh Meyer, the lay head of our community. A meeting was held at the residence of the latter on the 24th February, when there was a representative gathering of Singapore Jewry present. Dr. Bension addressed the meeting in Arabic and his speech created a very favourable impression on the Sephardi community who have not had a previous opportunity of having the Zionist movement so clearly and convincingly explained to them. Dr. Bension's charming personality has won him the support of all sections of our community and it is anticipated that his mission here will prove a great success. I shall send you the results of his work as soon as the figures are available. Dr. Bension will leave shortly for Hongkong and Shanghai where it is hoped his mission for Keren Hayesod will be equally successful."

Dr. Bension, as our readers are aware, is travelling in the East of Asia as a special envoy for the Palestine Foundation Fund. He carries with him a letter from Sir Herbert Samuel, the High Commissioner of Palestine, which runs thus:—

Sir Herbert Samuel's Letter

High Commissioner's Office, Jerusalem

Dear Dr. Bension,

I desire to express my best wishes for the full success of your mission in Iraq, India and the Far East.

The admission of Jewish immigrants into Palestine must depend upon the extent of the country's economic development; this in turn depends upon the funds that are forth coming for the purpose. Not less important is the cultural aspect of the Jewish National Home in Palestine, and for this also it is essential that adequate resources should be supplied. If the Jewish population of the world is ready to furnish the financial means, I am convinced that the energy and enthusiasm of the Jewish population of Palestine, and those who will be added to them from other countries, will succeed in creating a Palestine of which we shall all be proud, in which all sections of the population will prosper, and in which Judaism will be free again to display those great qualities which made its greatness in ancient days.

Yours very truly,

HERBERT SAMUEL.

While in Calcutta, the richest Jewry in India, a public meeting was convened under the chairmanship of the Rev. Mr. E. M. D. Cohen, which proved a great success. Subsequently an appeal was issued signed by the leading members of the commnity calling upon the rank and file to support earnestly the appeal for funds for the reconstruction of the Jewish Commonwealth.

The following cable greetings were exchanged with Sir Alfred Mond who happened to be at Delhi with the Viceroy of India, and Mrs. David Ezra, of Calcutta:—

Message of Sir Alfred Mond, Delhi

Bension, Grand Hotel, Calcutta

Best wishes for most successful meeting to-night, need for help is urgent and the great cause deserves greatest support from all our community. Regret unable to be present. ALFRED MOND

Reply From the Calcutta Keren Hayesod Committee to Sir Alfrd Mond, Delhi

Thanks for your most encouraging message. The Keren Hayesod Committee was formed and a resolution was passed that every effort will be made by assiduous house to house canvassing to secure both moral and financial support for the Keren Hayesod. Mrs. EZRA

President

Letter of Sir Alfred Mond

Dear Mr. Bension.

I sincerely hope that your tour in India and the Far East on behalf of the Keren Hayesod may be a most striking success. I have, as you know, supported personally the Keren Hayesod both by work and money from its start.

I am satisfied from my own personal knowledge that the National Home in Palestine can be made that great success which all members of our community should endeavour to achieve-

With greater resources immigration can be increased in number, economical development can be speeded up, our cultural objects, including the University in Jerusalem, can be more rapidly developed Jewry is on its trial in the face of the world, its future position will be judged by whether it succeeds in re-establishing the National Home or fails.

The members of our community in the East should most easily realize what it means to the prestige of Jewry for our progress to be rapid and striking.

Sacrifices are demanded but they must be made to lay only one stone in the great building of the rehabilitation of Eretz Israel should be a joy and a privilege.

If when success has been won, as it will and must, any one is asked; and what share have you in this? What a shame when the answer is nothing. How humiliated he will feel, how sad, that the day of rejoicing is not for him.

So may all, come and help, great and small leaders in Israel and followers, one great aim, one noble object, one achievement of which we can all be proud, and for which the civilised world will thank us. Yours sincerely,

ALFRED MOND.

Resolution of the Meet ng of the 21st January, 1923

At the meeting held in the Maghen David Synagogue on Monday evening, 21st January, 1924, to meet Dr. Ariel Bension, the Special Delegate of the Keren Hayesod of London, it was unanimously resolved that: In order that this community may not be behind the Jewish Communities in other parts of the world every effort was to be made by assiduous house to house canvassing to secure both moral and financial support for the Keren Hayesod.

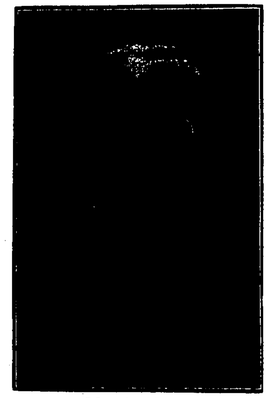
Three telegrams to this effect have been sent to Sir Herbert Samuel, High Commissioner of Palestine, to Sir Alfred Mond, and to the Keren Hayesod of London.

Written for ISRAEL'S MESSENGER

THE BIBLE

By A. HORNE

News to the effect that a translation of the Bible by Jewish scholars has been effected makes one ponder over the influence that the Bible might have and is not having on the English speaking Jew. There is no doubt, in my mind at least, that the Bible is not exerting a fraction of the influenee it could exert on the Jewish people, at least on that portion of it that is unfamiliar with Hebrew. I single this class of Jew out in particular because the English translation of the Bible is not nearly of so great importance to the Hebrew-instructed Jew, who is thus in a position to get wisdom and inspiration from books in the Hebrew language. English



Mr. A. HORNE

translations of Jewish philosophical, ethical, and religious works are few in number, and not commonly met with. To build up a conception of the philosophical and mystical aspect of the Jewish religion from our prayerbooks is practically impossible. These prayers were for the most part studied in early youth, when the philosophical side of the student's character had hardly been touched, and when the boy grows into a man, and becomes capable of appreciating the beauties of Judaism, he gets into the prevalent habit of repeating his prayers with parrot-like mummery, at a speed such as makes their intelligent appreciation hardly possible, and which makes of prayer in general, instead of a glorification of God, a mockery and a sacrilege.

We then have left to us only the Bible, the English translation of which furnishes practically the sole medium of contact between Jewish religious thought and the average non Hebrew-instructed Jew.

Yet this class of Jew hardly ever reads the Bible. Why?

If he is not an out-and-out materialist, he is usually an agnostic a breaker of idols, a scoffer, one who turns up his nose at everything he cannot understand, who has neither the inclination, the patience, nor sufficient intellect to probe into the mysteries and hidden meanings of the parables and allegories found in all ancient lore, and as a container of which the Bible is not the sole example. One and all he dubs these stories as superstitions, as fables, as myths and fancies, having no more reality than the bogey-man that children are threatened with if they are naughty, or the fairies that they are promised will protect them if they are good. Such is the position. Can we deny it? It would be futile to do so. Ask your neighbour, just for the sake of curiosity you may say, what he honestly thinks of the non-historical portions of the Bible, and he will tell you. Nay, my dear reader, just stop for a moment and question yourself in your heart of hearts as to what you *honestly* think of the Bible. Forget for a moment that God watches you, that to think ill of the Bible might be a sacrilege, that our religion demands that our Bible be accepted as the inspired Word of God, and ask yourself truthfully, searchingly, whether you unreservedly accept the Bible as the inspired Word of God. Therein is sufficient proof of the pudding.

We will take it for granted, then, as I think we can safely do, that your answer is in the negative. In this rejection of the Bible as the inspired Word of God lies the reason for its failure to wield any influence over the lives of so many thousands of our co-religionists, and that its influence and guidance would be beneficial to the race, to humanity as a whole, cannot be denied by even the most skeptical. That this influence and guidance is lacking is to be deplored, and we must therefore look around for a reason for it.

Does the fault lie wholly with the man who subscribes to such an attitude of complete rejection of divine authorship? That would be too sweeping a condemnation. There is no doubt that such an attitude is not born of mere obstinacy of mind, or of intellectual pride, (except in some cases), or of anything else that has to do with the individual alone, apart from his relation to others. This attitude rather is a child of the times. It is the result of education, of mental surroundings, the hidden result of emancipation, the freeing of man's minds from the thralldom of despotic dogmatizing. It is the result of free thinking, of the right that the age has given everyman to criticize and to question. It is the result of man's researches into the past, and of man's temperamental change from a love of poetic fancy to that of prosaic fact. As usual, human nature has abused her prerogative and has swung to the other end of the pendulum, and it is perhaps only after several such periodical oscillations that the extent of swing, becoming gradually less and less, will finally allow man to occupy a position of intellectual equilibrium, the balance between the two extremes of blind faith and unreasoning skepticism. In the meantime we can perhaps work towards hastening that day by inquiring into the cause of man's skepticism and perhaps remedying the evil by a just appreciation of the facts.

For what, after all, does the contention rest upon, that the Bible is not the inspired Word of God? Examine the Bible. What are its component parts? For the purposes of our inquiry, and without resorting to the technicalities of the scholar, we may conveniently divide the Bible into the following portions:

Class A

(a) An account of the Beginning
(b) prophecies
(c) miracles
(d) philosophical and mystic teachings, often hidden in parable, myth, and fancy
(e) claims, by a select few, to knowledge and powers normally withheld from the multitude
(f) praises to God, psalms, proverbs, and wise sayings
(g) the laying down of spiritual and moral laws; ethical injunctions

Class B

(a) Laws relating to the rights of man; hygienic laws
(b) the religious history of the Jewish nation
(c) the secular history of the nation
(d) miscellaneous accounts having little to do with any of the above divisions, some of them against morals and good taste.

The above, it will be noticed, is a pretty fair sub-dividing of the Bible, and is arranged to bring out certain interesting facts.

One class of Jew holds that the very substance of the Bible, every portion of it, is the inspired Word of God. Another class, going to the other extreme, says that portions of the Bible are pure rubbish, and therefore, as the former insist on the dictum "All, or Nothing," the latter turn their thumbs down and say, "Nothing."

Turning now to our table, we see that the information recorded under Class B need not necessarily have been the result of direct inspiration. It is the practice of modern criticism to explain a phenomenon by the simplest theory possible, that is, not to have recourse to a complex demonstration, to a far-fetched rationale, when a simpler theory will do. Applying this principle to the Bible, would it be sacrilegeous to say that those portions of the Bible that fall under Class B were merely written by men excercising their own God-given faculties of observation and intelligence? The test to apply here is whether or not the conditions were such that the ordinary methods of historians, of raconteurs, were not sufficient, and inspiration *had* to be resorted to. We can hardly imagine that such could have been the case.

Under section (d) of Class B fall most of the stories that form the stumbling-block of the average man, and which I need not mention here, as they are sufficiently well-known to everybody. What shall we say about their divine authorship? For there is no doubt that they repel any association with the Deity whatsoever, and make a man feel that if he must accept them as part and parcel of the revelation of God, he would prefer to reject everything, and acknowledge the whole Bible as merely the work of man. These stories cast a doubt on the remaining portion of the Bible and impugn its divine authorship. Such is the position as it exists in the mind of the average man to-day.

And this attitude is reasonable, we are constrained to admit, and is not the fault of the average man himself. It is rather the fault of those who stand by the unequivocal acceptance of the whole Bible as God's work, and whose slogan, as we have said, is "All, or Nothing," thus preventing the average man from being guided along spiritual and ethical lines by the inspiring passages of the Book. Yet we have seen that there is no logical necessity in believing that those portions of the Bible that fall under Class B are the result of direct divine revelation, and if we believe that they are the work of men—some of them highly learned and intelligent, others less so—the divine inspiration of the remaining portions of the Bible is not affected and a great stumbling-block is thus removed from the average man's profiting by the wisdom in which the Bible abounds. If he can be allowed to believe that only portions of the Bible are the result of divine inspiration, then he feels that he can study the Book and make its wisdom a guiding factor in his life.

And why should this right of discrimination be denied him? Is it thought that if parts of the Bible be ascribed to human authorship, the divine inspiration of the remaining portion ceases to have any foundation? Such a fear, I think, is groundless. For what is inspiration, after all? Is it believed for one moment that God came down in person and dictated, word for word, any or every portion of the Bible? Or did God's spirit possess in person the body of one of His messengers and write through it? To hold to this view would be to mock the very nature of inspiration. For where is God, but in man's inner nature, and what does inspiration depend upon, but the communion of man's spirit with the spirit of God within? Only where such communion is perfect is the resulting revelation a perfect reflection of Truth; and inspiration does not depend so much upon God as upon man himself. Were men but willing, God would make all men His prophets.

Where, then, portions of the Bible are believed to be inspirational messages, they are the result of the union of God and man; not a coming down of God to man, but a raising of the mind of man to God. If a portion be shown to be an imperfect representation of the Truth, or altogether false, it is only because man's feeble mind has failed to catch God's glorious thought, or his feeble hand to record its message. Only in so far as the individual messenger has been in communion with his God is his message true, and the Bible is therefore a compilation of messages, some wholly secular in character and source; others, inspirational in the sense that we attach to the word, and varying in degree as to truth from the man who is still groping for his God, to the saint and mystic standing in the majesty of God's presence, and blazoning forth his message with the voice of a thousand trumpets.

Is there anything sacriligeous in this view of the Bible? Is it not rather inspiring to at last have reasonable grounds for believing that there have been men who have led so pure a life and aspired so strenuously towards union with God and a knowledge of His mysteries that they bared their souls to the reception of the divine wisdom?

Is man, after all, left so much as may be thought, to the vagaries of individual judgment? Only if that judgment be as a straw, blown hither and thither by the wind of circumstance. It will not be so if you reflect that, in truth, *your* nature is very much the same in essence as that of the prophets and seers of old, though differing in degree of development and purity. *You* also have a soul that is more or or less blindly groping for God, and *you* also can so attune yourself to the divinity within you as to be guided by its light. You are then not as a ship without a rudder, for the captain of your spiritual bark is God Himself, Who resides *within* you, and stands ready to light your way if you but turn your ear *inwards* and listen to Him. The Bible will then be full of meaning, for He Who is Truth will disclose its mysteries. You will unmistakably separate the chaff from the wheat, for every inspirational message will find an echo in your own soul—"The deep calleth unto the deep," says the psalmist. You will penetrate into the secret of myth and allegory, He that inspired them will now explain them to you. You will pierce the arcana of all knowledge, for to your inmost divine nature there are no secrets. It is on this that the sages of the world, be they Jews or Christians, Sufis or Hindus, have ever relied, the inner light that lighteth every man, the God within that forms the center to every man's being. Place reliance on nothing but the spirit within, and you will have enough therein to provide you with guidance the remainder of your existence. Seek *within* for the solution of life's mysteries, and as surely as the wise men of old found them, so will you too, my brother, find them.

ONE IS NOT AS OLD AS ONE'S YEARS BUT AS OLD AS ONE FEELS.

French Octogenarian Tells Secret OF His Longevity.

How to prolong life is a subject of never failing interest, and those who have attained to advanced years are constantly being asked what has been their secret. Such a question was put recently by a reporter to M. Yvouneau de Bordeneuve, a wonderfully hale and hearty old gentleman of 80 years who resides at 15 *bis*, in the Rue Cauchois, Paris.

"I judge that you have always enjoyed exceptionally fine health. Is it not so?" said the reporter.

"There you are mistaken," was the reply, "for when between 50 and 55 years of age my health was very far from good. Do you wish to know what it was that made a wonderfully happy transformation in me?" And rising, M. de Bordeneuve took from his desk a bottle of Dr. Williams' Pink Pills. "Look! it was simply this."

"I owe infinite gratitude to these Pills," continued M. de Bordeneuve, "for by their aid I passed safely through that exceedingly critical period Stomach and intestinal troubles were assailing me then and I had perpetual headaches and rheumatism. The results of the use of Dr. Williams' Pink Pills were so surprising that I have never since been without a bottle of them in my possession.

"I am an enthusiastic believer in the merits of Dr. Williams' Pink Pills and if what I have told you convinces others who are in bad health that they will do them what they have done for me I shall be happy."

No matter what your age or sex Dr. Williams' Pink Pills will improve the quality of your blood if it is watery or impure, strengthen your nerves if they are weak, aid your digestion, give you increased strength and cheerfulness. Dealers everywhere sell them, or post free, $1.50 per bottle, $8.00 per six bottles, from Dr. Williams' Medicine Co., 60 Kiangse Road, Shanghai.

PURIM CHARITY BALL

Carlton Ballroom Packed With Merry-Makers

Raised $9,000.— TURKISH NOVELTY

The annual Purim Charity Ball, at the Carlton, on the 26th ultimo, attracted the usual large number of dancers, and the event proved as great a success as the many enjoyable functions that have preceded it.

It is estimated that between seven and eight hundred persons were present, the accommodation of the big ballroom being taxed to the utmost. The proceedings were formally opened by Mr. E. S. Kadoorie, who has very generously given $1,000 to the funds for the charities in aid of which the ball was given.

A feature of the ball was the little corner of Turkey, on the stage. Here, sitting on low cushions, 'midst a profusion of wonderful Oriental rugs, with small Turkish tables dotted here and there, the guests were served with Turkish coffee, cigarettes and sweetmeats. The ladies in attendance were charmingly clad in Turkish garb, enhanching the romantic effect of the beautiful Oriental setting. Oriental music and dancing *a la Tiirque* by a professionl danseuse lent added charm to the scene,

Above the stage was the Zionist emblem, with the word "welcome" below. On the left were the initials of the Hebrew Relief Society, and on the right the initials of the Jewish Women's Benevolent Society, the two institutions under whose auspices the Ball was held.

Many of the merrymakers were in fancy costume, and the multi-coloured materials together with the more somber, but dignified, black and white of the gentlemen's evening dress, intermingling as the dancers tripped the light fantastic to the tuneful melodies of the Carlton jazz band presented a most brilliant spectacle.

Mr. E. S. Kadoorie, who has recently returned from a lengthy trip to Europe and America, was the evening's guest of honour, and shortly before ten o'clock declared the ball open, saying that he thanked the committee for inviting him to open the ball and appreciated the honour paid him. He added that he hoped those present would remember the character of the Purim festival, a season of good-will and happiness for all, but an anniversary which could not be fully enjoyed without thinking of those less fortunate, the poor and needy for whose benefit that evening was arranged Many destitute refugees had come to Shanghai seeking work which they had been unable to obtain and it was for those present to remember their sufferings in the midst of their merrymaking.

Mr. Kadoorie went on to say that everybody knew of the good work being done by these relief agencies and that their future work depended largely upon the financial success of the entertainment so that he hoped every one present would do his best to make the evening all that could be wished for. The speaker closed with words of appreciation for those who had worked so hard in the preparations for the ball and wished them the success they so richly deserved. After these words the Jewish National Anthem was played and following that, Mr. Kadoorie opened the ball with Mrs. Hoorin.

Turkish Attire.

The ladies of the committee were attractively costumed in 18th century garb or in Turkish attire, the last group attending in the picturesque Cafe where Turkish coffee, cigarettes and sweetmeats were served. Mesdames Shainin, Holper, Lipkovsky. Samsonovich and Podpakh were among the Turkish group in the coffee room which rich Oriental rugs, handsome brasses, softly shaded lights and luxurious cushions made very attractive,

During the evening musical numbers and special dances added to the pleasure of the audience. Mrs. Julius Rosenfeld sang "Vilanelle?" Mme. Karinskaya gave Russian songs in costume; two numbers were contributed from the ballet of the Midnight Follies, under the direction of Mr. Holt; Mr. Harmon sang "Roses of Picardy" and "My Hero"; and Mrs. O'Hara sang "Kiss Me Again" and "Sweetest Story Ever Told.'

Alluriug raffles found many patrons, as did the sweets, kewpies, and flowers offered for sale. The prizes offered for the most handsome and original costumes were: for the ladies a Venetian glass perfume atomizer and a beaded hand bag; for the gentlemen a crystal clock and leather pocket book. Many clever and artistic fancy costumes were seen.

Mr. Rosenfeld Pays Tribute

Mr. A. B. Rosenfeld, the president took occasion during the evening to express the thanks of the relief workers to the Stewards of the Race Club for their contribution of $2,000 to the Society, and the Carlton Cafe, which was donated for the evening by Mr. Louis Ladow.

The Committee in charge of the ball consisted of Mrs. R. E. Toeg. Mrs. J. Spunt, Mrs. H. Gensburger, Mrs. J. Rosenfeld, Mrs. H. Marco, Mrs. D. Finkelstein, Mrs. C. Hoorin, Mrs. B. Shainin, Mrs. F. Rosemberg, Mrs. Holper, Mrs. Kammerling, Mrs. Bendersky, Mrs. Rubel, Mrs. J. B. Katz, Mrs. Samsonvicle, Mrs. Podpakh, Mrs. Lipkovsky, Mr. A. B. Rosenfeld and gentlemen of the committee.

The relief work throughout the year—over $15,000 was distributed to needy Jews last year - is done by a committee consisting of Mrs. Hoorin, Mrs. Marco, Mrs. Shainin. Mrs. M. Cohen, Mrs. Kammerling and Mrs. Finkelstein.

Object of the Society

For those who are not acquainted with its work, mention should be made of the worthiness of the Hebrew Relief Society. It may be said without fear of contradiction that almost every copper collected is expended in some relief undertaking. The sum of $15,145.48 was expended during 1922-1923 in all phases of relief. Needless to say, the men and women of the committee are all volunteer workers, and are indefatigable in services and contributions on behalf of the Jewish poor in Shanghai. Among their achievements, past and present, are the following outstanding ones:

1.—The provision of relief for the Jewish needy. This includes food, housing, clothing, medical and maternity aid, etc.

2.—The making of loans to deserviug individuals.

3.—The sending abroad of individuals to places where they may have a better opportunity for a livelihood.

4.—The making of monthly allotments towards the maintenance of the Shanghai Jewish School.

5.—The making of contributions whenever possible to other worthy philanthropic organizations in the community. During 1922-1923 the Hebrew Relief Society made financial contributions to the following, among others:—Foreign Women's Home, King's Daughters' Society, Jewish Communal Association, Ladies' Benevolent Society, etc.

It may be enteresting to some to know how the Hebrew Relief Society is supported. The Shanghai Race Club generously granted a donation of $2,000 last year, and will repeat its generosity this year. The last year's Purim Ball added $6,038 to the coffers of the Society, and a theatrical benefit performance, $535. The remainder of the money comes from regular monthly contributions given by members, and it is hoped that this year the list of members will grow to much larger proportions, as the crying need for relief grows daily.

Prize Winners

The prize for the most beautiful costume, gentleman's, was awarded to Mr. Peter Li, who wore an English costume of the 18th century, further decorated with electric lights which twinkled on and off. The prize for the lady's costume went to his partner, a young Chinese girl in a costume of the same period. The most originai costume was voted to Mr. Shalom H. Levy representing a sewing machine, the hat being a perfect representation of the head of a "Singer" with representations of the other parts scattered over the suit; and a pretty "sun flower."

Mr. Levy scored on previous occasions at "Ahduth" Club several prizes for original costumes viz:

19th, January, 1924 "Ahduth" Club straw costume throughout, representing the result of the "World War."

19th January, 1924 "Hot Dogs" Sausage selling in America.

26th March Tailor in military uniform.

Winning Numbers

The winning numbers of the four raffles at the Purim Ball on Wednesday, March 26 were:—Evening gown No. 49; steel beaded bag, No. 206; eight-day clock No. 2; cut glass decanters No, 75. The first two have been claimed but the last two are still unclaimed. If the articles are not claimed within two weeks, they will become the property of the Shanghai Hebrew Relief Society.

LADY DOCTOR

R. R. IMMERMAN, M.D.

begs to announce the opening of her private maternity home, 142 Bubblingwell Road. Tel. West 1561. Inquiries at Doctor's Office, 16 Nanking Road, Tel. Central 1669, and at the Maternity Home from Doctor's assistant Midwife, Mrs. Conde Rengarten at 3-5 p.m.

CHILDREN WHO GRIND THEIR TEETH IN SLEEP

most usually are troubled with worms. Other symptoms are irregular appetite, bad breath, pain in and swelling of the abdomen, irritation in the nose, failure to make proper progress in development. Administered for a few days Baby's Own Tablets drive out worms, and a marked improvement in appetite and general health speedily follows. As a remedy for indigestion, constipation, colic, vomiting, diarrhoea and simple fever these tasteless little Tablets have no equal. They allay the pains of teething almost as if by magic, bring restful comforting sleep in a natural way, are *guaranteed* absolutely free from opiates, or other injurious drugs. Of chemists, or post free, 60 cents the vial, from the Dr. Williams' Medicine Co., 60 Kiangse Road, Shanghai.

SOCIAL AND PERSONAL

Conducted by Ben Peloni

An enjoyable "house warming" reception was held on the 9th ultimo at the new home of Mr. and Mrs. Salem S. David, situated at No. 544 Avenue Joffre, "Habbaba Cottage", where a large gathering of their many friends attended and extended their congratulations.

* * *

Mr. M. D. Silas sailed for San Francisco last month where he hopes to meet his wife.

* * *

A son was born to Dr. and Mrs. F. M. Gensburger.

* * *

Miss Annie Moosa has returned to Shanghai after an extended trip to India, Java and Straits Settlements. During her absence the local Jewish Girls' Association had to close its doors owing to lack of capable hands. It is hoped that a renewed effort may be made to revive the Association.

* * *

Miss Rose Rosenberg, a Glasgow, Scotland, Jewess, is the private secretary to J. Ramsay Macdonald, the new Prime Minister of England.

* * *

An interesting wedding was solemnized in Bombay, India, on December 16, when Miss Rachel Haskell became the bride of Clement Baruch Affif. Both the bride and groom are well known in Bombay Jewish circles and come from notable families, the bride from a family of rabbis of India, and the groom from a prominent family in Egypt. The bride is the sister of Miss Florence E. Haskell, editor of *Zion's Messenger*, of Bombay.

* * *

Mr. Ronald Sassoon head of Messrs David Sassoon & Co. Ltd., left for London via Suez last month, after spending some time in Shanghai and Hankow in the interest of his firm.

* * *

Mr. Albert Howard the popular manager of the local branch of Messrs David Sassoon & Co. Ltd contemplates leaving for London this month on a holiday and hopes to return to Shanghai in October next.

* * *

Mr. and Mrs. S. Simmons and Mrs. S. Simmons were among the passengers in the *Empress of Australia* arrived this week from Vancouver.

* * *

Mrs. M. Rothschild has left for London.

* * *

Mr. and Mrs. I. E. Sargon, the Misses Sargon, Mr. Joseph Sargon and Mr. David Sargon were among the passengers who left for Bombay via Hongkong this week in the *Albama Maru*.

In the Mixed Court on the 24th ultimo, concluding evidence was heard in the case in which S. Libby sued the International Recreation Club, claiming $50,000 damages for an alleged assault at Kiangwan Race Course. Mr. F. J. Schuhl appeared for the plaintiff and Mr. G. H. Wright for the club.

Judgment was reserved.

* * *

Mr. and Mrs. R. Jacob and Miss R. Arakie arrived from Calcutta last week and are staying with their brother Mr. David Arakie at No. 96 Rue de roi Albert.

* * *

At a crowded meeting of members, of the China Society of Science and Art and the Short Story Club on Saturday afternoon (March 22), at the residence of Messrs. Arthur and Theodore Sopher No. 445 Avenue Joffre, Dr. J. C. Ferguson, for 30 years an adviser to the Chinese Government and one of the best known sinologues in China, delivered a fascinating lecture on "The Great Periods of Chinese Art."

After the lecture Mr. Sowerby once more emphasized the need of a museum and art gallery in Shanghai, and on behalf of the members thanked the lecturer and Messrs, Sopher for acting as hosts in such a gracious way.

* * *

Captain Ellis Sassoon, Managing Director of Messrs E. D. Sassoon & Co. Ltd., arrived here this week from England.

* * *

Mr. and Mrs. David Haimovitch have returned to Shanghai from San Francisco.

* * *

Mr. and Mrs. Geo. E. Sokolsky are spending a brief holiday in Peking and will return to Shanghai before Passover.

* * *

Mr. and Mrs. Alexander Krisel have returned to Shanghai from New York and were warmly greeted by their friends.

* * *

Mr. J. L. Friend has arrived from Harbin after being absent one year.

Winikoff's Bakery and Confectionery

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No. 1 Broadway, Shanghai

Tel. North 854

Mr. H. Goldrei is sailing for London via Vancouver next week in the interest of his firm. He expects to return to Shanghai at the end of this year.

* * *

Mr, A. Benjamin has returned to Shanghai from Hongkong.

* * *

We regret to have to chronicle the death of Mr. Isaac Joseph, one of the oldest residents of Shanghai, which took place at the General Hospital on the 30th ultimo. The deceased was one of the pioneer merchants of Shanghai. having arrived here about sixty years ago. He had been in the service of the Sassoons and latterly acted as manager of the late firm of Isaac Ezra and Co. The late Mr. Joseph was 78 years of age and was widely known in the Settlement. The funeral took place on the 31st ultimo and was largely attended. The deceased was unmarried.

* * *

The many friends of Mr. Kelly David will be sorry to learn of a somewhat serious motor-car accident befalling him while travelling in a rickshaw. As a result a leg had been fractured necessitating his remoral to the General Hospital. An Xray examination was conducted by the doctors and no operation was considered necessary. Mr. David is undergoing treatment in the Hospital and hopes to leave the place at the end of this month. Mr. David is a newcomer to Shanghai having arrived eight months ago from Calcutta. His amiable disposition has won him many friends.

* * *

A highly instructive lecture on the subject of "Sexual Education" was given by Dr. Frederick Reiss to a meeting of the Quest Society in the Royal Asiatic Hall on the 31st ultimo. The lecture was unusually outspoken and gripped the intelligent interest of the audience throughout. A vote of thanks was tendered to the lecturer.

"SIBERIA PALESTINE"

Edited by Dr. A. Kaufman.

WEEKLY ISSUE

Official Organ of the District Bureau of the Far-Eastern Zionist Organisation.

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Mr. M. Soskin, the wealthy Russian merchant of Harbin, who owns quite a large fleet of ships navigating the Sungari, is now negotiating with the Mukden authorities for permission to keep them plying in the Sungari under the Chinese flag, and with soldiers on board. Mr. Soskin has been compelled to seek some workable means of keeping his boats in trade in consistence with the Marshal's order to close the river to navigation by foreign vessels.

* * *

Hakham Moshe of Talmud Torah of Bagdad was in Bombay last month collecting money for that institution. He intends to come to Shanghai shortly in the interests of the Talmud Torah. In Bombay he received generous contributions including Rs. 2,000/- from Sir Sassoon J. David and Rs. 1,000/- each from the two Sassoon Firms. Messrs Sopher Bros have donated Rs. 500/-

WEDDING BELLS

Mizrahi—Chalk

The marriage of Mr. Max. Chalk to Miss Roza Mizrahi, daughter of Mr. A. J. Mizrahi was solemnized on the 30th ultimo, at the Ohel-Rachel Synagogue, Hazan Eliahoo Isaac and Mr. J. I. Jacob officiating.

The bride looked very charming and wore a white silk dress trimmed with silver beads and the customary net of orange blossome, with white silk shoes to match. She carried a bouquet of white lilies and was given away by her father, Mr. A. J. Mizrahi. The bridesmaids were the Misses R, Mizrahi, Rachel Mizrahi, S. Mizrahi and Rebecca Abraham.

The bridegroom who hails from London had, as his best man, Mr, Daniel Blest, and after the ceremony a reception was held at the New Carlton, where the newly married couple were the recipients of hearty congratulations from their friends and relatives.

Ezokiel—Abraham

On the 2nd instant Miss Hannah Abraham, daughter of Mr. and Mrs, S. E. Abraham. was united in holy wedlock to Mr. J. H. Ezekiel, second son of Mr. and Mrs. Elisha Ezekiel. The ceremony took place at the residence of the bridegroom No. 28 Soochow Road, Hazan Eliahoo Isaac officiating. The affair was a quiet one, no invitation having been issued. All those present congratulated the happy couple. Manifestations were not lacking of the high esteem in which the latter are held.

WOMEN OF REFINEMENT

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BOUQUET FOR "ISRAEL'S MESSENGER"

I gladly send you herewith a cheque covering my subscription to *Israel's Messenger*. Your magazine, as usual, brings a stimulant in things Jewish and make me feel happy of the future prospects awaiting us.—JULIAN FRANKEL. (Singapore).

I read *Israel's Messenger* regularly and look forward to its arrival month by month. If love for Zion and Judaism are the criterion, I believe very few papers can come up to your standard. You, Sir, yield to none in your love for the national cause. I must compliment you for that sturdy spirit, of not conceding one iota of ground to our enemies—both within and without the Jewish camp—as you steer for the goal which you have steadfastly in your mind's eye—to make Palestine as Jewish as England is English and to regenerate the spirit of Judaism.—BENJAMIN I. SARGON, (Bombay, India.)

I like the last issue (March) of *Israel's Messenger*. The tone is healthier than some of the previous numbers, less of altercation and "biting." This adds to the dignity of the paper. The article on Kaddish is especially good. More of such articles, giving the meaning and the logic and philosophy of Jewish customs and ideas, would be extremely beneficial, especially to those who have not had the opportunity to have a good Jewish education. *Israel's Messenger*, I think, will one day be *the* family-paper read by every Jew and Jewess in town.—A HORNE.

CORRESPONDENCE

PUBLICATIONS OF THE UNIVERSITY IN JERUSALEM

Editor, ISRAEL'S MESSENGER

DEAR SIR—I have pleasure to infrom you that the sale of the publications of the newly founded University in Jerusalem has been entrusted to me by the Academic Council.

The publications will consist of two series, one treating with Mathematics and Physics' the other with Orientalia and Judaica. The publications of both series will consist of papers which embody the results of original research; they are written in different languages: English, French, German and Italian, and are all accompanied, at the end of the volumes, by a complete translation in Hebrew.

Each volume is sold separately; subscriptions for these and following volumes can now be entered.

I am etc.,
MARTINUS NIJHOFF.
The Hague, February, 1924.

THE MIKWEH FUND

Editor, ISRAEL'S MESSENGER

DEAR SIR,—In reply to "One Who Is Interested" in the "Mikweh Fund" I wish to say that about Tls. 1,200 was collected and about Tls. 600 more is required to complete the "Mikweh Fund."

"Another," who is interested in the "Mikweh" and was anxious to complete it, could not continue in the matter, owing to the proposed School Building on the Synagogue grounds, the site of which had to be decided upon before the location of the "Mikweh" could be fixed.

The money is placed on Fixed Deposit and is at the disposal of the Committee of the "Ohel-Rachel" Synagogue and I trust they will take up the matter promptly.

I am, etc.
M. R. ABRAHAM.
SHANGHAI, 2nd April, 1924

[We sincerely hope that the modest sum of Taels 600.—referred to by Mrs. Abraham will be forthcoming soon and that the Mikweh so badly needed will become an accomplished fact before very long.—Editor, ISRAEL'S MESSENGER]

LETTER OF THANKS FROM SECRETARY DUPARC.

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—It is my agreeable duty to inform you that the General Meeting of the Association, held on Sunday in Birmingham, tendered to your Branch in common with all the Branches, a cordial vote of thanks for the effective financial support which was given last year to the Parent Body, and without which its educational work would have been considerably hampered.

The President emphasised the fact that, in order to make the Association still more representative than it now is in respect to its political work, a much more numerous membership is needed, and that though larger subscriptions are appreciated, the minimum subscription, even of 5/- and contributions of 10/6 would be very welcome for the purpose in view. We trust that you will kindly help us in this direction.

I thank you personally for your valued co-operation,

I am, etc.,
M. DUPARC, *Secretary*.
Anglo-Jewish Association
85 London Wall, E.C. 2
London, 14th February, 1924

THE LATE O. S. MARDEN —A TRIBUTE

The following letter was published in the North-China Daily News of the 14th ultimo:—

To the Editor of the
"NORTH-CHINA DAILY NEWS."

SIR,—The passing away of Orison Swett Marden announced by Reuter in your yesterday's issue will be mourned by the whole world. Marden was an inspired author. His work and fame as an author encircles the whole globe. His published works stamp him as one of the greatest geniuses and essayists of the age. He fought for great principles and conquered great worlds. He fought with zeal and valour the god of mammon, the god of ambition, the god of amusement and the god of self. He will assuredly occupy a foremost niche in the Temple of Fame. His undying spirit, unselfish devotion and brilliant genius will ever stir our nobler impulse and help the human family to strive to reach his ideal. He will be hailed as the world's benefactor and crowned and laureled with the wreath of humanity's gratitude.

"The tender heart. the eagle eye!
Oh. unto him belong
The homages of song;
Our praises and the praise of
coming days.
To him belong.
To him, to him, the dead that shall
not die."

I am, etc.
N. E. B. EZRA.
Shanghai, March 13, 1924.

NOTICE

THE NEXT ISSUE OF "ISRAEL'S MESSENGER" WILL APPEAR ON THE 9th May, 1924, Correspondents are kindly requested to send in their contributions not later than the 28th instant, or earlier if possible.

THE JEWISH NATIONAL ANTHEM.

The follwing letters were published in the North-China Daily News of 31st, 1st and 5th March and April respectively:—

To the Editor of the
"North-China Daily News."

Sir,—Reading your account of the Purim Ball we are told that the Jewish National Anthem was played. As a seeker after knowledge I shall be pleased to learn more about this anthem. Who wrote it both the words and the music?

Enclosing my card
I am, etc.,
INQUIRER.
Shanghai, March 28, 1924

To the Editor of the
"North-China Daily News."

Sir,—"Inquirer" in your today's issue is anxious to know something about the Jewish National Anthem and the author thercof. It is evident that your correspondent is out of touch with the Jewish National Movement which took definite shape in the movement launched by the late Dr. Theodor Herzl, the founder of the political Zionist movement. The Jewish National Anthem was composed by the late Prof. Naphtali H. Imber, of New York, and was sung for the first time at the first Zionist Congress convened by Dr. Herzl at Basle in 1897. It was translated into English by Nina Salaman and arranged by Bertram B. Benas, B.A., LL.B. It is entitled "Hatikwah" which means "The Hope" and reflects the national aspirations and the yearnings of the Jewish people towards their ancient Fatherland. It is sung at every Zionist meeting and I hope you will find space for it in your esteemed journal.

I am, etc.,
N. E. B. EZRA.
Shanghai, March 31, 1924.

To the Editor of the
"North-China Daily News"

Sir:—Please allow me to thank your correspondent for his letter of explanation in regard to the Jewish National Anthem; not having heard of such an anthem my only method of learning something about it was to inquire. Knowing that as a race they did not have a country I failed to see how they could have a National Anthem. However, I see that it expresses the hope that at sometime in the future they will have a country, which makes it much clearer.

I am, etc.
JOHN CALLAGHAN.
Soochow, April 2, 1924.

THE VIRGIN BIRTH.

The following letter appeared in the Jewish Tribune, New York, of the 11th January last:—

DR. N. MOSESSOHN:

In your article of December 21st, on page 5 of *The Jewish Tribune*, you mention that the son of Gomer was called Immanuel by his mother and Jezreel by his father.

Will you kindly let me know where it is recorded that his mother called him Immanuel.

New York. B. WHITEHUSE.

[The Original Hebrew of Isaiah vi: 14 reads: *Hinneh hoalmoh horoh vyoledeth bein vkoroth shmo Immonu El*, the verbal translations of which is: "behold the adulterous woman is pregnant and will bear a son and she will call his name Immonu El."

How this verse was a stumbling block to the Christian translators of the Jewish Bible may be judged by the following:

The J. V. translates this verse in Isaiah thus: "Behold *a virgin shall* conceive, and bear a son and *shall call his* name Emmanuel," but in Matthew 1:23 it translates this same verse,"..... and they shall call his name Immanuel.

Not entering into the question of the virgin birth of Jesus, we must say that there is no doubt left that Matthew's reference to Isaiah vi:14 is very unfortunate. N. M.]

THE LAURA KADOORIE SCHOOL FOR GIRLS AT BAGDAD

Princely Benefaction Recently Visited By King of Iraq

BAGDAD JEWRY ELATED

[*From Our Correspondent*]

Bagdad, 13th January, 1924.

One of the most important events that the Jewish Community of Bagdad has ever witnessed is the visit of His Majesty King Faisal of Iraq, to the Alliance schools on the 13th January, 1924. Notwithstanding the threatening rain the King and his suite arrived at 9 a.m. and made their first appearance at Laura Kadoorie Girl's School. The pupils were neat and clean and the building was shining, clad with flags and bunting. His Majesty was showed in by Mrs. Sassoon, Principal of the School, in every class-room. He was exceedingly delighted and pleased as to the perfect discpline. An address of welcome was read by one of the girls and poems were recited by others to the great amazement of the visitors. Needlework especially was admired and the newly opened "kindergarten" at the Laura Kadoorie School detained the visitors for a long while. Among the visitors who accompanied the King was Jaffer Pasha El. Askary, Premier of Iraq who happened to be once a Turkish Language Teacher at the Boys' School, Ali Jaudat Bey, Minister of Interior Ali Beg, Mayor of the city Satty Beg, Minister of Education and officials. Notables of the Jewish Community were also present among whom, Mr. Menahem Daniel, Mr. Yehouda Zelouf Any and others. The committee of the School left nothing to be desired for the maintenance of a strictly perfect order during the King's visit and credit must be given to the valiant principal of the Alliance School, Mr. Sassoon who, in spite of the short time since he assumed his post brought excellent amelioration to the institution.

The fact that the King was impressed by the visit, can be known from the words he had the honour to inscribe on the visitor's book:—"May the Almighty increase the reward of the founder of this school and increase those of his kind and help those who are in charge of the administration of this institution,"

Afterwards the party drove to the Boys' School built by the late Sir Albert Sassoon. Here the King was saluted by the Boys with the national Anthem and other melodious songs. Their knowledge in every branch and items aroused a deep consternation among the visitors. The impression was greater when addresses of welcome were read and poems composed by the pupils were recited. After a short visit to the workshop the King took his place in the balcony amid the frantic applause of the spectators. That the visit was unique of its kind in Mesopotamia cannot be denied. The cleanliness of the pupils, their standard of education, their perseverance and zeal have created such a big impression on the King that he inscribed on the visitor's book these words:—Doubtless this school is the best model to its sister institutions throughout Mesopotamia."

Afterwards the King left with his party congratulating the Principal and the committee for the care taken for the preservation of the school. Local papers give much prominence to this visit. In this connection a local Arabic paper *Al Iraq* praising Mr. Eliezer Kadoorie writes thus:—

Is there anybody who did not hear of Mr. Eliezer Kadoorie's name? He is that great benefactor and philanthropist who left Baghdad when young and whom the Almighty helped to acquire huge wealth. The fame and reputation he possesses now is not due to his wealth but he thought that the best way to render his name immortal is to love humanity and do good to others. He allotted a big portion of his money to charitable works in his motherland specially in Iraq and in other countries generally. His deeds are prominent in every place, which constitute an irrevocable evidence of this gentleman's attitude to his fellow-beings. The Hospitals. Schools. Asylums, shining brilliantly under his name, can be admired every where. In every heart of the orphans, pupils, patients, men or women lies a deep feeling of gratitude and thanks to the owner of this benevolent and charitable heart. He felt of his communtity's urgent want of a girls' school to help for the moral upheaval of his co-religionists, and he sacrificed cnormous sums for its proper, building which is the most magnificent monument hitherto built in Iraq. He also appointed a committee from his family at Baghdad for the inspection of the Institution he maned after his late wife Laura Kadoorie.

GEO S. SHINA.

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Shanghai,.....1924

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Written for ISRAEL'S MESSENGER

MARRIAGE

By Doresh Tob L'Ammo

One only knows how long we have put off, and how relu tantly we are taking up, this most painful of our essays. We do so now simply because the menace is a serious one and there exists a possibility of its growing more so unless something is done to at least retard its progress.

Most of the greatest and deepest of the spiritual mysteries are connected with the institution of marriage and that Fire of fires and Life of lives, the sublime emotion of the soul, namely, Love. Look at the sun and count its rays, and you will have an idea of the Central Sun of the Heat of Life and Light of Mind and His countless mysteries, most of which are not to be openly proclaimed. People utter a great truth when they say that "God is Love," and our religion may be summed up by the first two verses of the *Shema Israel*, which enunciate the Absolute Unity or Oneness of God and the manner in which we are required to love or adore Him. For Love, which melts and fuses parents eternally into p sterity, is at its highe t directed by the Soul towards her glorious Source, the Central "I Am" of all I ams.....

In the four verses that follow "The Lord-of-the Prophets" flashes upon us their vital importance, and happy is the man whose last breath embodies, and whose last thoughts galvanise, no other ideas, for the last thoughts are the most powerful. There can exist no fault, crime or defect too much for Sanctified Love to overlook, forgive or consume, except the crime against Himself; for if God is Love "His Name is Jealous" (*Exodus* XXXIV. 14) the purest of holy jealousies or vital dignity. The Self of all the selves must have the highest form of self esteem. "God is every Man" says Swedenborg and the Scriptural anthropomorphic representation of Him is the highest and most sacred revelation.....

We apologize for the above introductory lines. We shall choose a simple and pleasing garb for our subject and abide implicitly by the verdict of our readers, trusting to what the poet says of Truth:

"As I pass before them, all my children recognise me!"

You approach a smart young man just returned from one of his illicit excursions. He earns several hundred taels a month and has a bright future before him. He goes wherever he likes and does whatever he pleases. Youth seems everlasting, and the pleasures of life infinite in his happy eyes. It is one o'clock in the morning and he is preparing to go to bed, "rather early" he thinks. "Can I have a little talk with you, young sir?" you begin. "Certainly, old man" he readily replies, and offering you a cigar.

"Have you any idea what the word Conscience means?"

He draws his chair nearer and looks you straight in the face as he answers with a smile, merriment twinkling in his eyes; "I guess, I do; I also have an idea of God, and Duty, and similar ideas of the once good old school."

"Then you do not fear God for leaving your wife to wait and languish for you, for home and children?"

"Excuse me, old man, you are making a mistake. I am a bachelor," he explains gently.

"Yet you were born to be a husband to a young lady of your nation?"

"I see now what you are driving at. Well, to the best of my recollection. I do not remember having knocked at any body's door and asked to be born to be a husband or anything at all," he replies, more amused and triumphant looking.

"Fairly spoken," you reply calmly, "You want me to understand," you continue, "that your birth and mission in life are no business of yours?"

"Do *you* say they are?" he asks.

"No," you concede. "They are more mine than yours and so is your departure."

"*Yours My departure?* What do you mean?" he asks, looking slightly disturbed this. You explain calmly. "I am the Spirit of your nation" you say. I brought you into this life in my service. This service consists in your marrying and begetting children and leading a life like the flower that adds to the glory of the tree that bears it, and not like the cancer that disgraces and destroys it as you are doing. Your present life is one determined effort to defeat God's and my sacred purpose. The Spiritual Law is that from a single acorn an infinite number of forests of oaks are recoverable in time. You are not an acorn but a parcel of a million acorns for the oaks of your people. Yet you are flinging away all these great chonces and returning infinite evil for the infinite good you owe. You may not be aware of the spiritual fact, namely, that all of your nation have worked foo your existence and happiness, and that every one of them is potentially existing within you. It took two parents to produce you, four of them eight their parents and sixteen this grandparents, and if you follow this method of calculation up to the 25th ancestral power, you will find that 45 million people, or, let us say, the whole nation has been working for, and *converging* towards, every, one of its individuals. This process becomes reversed in posterity as follows; the minimum number of children required of every couple is a son and

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a daughter, each of which is, to have a son and a daughter and so on until say, at the 25th generation the whole nation is reproduced from the first couple which we have taken for the present illustration. If you had contributed your quota of the above-mentioned minimum by marrying and begetting a son and a daughter and then sinking into your present unlawful life, there would perhaps have been some excuse and perhaps some chance of redeeming your soul and the devastation wrought, through your own posterity. You cannot fail to see now how you are rooted in your nation and your nation is rooted in you, both of which roots you are trying to destroy. Happily, however, the roots of the nation are not confined to you only and consequently it can dispense with your existence and still flourish through other happier centres or factors. The minimum number of centers required for the nation are two couples, however mean and low in class they may be, however crippled and maimed, however stupid and poor; provided, always that they are healthy enough to be fertile to bear children in the normal way Do not be alarmed. My presence here is the happiest opportunity in your life, as I shall show you. There is simply this difference between you and me, namely, that I am awake to the consciousness of my Interior Circulation and you are in a deep sleep or trance in regard to it; for behind your blood there is another and a Higher Blood. Let me entertain you for your reassurance for you are more my own child than you could be of your temporary parents, and I should not like to see the healthy colour of animation leave your youthful cheeks. You are a man; try to be manly and face the Truth; do not behave like the ostrich that seeks security by hiding its head in the sand. Have you read the New Testament, so-called?"

The youth, now slightly pale, bows assent. "Well, then," you continue, in a more cheerful tone, "you must remember how when Jesus (or Rabbi Yeshua) met his disciples after his resurrection, he could speak no other language but Greek and Latin, how he sat down to a meal consisting of ham, lobsters, and rabbits, and how he preached crusades, Pogroms and inquisitions against Israel?"

The youth now looks brighter, yet mystified, as he replies, "I beg your pardon, sir, I remember he spoke the same Hebrew that he did during his lifetime, partook of no unclean meats, and did not even fail to pronounce the blessing or grace on the bread before he divided it."

"Are you sure?" you quietly ask, "Absolutely," the youth replies, rushing to his book-case.

You arrest his movement and make him take his seat again, saying, "Do not trouble please, and pardon my lapse of memory. I am glad it is as you say, for it teaches a great lesson. It inculcates the great Truth, that the power that can change the blood has yet to be created, if it can ever be created. The Jews may reject and try to alienate themselves from any of their members such as Yeshua, his mother Miriam, his disciples and Jewish followers like Luke or Paul; the rest of the world may adopt, exalt and deify them and even go to the extent of exterminating and completely obliterating all trace of the Holy Vine that bore them: yet, "once a Jew, for ever a Jew." The Power that can ever un-Jew a Jew does not exist, and nothing short of dethroning Absolute Truth could ever afford room for its existence. The fine genius of our Benjamin Disraeli made him become aware of the faet that thh Life of the whole nation had centers in every one of its individuals and *vice versa;* that the Jew was unconvertible interiorlo; that the cells of his blood were seeds for even such represenratives of the purest Judaism as Mosee, Elijah, Isaiah and others, and that it were easier to eliminate form the nation thhir typical noses than from their blood the spirit of Moses. *Only reversion makes conversion possible.* When Jesus returns to earthly life he must be born as he had lived and died, a Jew among the Jews."

At this point you suddenly assume your most wicked expression and sink your voice into a confidential whisper as you say:—"But let me come to the subject of the important practical business that has brought me here tonight. You are grown up and intelligent enough to know that no great achievement can be accomplished by mere words. We are in a world of action. To be brief, I have a great suggestion to make, an exceptionally rare opportunity to you, which, if duly appreciated and prudently utilized, would offect the following happy changes in your fortunes and future life, namely, it will secure for you the hand of your idolized Ravena Christosky, the Russian aristocratic star, and a long and fruitful life with her in perfect health, happiness, and prosperity. Yet all this is nothing to the fame of your name and genius that shall be proclaimed from the top of the highest tower of renown and immortality!"

Here the young man interrupts you with an ecstatic, "venerable sir, is it possible that you know about my love, my mad love, for that angelic creature?"

"I know many more things than you can ever dream of. But as I have said, let us waste no precious time in words. You are practical enough to know that the object of great desire and high ambition, to be worth having, must be paid for by an adequate price."

"Oh, Sir," the young man exclaims wildly, "believe me, there is no effort, no sacrifice. no cost that I can afford, that I will spare. Try me and see,"

"That is just what I am going to do. The cost or sacrifice, as you call it will be this namely, a calamitous disgrace that would drown your people in ruin, break the hearts of your parents, and drive your two sisters and three cousins into illfame."

"Stop, fiend!" the youth springs up, electrified with rage. "You must be Mephistopheles! One single word more against that dearest of mothers. let alone my darling sisters and angelic cousins, one more word and I shall mangle you! The first sight of you inspired me weird sort of reverence or veneration, but now!"

"Calm yourself." you quietly interrupt, "nothing has happened so far except talk, and an offer of a piece of business which you are free to accept or reject."

"Out of this room at once with your fiendish business, or, by heavens."—and he springs upon you and tries to eject you, only to find himself handling a marble statue.

You then rise up quite calmly and laying your hand on his head, pronounce in a deeply reverential voice: "God bless and protect thee! May He allow the Light of His Face to be perceptible to thy Soul so that thou canst feel His infinite Tendrness! . . . My dear child, I have simply lifted up a little of the corner of the veil to allow you to feel your Spiritual Blood and its great Circulation. I respect and esteem spirits that respond to a stock to their Inner or Higher Life as yours has done so readily. The Divine Nature cannot love the cowardly selfish diabolical one. Your present sublime behaviour should furnish a good lesson to the Christian world, our younger brothers, who deify Jesus only to treat those that are tied to him by blood as footballs, kicking them around from shore to shore and hunting them like wild foxes!

NOTICE

We have this day appointed Messrs. CHINA-PALESTINE TRADING CORPORATION, 7 Jinkee Road, Sub-Agents for Assurance Franco-Asiatique for marine.

J. BEUDIN,
General Manager.

Shanghai, April 1, 1924.

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CHINA-PALESTINE TRADING CORPORATION.
7 Jinkee Road (ground floor)
Tel. C. 5078.

Shanghai, April 1, 1924.

Though it is true that in his last moments and under the extreme agony of death he so forgot himself as to hurl a curse against them."

"Excuse me, Sir. I remember he offered a prayer for them saying 'Father forgive them, for they know not what they do.'

"Yes, and I can believe that of one who had proclaimed his identity with the True Vine of which Isaiah says 'For the Vineyard of the Lord of Hosts is the house of Israel.' and 'In that day ye shall know that I am in my Father, and ye in me, and I in you. This unity of souls of the nation and its spiritual circulation is one of the greatest signs of Initiation. Yet almost every other saying of the Twice-born spiritual reformer or regenerator bears unmistakable stamp of the Secret Doctrines of the Essene Brotherhood."

"Excuse me, please. Do you also believe that the good and pious Jews go to the 'Bosom of Abraham' for their Paradise after death? It sounds ridiculous, for how big that Bosom must be to afford room for an infinite number of souls!"

"Do you know who was Abraham?"

"Certainly, an Asiatic Bedouin or Arab Sheik"

"What his original name?"

"Abram."

"What does that mean?"

"High father."

"Whom would you call the High Father?"

"God, I should say."

"Thus, you see, all sayings of the Initiates appear mystical and ridiculous to the blind layman."

"But do you mean to say that Abraham was an incarnation of God? And why did God make the alteration in his name?"

"God handled the first two letters of His own Name and adjusted them in Abraham's and his spouse's names in order to confirm the fact that they were an extraordinary manifestation of himself on the physical plane, that is, exceptionally great and magnificent Sparks *from the Eternally Indivisible One Soul,* and *what soul is not an incarnation of the Divine Nature?* The Bosom of Abraham is not a location in space because Spirit is the highest spiritual state, being next to the ineffably blessed Divine Consciousness of God Himself. Abraham's life was illumined by the Consciousness of and Intercourse with, Its Source, as are more less all the lives of the Prophets and Initiates. "The Spirit of God is upon me!" exclaims the Prophet, referring to the Divine, Cosmic, or Universal Consciousness that dawns in times of his exaltation. You see with your own eyes how an infinite number ot human beings have issued from Abraham and room has been made for them to dwell and travel about on this material plane, where space is so limited and precious."

"How is it that no mention is made of the other world or our next life in the Old Testament?"

"Our Torah defines death as going into destitution and exile in a strange land and with strange people, does it not?

"No, you will not succeed in dodging me this time. I have learned your way. Let me see. Our Bible defines death as gathered up to his people or 'he slept with his fathers.'"

"And can you express yourself better when you want to say of a man that he had returned Home? You know when you came down here what pains were taken to make you feel at home. I am here now to recover for you these two homes in the here and in the Hereafter. For you are about to lose both, unless you marry one of your people and beget at least the minimum of a boy and a girl; thus will you requite the good that has been done you by providing you with Mind, Body and clothing, and affording you the most precious opportunity of continuing your spiritual growth or evolution. But if you continue in your present unholy way of living, the greatest penalty or curse will overtake you far sooner than you can suspect."

"And this penalty?" "That, God forbid, your soul shall be cut off from its own people.' You know I am quoting this from a verse repeated in the Bible, and you ought to know the justice of it. It is this: You have been provided with vehicles (body and mind,) and a home to come down to and thus work for your growth towards the glorious Divine Life, and yet you refuse these charitable favours to *millions of others who are anxious to avail themselves of them for the same purpose.* When this curse overtakes you it will be far easier for you to step quite nude into a company of people of the highest social refinement, than to enter among your people here or in the Hereafter—a state of extreme misery too horrible for your present mormal mind to grasp. And this will last long, alas! and every hour will seem extended in to an eternity, until at last charitable aid will come and you will begin from a far lower level, to work hard and long to rise up to your dresent state. In the meantime you will look up to those who were your equals and inferiors and be consumed with regret and envy and they will look down upon you with contempt or galling pity. For in the meantime they have advanced far and high on the ladder of perfection. My dear boy, you cannot imagine how painful it is for me to scare you or disturb your emotions; but the truth had better be spoken *always.* You cannot fail to be aware of the fact that you owe your people all that the wave owes the ocean on whose surface it displays its individuality, and into whose bosom or heart it sinks or retires, to enjoy its wonderful univer-al immortality and unlimited possibilities. I own that the authorities are at serious fault in licensing ways of living so detrimental to moral and spiritual development; while social life, having rottenness at its core, and vanity for its idol, poses as the representative of Modern Civilization! But only recently the former had to muster the flowers of manhood, order them into an open field, and command them to shoot and be shot to death. Nobody sees the judgment of Heaven in this. Yet this is nothing compared to what is on the eve of outburst! I do not sound the note of alarm, because such warnings generaly fall on deaf ears. It took Jeremiah the Prophet many centuries to be heard. In the meantime his lamentations have come too late as a warning, and have only served for evoking expressions of burning regret. If I were to be plain with you and if you were brave enough to look the real situation in the face, I would say that you are not likely to see your 27th birthday, that the wound on your left arm which you are treating as a 'mere scratch,' is really a case ot deadly blood-poisoning. Now do not rush to the telephone, because you will be told that Dr. Redcliff is on his way to Japan for a holiday And even if he were here, he can do little for you! The source of the mischief is more in your unholy—which means, unhealthy—life, than anywhere else. You have been trying to blood-poison your own people, who in their turn are saving their life by amputation, cutting you off, and death is a blesssing compared to being thus cut off from your higher and real life in them, I am aware that next Wednesday week is your birthday. But you will not see that day! Hard indeed is it to have the flower of youth so nipped in the bud

SHANGHAI JEWISH SCHOOL REUNION

Over 200 former pupils of the Shanghai Jewish School were present at its first reunion, celebrated on 22nd ultimo at the school, 146 North Szechuen Road. In addition to old boys and girls several former members of the teaching staff were among the guests.

The entertainment took the form of a dance. Mr. J. P. Jones, the Headmaster, in welcoming the guests, suggested that a similar reunion should be held annually, a proposal which was very cordially adopted. A committee, it was decided, should be formed to ensure the holding of a similar gathering next year, when a more ambitious entertainment would be given.

Dancing went on until a late hour in the morning.

with all its glorious and wonderful charm and splendour. But this has become a necessity, and Necessity has no laws except her own heartless and formidable ones. . . . But I must stop. It is half past three. I must depart. Yet your chills will continue to chill me through sympathy, and the more so for my advanced sensitiveness, unless I exercise my will-power in conjunction with that of such spirits as are in sympathy with me. You must have noticed how I have been growing pale *pari passu*, or at the same rate with you. And yet I can see that which fortunately you cannot do here, now! But I am dulled or hardened in these 'second sights' and also I can control them. I also know that after my departure your unpleasant chill, depression, and vague fear will be accentuated in the absence of some one else to share them with you, but you can ring for your trusty boy and order a cheerful fire and let him stay with you. You cannot imagine how sincerely sorry I am for you. I wish I could do something to mitigate the sufferings of your situation. Death is normal. It seldom disturbs me. But your case is quite different, as I have shown."

You rise slowly, to go and offer to ring for the boy to make a fire in the room. The young man, now cold and pale as death, sinks on his knees before you, takes your hand and stutters out in a hardly audible voice,—"You—you—will--will not leave—me—thus! You *must* help—me!"

"Resolve most sincerely to mend your ways at once! Make up your mind to marry and contribute at least your quota of the minimum of children. There is time yet! I must not influence you in any occult way. You alone can and must help yourself. I can only point out the way."

"Can I marry Ravena? We love one another and neither of us is particular regarding religious superstitions or beliefs. We shall leave our children to choose their religion for themselves, or, if necessary, I will give them Jewish training. I can if necessary convert Ravena. Please give me your advice in this matter."

"I shall be here before 7 o'clock in the evening and deal with the subject of Intermarriage, and if necessary, open your eyes to see and judge for yourself. Go to bed now in an easy mind, for we have begun to work in the right direction. Yes, you may send for Dr. Jordan to morrow. He is just as good as Dr. Redcliff and in your case any doctor is just as good, for the only doctor of any use at all is yourself. Do you notice how the atmosphere of the room has begun to improve? This is owing to the inveterate Archenemy of life having moved away! Be of good cheer and up with your courage! Rise and go to bed and. Good morning!" And off you go.



THE JEWISH NATIONAL FUND

Inscription in The Golden Book.

Mr. E. S. Kadoorie, in memory of the late Mr. David M. Nissim. £20.0.0

Garden Tree Fund in the Land of Israel for the late Mr. S. J. Solomon.

Amount already acknowledged	$767.21
Mr. and Mrs. Shalom Sevy	5.00
Mrs. S. Jsaacs and Family	5.00
Mrs. Mozelle Goldenberg	20.00
Miss Florrie Solomon	5.00
Miss Julie Solomon	5.00
Miss Rachel Solomon	5.00
A Friend	2.00
S. H. Joseph Esq.	2.00
	$816.21

A draft for £9.10.0 has been forwarded to the Jewish National Fund at Jerusalem, thus bringing the total to £115. 6. 7. There is yet a sum of less than £5/- to be collected to bring the total to £120/- required for 200 trees. It is to be hoped that those who have not yet contributed will do so forthwith so that we may be able to close the list.

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The draw for the I. S. S. bonds at the Purim Ball of the Hebrew Relief Society resulted as follow:—Ticket No. 1698(($2,000), first prize; ticket No 503 draws I.S.S. bond No. 37225 ($1,000), second prize. Will the holders of the above tickets kin lly send them to Mrs. R. E. Toeg, 6 Seymour Road, to be exchanged for the I S S. bonds.

THE JERUSALEM UNIVERSTIY.

Acquisition of Goidziher Library.

The Hebrew University Committee attached to the Zionist Executive in London have acquired the famous Oriental Library of the late Professor Ignez Goldziher, of Budapest, for the Jewish National and University Library in Jerusslem. The negotiations, which were begun some months age, were completed a fortnight ago by Mr. Israel Cohen, who went to Budapest for the purpose of obtaining the permission of the Hungarian Government for the exportation of the Library and who was greatly assisted by the British Legation. The collection, which comprises 6,000 volumes, will be shipped in a day or two from Trieste to Palestine.

The Goldziher Library is probably the most remarkable private collection of Oriental works in the world, and was accumulated during a life-time from all parts of the East. It comprises all branches of Semitic studies in the various Oriental languages, the Arabic and Islamic world being particularly well represented. There are many rare Arabic, Persian and Turkish prints, some ot which are the only copies that ever reached Europe, whilst every distinguished Orientalist of the last half-century is represented by presentation works. Particular value attaches to the voluminous annotations by Professor Goldziher in a number of books. Besides the purely Oriental section the Library also includes a collection of Hebrew and Biblical literature and of the works of modern Jewish scholarship. Its transference to Jeruselem will very considerably enhance the importance of the Jewish National Library to all students of Oriental lore.

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Mr. Harry Furniss recently told this story. Two Jews named Jacobs and Isaacs had a serious quarrel which they took to the law courts. Mr. Isaacs called to consult his solicitor, who told him that on consideration he had not much of a case. "In fact, I don't think you have more than a hundred to one chance of getting a verdict, if that. Of course, it all depends on the way in which the Judge sums up, but I'm very afraid he will not look at the matter in a favourable light to you." "I know what I'll do then," exclaimed Isaacs, gleefully, "I'll send the judge a present of a turkey with my compliments a couple of days before the case comes on." "For Heaven's sake, my dear Mr. Isaacs," said the solicitor in horror, "don't do anything of the kind. That would be a fatal piece of folly. The judge would most certainly go right against yon if you did anything so improper." The case came on and the judge summed up strongly in favour of Isaacs, and he obtained the verdict. "There, Mr. Isaacs," said the solicitor, "aren't you gald you took my advice? If you had sent that turkey to the judge, you would never have gained that case." "But I *did* send the turkey to the judge," answered the imperturbable Mr. Isaacs. "You did?" said the solicitor. "Impossible." "Oh, yes, I did; *but I sent it in the name of Jacobs.*"

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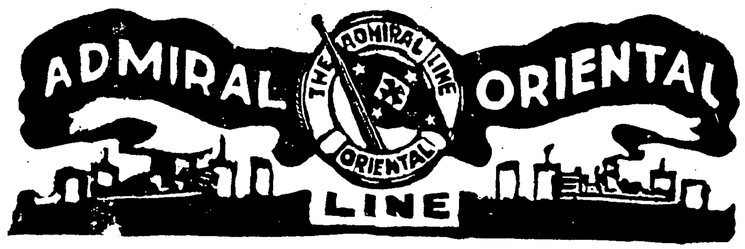
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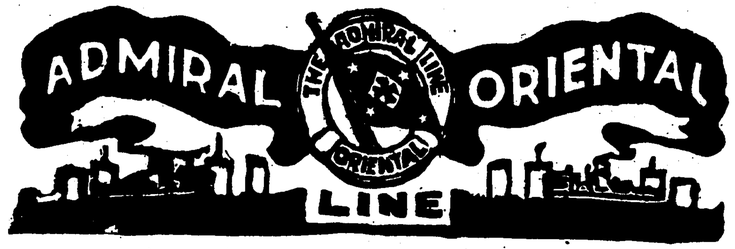
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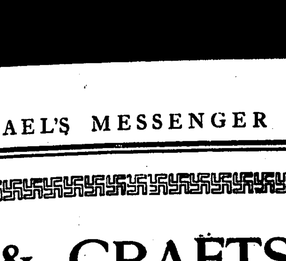
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20th Year] *Edited by N. E. B. Ezra.* [Established 1904.

SHANGHAI, FRIDAY, 9TH MAY, 1924. 5TH IYAR 5684.

MASONRY AND RELIGION.

Clothed in mystery, surrounded by an atmosphere which, to the uninitiated seems far removed from the work-a-day world and common interests, Masonry is nevertheless a glorious institution which contains the most practical tenets and tendencies of ethics and morality. It strives to promote the great principles of religion without being itself a religious institution. In fact, its very struggle comes from its non-religious character. The universally accepted foundation of religion—the belief in God—is indeed an essential in Masonry, but it predicates no creed, dogma, or religious doctrine and does not even countenance religious discussion.

There are, to be sure, in Masonry, as in everything else, bigots and fanatics to whom religion and the belief in God are tantamount to their particular creed and their limited system of belief. But these hold such narrow and circumscribed views, not because of their Masonry nor in compliance with it, but in spite of their Masonry and in defiance of it. Indeed, there is just one principle of belief in which all true Masons can concur, and that is the Jewish principle, the principle of belief in one God. To this belief, Jew, Christian and Mohammedan can subscribe with perfect unanimity.

Beyond that, however, the limit of Masonry does not extend. As soon as the belief in the Supreme Being is made to include more than just one true God, the boundary line of Masonry is overstepped and the pure atmosphere of the lodge is left behind. And, what is true of the belief in God, is true also of the Bible. The only reverence of the Bible in which all Masons the world over can unite is the Jewish Bible. It alone is an object of reverence and veneration to the Jew, Christian and Mohammedan alike. While the so-called New Testament is an object of veneration to many or most Masons, while the Koran may become an object of reverence to many others, yet the veneration and reverence of these fall outside of Masonry, since neither the one nor the other is regarded as sacred by all Masons alike. The veneration of the Jewish Bible, however, falls within Masonry, since all Masons regard it as sacred.

Such being the case, it is quite natural that the Jew should be particularly interested in Masonry. It is quite natural also that many Jews should be found in the ranks of Masonry both as members and as officers. But many of our people make the grave and serious mistake of carrying their Masonic zeal and interest so far as to make Masonry their religion. By doing so, they evince an utter lack of understanding, not only of their Judaism, but also of their Masonry. While Judaism is sympathetic to Masonry, as it is to all orders and institutions which strive to promote ethics and morality, yet Judaism is more than the mere practice of ethics and morality. On the other hand while Masonry bases on the Jewish belief in God and holds sacred the Jewish scripture, it does not and cannot take place of formal, organized religion. If this were but clear to all members of the Masonic fraternity, the Jewish member would become a better Jew and the Christian a better Christian, and both of them would be better men and better Masons.

* * *

THE PALESTINE QUESTION.

In the March number of the *Fortnightly Review* there is an article on "The Palestine Question" by MR. ISRAEL COHEN, which forms a reply to an article in the January issue of the same review on "The Arab Case in Palestine" by Captain CHISHOLM D. BRUNTON, who was formerly an official in Palestine. The latter's contribution was a bitter attack upon the Zionist policy of the British Government, which was accused of injustice to the Arabs and of subservience to the Jews. MR. COHEN deals systematically with the various charges and misrepresentations made by CAPTAIN BRUNTON, and shows that the Jews, so far from being responsible for any alleged grievances of the Arabs, have their own well-founded complaints.

In the first place MR. COHEN disproves the threadbare legend that the Palestinian Arabs in 1915 were promised independence after the war. He then refutes the allegation that the Palestinian Mandate has had the effect of placing the Arabs at a political disadvantage as compared either with their position before the war or with that of the Jews at present. He cites the opinions of various British Christian

writers on Palestine with regard to the unfitness of the Palestinian Arabs for self-government, and produces evidence from the Arabic press to show that the elections to the proposed Legislative Council were frustrated by the Supreme Moslem Council out of selfish motives, a procedure that was encouraged by certain British officials. The charge of "the subservience of the Administration to Zionist dictatorship" is exploded by MR. COHEN, who points out that apart from the High Commissioner there is only one Jew in the senior service as against 33 British Christians, besides the District Governors, and that during the last twelve months several Jewish officials have been squeezed out of the service. With regard to immigration, particulars are given to refute the allegation that the Jewish settlers form a burden upon the Arabs, whilst the insinuation made by CAPTAIN BRUNTON in regard to "the manner in which land concessions are granted to Jews" is proved to be wholly unwarranted. On the contrary, MR. COHEN declares that the provision in the Mandate for the settlement by Jews on the State and waste lands has remained a dead letter, and he relates the following significant episode:—

> "The largest area of Government land consists of the marshy Beisan district, comprising 500,000 dunam (about 125,000 acres), a concession of part of which was promised in 1919 to Dr. Weizmann, President of the Zionist Organisation. After the advent of the High Commissioner, the Zionist Organisation was informed that a survey must first be made and the requirements of the fellaheen satisfied, and then there would be a considerable stretch of land available for Jewish colonisation. Thereupon the Organisation applied for the lease of a small area (only 1,000 dunam) in the district for field experimentaion, and received a written promise that the lease would be granted. But after some time it was announced that the whole of the 500,000 dunam had been distributed among the fellahenn, who receivd 150 dunam or more each, whilst the promise of the 1,000 dunam to the Zionist Organisation was coolly ignored.

In the latter part of his article MR. COHEN deals with Jewish grievances in regard to grants for Jewish schools, facilities for religious observance, and the question of national organisation. He effectively disposes of the accusation that "the real aim of the Zionists is to set up a communist Jewish State," and concludes by pleading for a fair opportunity to be given to the Zionists to carry out their national ideal, in the pursuit of which they have already contributed such substantial benefits to the country.

* * *

A WORTHY EXAMPLE.

The February issue of *The Jewish Forum*, New York, contains some very interesting and scholarly contributions from the pen of DR. CH. TECHERNOWITZ, Rev. Dr. M. HYAMSON, Prof. ISAAC HUSIK, DR. WM. ROSENAAC, DR. P. CHUGRIN and PROF. SOLIS COHEN. These eminent men contribute their views on the Hebrew University of Jerusalem and there should result interest in their scheme. Curiously enough, we find a discourse on "WOODROW WILSON" delivered at Orach Chaim Synagogue by the Rev. Dr. MOSES HYAMSON. The latter is an orthodox minister and for once in a way we find a departure in the pulpit, in that a non-religious topic was presented. Although DR. HYAMSON has treated the subject in a reverent spirit worthy of the great statesman of the American nation, still, we are pleased to observe this innovation and trust that the pulpit will not be always silent on matters of grave national importance but will always have a message for the stirring times in which we are living. We have seldom failed to admire the lectures given by ministers of the reform school of thought in their respective pulpits and often urged that ministers of the orthodox rabbinate should be more active in disseminating and moulding public opinion by intensifying the Jewish ideals and showing a solution of the many perplexing problems of the day. In the past the orthodox rabbinate have been too derelict in their duties. They did not believe in the printed word. They fail even today to realise that instead of waiting for the men and women to come and hear them they could afford to carry their messages to those who are far beyond their reach. We know, for instance, of an orthodox Rabbi who actually declined the proposal made to him by the Synagogue committee to hand over his weekly sermons for publication in pamphlet forms! We cannot account for this attitude except that of modesty and the preference to lie low! This attitude is certainly dangerous and should not be persisted in. Be that as it may, we hail the new departure inaugurated by RABBI HYAMSON referred to above, and trust his good example will be imitated by many others.

* * *

THE TRIUMPH OF TRUTH.

[*Contributed*]

A Christianity without a Christ, a faith without a founder, will probably be the future characterization of our neighbors' present system of religion. Enlightened Christians of independent thought and searching scholarships are gradually reaching the conclusion that JESUS must join the company of ZEUS or JUPITER and WODAN—that such a personage never existed, that his reported life and adventurer are a myth and the whole story a concoction of a lates age.

Of course, it is not a very pleasant position for professing Christians to find themselves in. It is not particularly pleasant for a people to be suddenly undeceived and to find that for seventeen or eighteen hundred years it has been worshiping at a mythical shrine. It requires undaunted courage and untrammled conviction, such as the eminent Christian scholars ARTHUR DREWS and WILLIAM BENJAMIN SMITH recently evinced, to admit the mythical character of JESUS. One can readily imagine the discomfort of the many clergymen who read the learned logical and irrefutable arguments of PROF. DREWS or PROF. SMITH. These clergymen undoubtedly feel the ground sinking under them when they are told that JESUS never lived, that the crucifixion is a crucifiction, that the name of an invented savior was rather a deterrent factor in civilization.

As to the Jew, he remains passive and placid in the matter, feeling the satisfaction only of witnessing the approaching triumph of truth. He does not boastfully come forth with his "I told you so." He does not wrathfully hurl the reproach, "Why did you slay my thousands for a lie?" He is willing to forget his own past misery and forgive the world's historic blunders brought about by historic falsehoods. He in no way holds the present generation responsible for the crime and vices of the past. He merely rejoices in beholding the dawn of light breaking through the dark clouds of ill conceived dogma and misapprehended doctrine. He does not even attempt to convert and prosyletize others, for he cares not by what sanction virtue, honesty, justice, righteousness and truth are promoted by mankind. Despite all he himself has had to suffer from the fabrication of the JESUS myth, the Jew could today be tolerant to the point of indifference with regard to the fictitious founder of Christianity if only what is good and noble were carried on in the name of an erroneous and irrational teaching. When the Jew sees, however, that, not only are every good quality and every gracious faculty of the human head and heart wrongly and untruthfully labeled by the name of a character that never has and never could have existed, but that the same name has so long been a source of strife and suffering for humankind, that it was so often employed to sanction vice, to legalize crime, to derogate the dignity of man and to check the march of progress and civilization, when the Jew sees all this, he cannot, for the sake of others no less than for himself, help rejoicing over the ultimate triumph of truth.

EDITORIAL NOTES & COMMENTS

A JAPANESE VIEW ON THE ZIONIST MOVEMENT

REV. SHOGUN SAKAI, of Tokyo, has just published a book in Japanese entitled "World Movement of the Jew," with a special reference to the present national Jewish revival in the Land of Israel. REV. SAKAI is preparing two more works under the caption "The Chosen People" and "Seven Mysteries of Judea," respectively. We are informed that the first named publication has aroused much interest in the Land of the Rising Sun judging from the demand that has sprung up for the work from the public.

* * *

"BIG SCHEME FOR PALESTINE."

A correspondent writing from Jerusalem, Palestine, to the *Shanghai Times*, anent the irrigation works and power plant for Palestine, says:—

> "The world war has made Judea the focus of world attention. The Jews eye it nationally, the British eye it politically, the Christians eye it prophetically, and the Arabs and Turks (Ishmael-ites and Esau-ites) antagonistically."

The foregoing may be regarded as a fair summation of the attitude of the parties concerned over the fate of Israel-land. "The Jews eye it nationally" is a fair indication of the trend of current event and we are willing to leave it at that. While the Arabs are quarrelling among themselves whether or not they should rule over Palestine themselves, the Jews are rushing forward with all their strength their resources and abilities to turn a waste jungle into a veritable Paradise. The difference between the two is obvious to the naked eye.

* * *

A REMARKABLE PRONOUNCEMENT

Anent a publication recently issued under the caption, "The Truth About Mesopotamia, Palestine and Syria," by J. de V. LODER and published by GEORGE ALLEN and UNWIN, there appears a striking preface by LORD ROBERT CECIL in the course of which he says:—

> "The Zionist policy seems to me of vital importance to the world. A nation without a country of its own is an anomaly, and anomalies bring trouble. Nor has the Arab State any ground of complaint. The recognition of a Jewish National Home was part of the terms on which the Arab State was brought into existence, subject, of course, to the rights of individual Arabs being fully protected. I am therefore a convinced Zionist."

The voice of LORD ROBERT CECIL is not a voice in the wilderness that can find no echo. His Lordship occupies an eminent position in the realms of politics and his utterances are bound to defeat the sinister plots of the anti-Zionists and the pseudo-Zionists in the rank of "British" Jewry.

* * *

ZANGWILL ANSWERED

A discussion between ISRAEL ZANGWILL, noted Jewish author and publicist, and DR. CHAIM WEIZMANN, President of the World Zionist Organization, on the question. "Is Political Zionism Dead?," is contained in the *Nation* of March 12, 1924. We commend the contribution to our readers and if some of them after reading it do not find the copy of any further use to them, they would do well to forward it to "Rab" SHEMUEL SCHULMAN, of Temple Beth-El, New York, who will no doubt read it with "interest." He is a real Zionist who performs some propaganda for the cause. The anti-Zionists have somewhat imitated us. They have stormed every sectarian publication in the world with ZANGWILL'S speech. A kind reader of ISRAEL'S MESSENGER abroad has sent us a copy of *The Catholic Herald of India* wherein it reproduces ZANGWILL'S trash and the twaddle of *The American Hebrew* as well. It is time to offset this by sending out DR. WEIZMANN'S reply and in this way nullify the mischief which the anti-Zionists sought to inflict upon the movement. A little more work on the part of the World Zionist Organization will be in order.

* * *

"THE AMERICAN HEBREW" DEAD?

Has the *American Hebrew* gone out of publication? We are led to make this observation because for several weeks past, we failed to notice it on our sanctum. Until a few years ago, our contemporary enjoyed the respect and esteem of

a vast number of readers on account of the fair and noble Jewish policy which it had advocated consistently since its inception and over whose helm such notable men as PHILIP COWEN, JOSEPH JACOBS, and HERMAN BERNSTEIN had presided. Ever since it was pirated by MR. IKE LANDMAN and made it stand for radical reformed Judaism, it fell into disfavour and lost caste everywhere.

Were the death of the above-named publication to be confirmed, then New York Jewry will be represented by only one Jewish weekly, to wit, *The Jewish Tribune*. Curiously enough, this interesting publication has swallowed, like the rod of AARON, the life of two journals in recent years, namely, *The American Jewish News* (a Mizrahi paper) and the *Hebrew Standard* (a militant orthodox journal). Whether it is destined to swallow the *American Hebrew* as well, time will show. Be that as it may, we believe that the time has come for New York Jewry to launch a militant, vigorous Jewish weekly which will nobly reflect its ideals and aspirations. We commend this to the United Synagogue and the United Orthodox Jewish Congregations.

* * *

REFORM JUDAISM IN PALESTINE

The idea of founding in Jerusalem a Temple for Reform Judaism, which is being mooted in some quarters in America, does not appear to find much favour in general Jewish circles. The Jewish *Togeblat* has some plain words to say on the subject. Palestine, in its opinion, is no place for Reform Judaism. There are Jews in Palestine who are not religious, but these, no less than the orthodox, would oppose so-called Reform Judaism. The paper says:

> "We all desire that Reform Rabbis should go to Palestine in the hope that they will be brought nearer to Jews and Judaism. But we are anxious that these Rabbis should receive spiritual stimulus in Palestine rather than part with their spiritual poverty; it is desirable that a Reform Rabbi visiting the Holy Land should enrich his Jewish knowledge. There is plenty of room for that. But Palestine has no need for his kind of 'Judaism.' The Reform Jew should at least have respect for everything that is associated with Palestine, and also sense enough to hide his prayer-book, from which the prayers for the return to Zion are excluded. Palestine is the place of traditional Judaism. If a Jew there is irreligious, he does not attend a place of worship at all. He will certainly not attend a Reform Temple which is a caricature of Judaism."

The writer is quite right in his assertion that in no circumstances would the Jews in Palestine, be they Radicals or otherwise, favour the establishment of a Reformed Congregation in the country, because Reform Judaism denotes assimilation, and assimilation in *Eretz Yisrael* cannot be tolerated. It is useless, one presumes, to enquire why Jewish Nationalists, anxious to settle in Palestine, who happen to be also religious reformers, should gain less sympathy than do Jewish Nationalists who are without religious feeling of any kind.

* * *

REVIVAL OF PURIM

The American Jewish exchanges to hand denote a distinct revival of Purim in the land of the free and the brave. As a matter of fact, ever since the late PRESIDENT HARDING has appointed an American "Rabbi" as Ambassador to Persia, public opinion in Cincinnati, the citadel of reformed Judaism, has undergone a complete change. Purim which was once taboo has suddenly become popular as a historical festival. The reform Jewish Press expressed paens of joy over the appointment of a graduate of the Cincinnati Union College as a modern MORDECAI to Persia. We clip the following from *The Scribe*, a weekly Jewish paper published at Portland, Orgeon and edited by DR. JONAH B. WISE, the youngest son of the late DR. ISAAC WISE:—

> The Jewish people of this country are reminded annually that the ambassador to the modern Persian realm is an American rabbi. While no significance is attached to this coincidence, the ambassador there has been importuned recently to lend himself to assist his brethren of the faith overtaken in adversity, as happened in days of old, thus linking anew the old empire with the modern world.

"As has happened in days of old" is certainly an admission of no mean significance. Not very long ago, it was conceded by the reform school at Cincinnati that MORDECAI was a myth, HAMAN was a myth and the whole story in the Book of ESTHER was a myth. Thanks, however, are due to the late President HARDING for converting the Reform "Rabbis" to orthodoxy and thus saving for Judaism a festival of joy and mirth which ever proved a period of comfort and solace in the Diaspora. And yet there are some who despair of bringing the reformed Jews back to orthodoxy!

* * *

DR. JOSEPH SILVERMAN

DR. JOSEPH SILVERMAN who has lately returned to America from Israel-Land has given an interview to the *New York Times* of March 13th, and declared that the establishment of the Hebrew University at Jerusalem bids fair to become the "great religious centre for the entire Jewish world." Continuing, he says:—

> "What Rome is to the Catholic, what Mecca is to the Moslem, Jerusalem in a similar sense will become to the Jew. It is folly to enter into argument with those who charge that the places sacred to Christians and Arabs would be desecrated by establishing a Jewish Homeland in Palestine. The Jew never in the past, nor will he in the future, lay hand upon any spot sacred to the adherents of any other faith. And it is one of the fundamental principles of the Zionists that the sacred shrines of the Christians and Moslems in Palestine be guarded with as much care as those held dear to the Jews.
>
> "Any Jew who willfully hinders the movement to rebuild the Jewish homeland is injuring his people and his faith. Any Jew who remains aloof from the movement at this critical period in our history lays himself open to the charge of indifference to the fate of a large part of Israel. For many years I have been a reform rabbi. I have stood aloof from Zionism, but now after this visit to Palestine, I realize that a Jewish homeland should be built up which will be the spiritual center of the Jewish people. And I am determined after what I have seen in Palestine and realizing its portententous significance to devote the remainder of my life to the restoration of the ancient glory of our people.
>
> "Palestine was once the Promised Land, flowing with milk and honey. It is today the land of promise, already rich enough in achievements, due to the persistent endeavors of the Palestine Foundation Fund and other laudable organizations, to justify the most radiant hopes of the lovers of Zion and the sure expectations of Great Britain and League of Nations. Some may still call these hopes chimerical dreams, but let me here set it down, without malice or boast, that at the present juncture of Palestine restoration all sneers at Zionist dreams, ideals and performances are but the swan song of die-hard opponents."

We commend the foregoing to "Rab" SHEMUEL of Temple Beth-El, New York, whose recent fulminations against Zionism must have been due to the rise of DR. SILVERMAN and his like as new recruits to the movement. While "Rab" SHEMUEL struggles to deliver the funeral oration on the death (*sic*) of "Political Zionism," his quondam colleague characterizes him as the "swan song of die-hard opponents." And so he will ever remain unless. . . . . .

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FIRST CHAPTER CLOSED.

We wish to assure our readers that this is, and will be, the last chapter in the above episode. The curtain is down and we intend to close the incident. The "good" work done by our friend, the future Sir Laurie Magnus, Bart., (another recruit with a man of title to adorn the letter-heads of the League of "British" Jews) and his band of 31 followers (including Lord Bearstead) who helped him to raise a sum of £60/- for the Jewish National Fund, to which we referred at some length in our last issue, has received due recognition from those who navigate the Jewish ship of state in the Land of Israel. In the Jewish archives in *Eretz Yisrael* there is a full record of what Mr. Magnus had done for the Zionist cause. The latter having forwarded the above enormous sum to Mr. Elias M. Epstein, secretary of the Jewish National Fund, Jerusalem, has received a courteous reply in acknowledgment of same. We shall let Mr. Magnus speak for himself and his 31 followers who rallied round him in order to make up the £60/- with which to plant a hundred trees in *Eretz Yisrael*. In his weekly sheet dated 14th March last, the following "protocol" is published on the front page:—

"Our Palestine Garden.

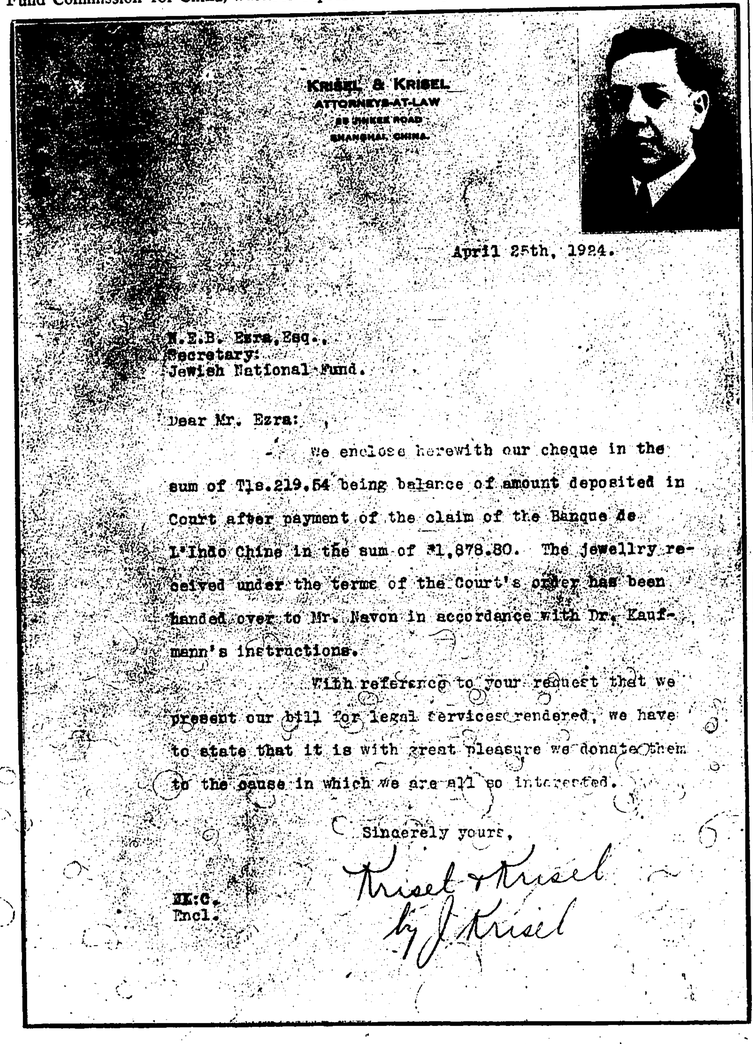
"Mr. Elias M. Epstein, who looks after the Jewish Land Fund in Palestine, has written us two letters, under the dates 26th and 27th February, with reference to the Garden of a Hundred Trees which our readers have subscribed. A certificate recording the donation is, he says, being forwarded to us. "The trees planted in the "England Forest" are the eucalyptus and the casuarina, both introduced with success from Australia. The former has earned from the Arabs the name of the "Jews' tree." The site is Nuris, in the Valley of Jezreel, the trees being planted on the borders as you approach the estate from Jenin. I shall be glad, adds Mr. Epstein, 'to accompany any of your donors there when they visit Palestine." In his second letter Mr. Epstein writes that a Garden of a hundred trees is not marked by a separate tablet: 'I am afraid it is not practicable to extend the arrangements for a

[*Continued on Page 12*]

ECHO OF THE LATE HAIM ZIMMERMAN'S WILL TO THE JEWISH NATIONAL FUND

J. Krisel, Local Attorney Foregoes Fee of £100/- and Donates it to the JNF.

Readers of *Israel's Messenger* need no introduction into the dispute arising out of the will of the late Haim Zimmerman's will and the protracted proceedings in the Mixed Court about the deceased's bequest to the Jewish National Fund. Happily, a favourable decision has been secured, thanks to the able manner in which Mr. J. Krisel, of the law firm of Messrs Krisel and Krisel conducted the case. He worked upon it for nearly ten months, attended several hearings at the Court, writing numerous letters and doing various other work in connection therewith. For this he was entitled to his ordinary fee of £100/- and the local Jewish National Fund Commission for China, which is represented here by Messrs E. S. Kadoorie and N. E. B. Ezra, was open to forward a cheque to Mr. Krisel and thank him for his services. However, to the great astonishment of the local representatives of the Fund, Mr. Krisel has waived his fee in a letter dated 24th ultimo, which we publish below in facsimile. We appreciate the motive which has actuated Mr. Krisel in the matter.



KRISEL & KRISEL
ATTORNEYS-AT-LAW
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SHANGHAI, CHINA.

April 25th, 1924.

N.E.B. Ezra, Esq.,
Secretary:
Jewish National Fund.

Dear Mr. Ezra:

We enclose herewith our cheque in the sum of Tls.219.54 being balance of amount deposited in Court after payment of the claim of the Banque de L'Indo Chine in the sum of $1,878.80. The jewellry received under the terms of the Court's order has been handed over to Mr. Navon in accordance with Dr. Kaufmann's instructions.

With reference to your request that we present our bill for legal services rendered, we have to state that it is with great pleasure we donate them to the cause in which we are all so interested.

Sincerely yours,

Krisel & Krisel
by J. Krisel

NK:C.
Encl.

The item of Tls. 219.54 referred to in the above interesting letter has been forwarded to the Jewish Colonial Trust, Ltd., London, by a demand draft for £33-7-10 with a request to place same to the credit of the legacy made by the late Mr. Zimmerman. The estate still owes to the Fund the sum of $1878.80 which was seized by the court in order to satisfy the claim of a creditor and it is hoped that the executors of the will will see to it that this sum will be refunded at an early date, so that the Jewish National Fund may proceed with the execution of the bequest made by the deceased.

The diamonds valued at $6.000.—were handed over to Mr. E. Navon, a well-known diamond merchant with offices at Antwerp and Shanghai, at the express request of the head office of the JNF at Jerusalem. It is expected that better prices for the precious stones will be fetched at Belgium. We understand that the co-operation of Mr. Jean Fischer, a leading diamond merchant and Zionist has already been secured in connection therewith.

The Yen 20.000.— which forms part of the legacy in the will of the late Mr. Zimmerman is still subject to the court's decision in Harbin and it is hoped that this amount will soon be released in favor of the cause for which it was intended by the deceased.

AN APPRECIATION

SHANGHAI ZIONIST ASSOCIATION
Shanghai, China, April 28th, 1924

J. KRISEL Esq.,
Messrs. Krisel & Krisel
25 Jinkee Road,
Shanghai.

DEAR MR. KRISEL,

Re: H. Zimmerman's Will.

We are in receipt of your valued favor dated 25th inst. enclosing cheque for Taels: 219.54 being balance of amount deposited in Court in favour of the Jewish National Fund, for which please accept our thanks.

We note that you have decided not to present your bill for legal services rendered, and we take this opportunity of tendering you our sincere thanks and appreciation for the great services given and the handsome donation in the shape of your fees contributed to the cause. We are convinced that this will be equally appreciated by our Head-office at Jerusalem.

With Zion's hopes and greetings.

E. S. KADOORIE.
President.
N. E. B. EZRA.
Hon. Secretary.

Gold and silver jewelry belonging to the Herzl estate will be sold at public auction by order of the trustees of the estate. The Vienna Zionists intend to buy this jewelry and donate it to the National Museum in Palestine.

BABY'S OWN TABLETS

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 safe 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.

Of medicine vendors, or post free at 60 cents per vial ($3/- for six) from Dr. Williams' Medicine Co., 60 Kiangse Road, Shanghai.

THE JEWISH NATIONAL FUND

Garden Tree Fund in Eretz Yisrael in Memory of the Late Mr. S. J. Solomon

Amount already acknowledged	$816.21
Mr. and Mrs. E. J. Menasseh	10.00
Box collection at Shearith Israel Synagogue ...	.55
Mrs. Rebecca Pfeiffer ...	10.00
Mr. and Mrs. J. B. Katz ...	10.00
	$846.76

A little less than £2/- is required to complete the £120- required for 200 trees. It is to be hoped that those who have not yet contributed will do so forthwith so that we may be able to close the list.

DR. AND MRS. RENNER AT HOME

Last Musicale Of The Season Given

A delightful afternoon was spent at the home of Dr. and Mrs. Renner 1369 Rue Lafayette, on the 29th ultimo, when before a large gathering of guests, a very interesting and varied programme was given. These musicales have been of fortnightly occurrence and have been greatly enjoyed by a large number of people. This was the last one of the season. The programme opened by the playing of Rachmaninoff's Trio Elegiaque Od. 9 with Mrs. Renner at the piano, Mr. Van Heyst the violinist and Mr. Litvin at the 'cello. The trio was played in a brilliant manner with exquisite feeling and interpretation. Mrs. J. F. Feely then sang two songs "Connais-tu le pays" from Mignon and "The Swan" by Greig, both of which were much enjoyed. Mrs. Michael delighted her listeners with an amusing Monologue entitled "A pennyworth of love." There was a recitation from Richard Dehmel by Mrs. Erdmann-Jesnitzer who recites with wonderful feeling and the elocution, called for two encores which were also greatly appreciated. The very pleasant afternoon came to an end with some more music by Mrs. Renner, Mr. Van Heyst and Mr. Litvin. A hearty vote of thanks was accorded to all performers for the very interesting programme and to Dr. and Mrs. Renner for their kindness and hospitality in holding these afternoons which have been a source of great pleasure to their many friends.

THE JEWISH NATIONAL FUND.

SHANGHAI JEWRY'S CONTRIBUTION.

"Palestine Women's League" Formed To Aid The Fund.

As a result of two meetings held last month at the residence of Mr. and Mrs. N. E. B. Ezra, No. 52 Avenue Road, by those who are interested in the centralization of the local contributions of the Jewish National Fund, the Palestine Women's League was founded. The object of the League is to arouse better interest in the present increased demand for the purchase of land in *Eretz Yisrael* and to give stronger financial supports to the Jewish National Fund. The article published in the last issue of *Israel's Messenger* aroused considerable interest in the matter and drew several sympathetic views from those who are watching the present trend of the development of the Jewish National Homeland. The League will be called upon to undertake the raising of monthly contributions limited to fifty cents a month, although larger contributions would be welcomed. The League will hold regular meetings, concerts and dances and in this way assist in the development of Jewish consciousness amongst the local members. Membership is confined to both sexes and it is hoped that a generous response would be forthcoming. Those who have so far expressed their willingness to serve and identify themselves *actively* with the League are:—Mesdames D. Abraham, D. G. M. Aronovsky, N. E. B. Ezra, H. Kammerling and I. Koenigsberg. It was made clear at the meeting that only those who are willing to work would be elected on the committee and not otherwise. All contributions given will be gratefully acknowledged in *Israel's Messenger*. Box-holders of the JNF are kindly requested to see that their collections are cleared regularly every month and sent to any committee member of the League. It is imperative that every effort should be made to swell the local contributions so that Shanghai Jewry's remittances to the headquarters at Jerusalem may not suffer but continue to increase.

WORDS OF WISE MEN

Misfortunes tell us what fortune is.

If you make money your god, it will plague you like the devil.

He that parleys has half surrendered.

The best prophet of the future is the past.

He is great whose failings can be numbered.

[*Continued from page 9*]

Grove commemoration (a Grove contains a thousand trees) to each Garden.' But he advises us that he has asked the London office 'to let each donor have a smaller certificate as a memento of the individual donations.' This is kindly thought of, and we can but hope, with Mr. Epstein, that, now that readers of this journal have found a practical form in which to express their sympathy with Palestine reconstruction, they will go on planning trees until the ten Gardens of the Grove are full. Then (1) we shall have a commemorative tablet, and (2) something effective have been done in the excellent cause of afforestation in the Holy Land."

As stated at the outset of this article, we are content to close this chapter. We are, however, assured by Mr. Magnus that the future activities of his followers are bound to be "contagious" and that no stone will be left unturned 'until the ten Gardens of the Grove are full." "Then," proceeds the leader of the "thirty one," "we shall have a commemorative tablet, and something effective will have been done in the excellent cause of afforestation in the Holy Land." This is mighty good. That is how the Jewish National Homeland will be built and secured! A little more than £60/- is by no means a "modest" sum with which to re-build a homeland! Let us rejoice at this manifestation of "love" for Zion! The prophet's vision of exulting exclamation comes to our ear when we contemplate what there is in store for Zion from such a quarter! "Arise, shine for thy light is come. . . . . ."

[THE END.]

FOURTH ANNUAL MEETING OF OHEL-RACHEL SYNAGOGUE

Past Year's Account Shows Deficit—But Better Results Achieved.

PROPOSAL TO ENGAGE A NEW MINISTER HELD IN ABEYANCE.

New Committee Elected.--Full Report.

The fourth annual meeting of the seatholders of the Ohel-Rachel Synagogue was held on the 28th ultimo, at No. 7 Jinkee Road, Mr. Simon A. Levy, presiding. Those attending were:—

Messrs R. D. Abraham, D. H. Benjamin, Maurice David, Salem S. David, E. R. Elias. N. E. B. Ezra, C. S. Gubbay. Ellis Hayim, J. J. Judah. S. E. Levy, M. Myers, A. E. Moses, L. Moses, S. Perry, Dr. F. Reiss, D. H. Silas, J. E. Salmon, E. Salmon, and G. E. Sokolsky.

The Year Under Review.

The Hon. Secretary, Mr. M. Myers read the notice convening the meeting as well as the minutes of last year's gathering, after which the Chairman, reviewed the past year's activities and referred to the Hon. Treasurer's account which showed a deficit of $3,026.17. The latter item would have been brought down to $398.15 but for the deficit of $2,728.02 in the previous year's accounts. At any rate, it was possible that next year there would be no deficit but a surplus, provided seatholders maintain—as no doubt they would—their present level of contributions. The subscriptions realised over $16,000,00 which was an increase of $3,000 over the previous year, while the donations amounted to over $2,900.—also an excess over last year's account.

After some discussion the report was passed with acclamation.

A New Minister.

The Chairman said that they had on the agenda a resolition from Mr. N. E. B. Ezra regarding the engagement of a new Minister for Shanghai.

Mr. Ezra, submitted the following resolution:—

"That this meeting of members of Ohel-Rachel Synagogue requests the incoming Committee to approach Chief Rabbi Hertz of England to secure for Shanghai Jewry a suitable Rabbi or Minister or to train a graduate of the Jews' College for our special congregation.

"That this meeting extends a hearty vote of thanks to Chief Rabbi Dr. J. H. Hertz for the interest he had taken in our congregation in the past and trusts that he will continue to further co-operate with us." He said.

In submitting his resolution, Mr. Ezra said:—"I am well aware that I run the risk of being criticised for daring to broach the subject again at our annual meeting. However, I have no desire to stifle criticism. If I am defeated today, I shall still make another attempt again and yet again, until I succeed in winning you over to my view. To me the subject is of vital importance for I see in it or through it the only mainstay and salvation of Judaism in China.

"My resolution calls for no immediate engagement of a Minister, as I fully realise the impossibility of securing one who is wholly and fully responsive to our needs. I merely ask that the question should not be shelved and that the incoming committee should place themselves in constant touch with the Chief Rabbi of England, until a suitable candidate is secured for our vacant pulpit. It would then be our duty to bring the matter before the seatholders of our Synagogue, or before the whole community if it is desired that the future incumbent should not confine his activities to one particular synagogue but to the whole *kahal;* and by that time I feel convinced we shall be in a better position to decide the question.

"As you are aware, there are now one or two Sephardim students studying at the Jews' College and one of them could be expressly trained for our need. All that we have to do is to approach Dr. Hertz and place before him the vital need of our community. I daresay that the Sephardim students could be trained in Hazanuth as well, and this would solve for us a very serious problem. The question of expense or salary would no longer be a hindrance for we shall then have an official who would perform the dual functions of a preacher and reader. I believe I am voicing the sentiments of all progressive and enlightened Jews in our community, be their number large or small, when I say that a duly qualified Rabbi or Minister is absolutely essential in Shanghai and that his absence today serves as a deterrent to our existence as a religious community. In every progressive congregation throughout the world where the best traditions of Judaism are preserved, there presides a duly qualified Rabbi to look after the spiritual need of his flock, and Shanghai Jews,—I refer to those who are hindering our plan, are consciously or unconsciously committing spiritual suicide by overlocking this matter of paramount importance to us. I am aware that there is a section, albeit a small section, in our midst who are perfectly satisfied with the present existing state of affairs in Shanghai. I have no desire to argue with them regarding the merits or demerits of the case, but I wish to plead earnestly for those who are unable to speak for themselves, for those who are still innocent boys and girls, who are just entering or about to enter the fold of Judaism as responsible members of the Jewish faith, and who will soon find to their sorrow that the chances to understand the tenets and to appreciate the beauties of Judaism were denied them by the elders of their own community. Unless we have a proper ordained Rabbi in Shanghai we shall not be able to look to the future with confidence.

"As I have said at the outset, the question of finance is not a stumbling-block before our path, for I believe we can tackle it well as we have tackled it in the past. It is the will and the determination to achieve the right thing at the right place that should weigh most and uppermost in our mind. The advantage of having a Sephardi Minister would be a solution in itself and it may take him eighteen months or two years before we can take advantage of his services. Our present duty is to appeal to the Chief Rabbi of England to aid us in the matter and to seize the earliest opportunity of tendering him our sincere thanks for the great interest he had evinced in the past in our welfare. I, therefore, hope that you will pass the resolution unanimously".

Mr. Salem S. David:—I beg to second the resolution.

The Chairrnan said that he fully sympathised with the views advocated by Mr. Ezra because, he himself had all along entertained the same hope and idea about the need of an ordained Rabbi for their community. They had come to this conclusion after several years of discussion when they found how carelessly the rising generation of young boys and girls were being brought up in the Jewish faith. He felt very strongly over this matter but he thought that nothing should be done for the present until they had re-organised their finances and secured a permanent Fund for the purpose. In the past they had relied upon promises which, unfortunately, were not carried out. They did not care to repeat the experiences of the past until they were sure that they were standing upon solid ground. He would, however, ask the members present to vote on the resolution.

At this stage, a somewhat heated discussion took place and not a little hostility was shown to the resolution by two members present who opposed the idea *in toto,* while another suggested that a Rabbi should be imported from Palestine or Bagdad. The confusion of ideas prevailing did not tend to bring about a harmonious decision in the matter, although when the resolution was put to the vote it was lost. At this stage, the Chairman suggested that the best chance for the resolution to succeed was to have it submitted before a meeting of the Communal Association which was the only right body to engage a Rabbi for Shanghai, inasmuch as it was no more desirable to engage the future incumbent for one particular synagogue but for the whole congregation. This proposal was received with applause by those present.

The Mikweh.

The Chairman said that he would call upon Mr. Ezra to submit the second resolution which read:—

"That this meeting calls upon the incoming Committee of the Ohel-Rachel Synagogue to take over the collection of Tls. 1,200.00 made for the Mikweh and to secure the further sum of Tls. 600.00 required for the purpose and have the Mikweh erected on the Synagogue ground at an early date."

Mr. Ezra said that he did not consider it necessary to dwell at length on the need of having the Mikweh erected and equipped at an early date as it was very badly needed. He hoped that the resolution before them would be favourably received.

Mr. M. Myers seconded the notion but after some discussion it was proposed by Mr. J. J. Judah and seconded by Mr. Ellis Hayim that the proposal be left entirely to the discretion of the incoming committee.

Election Of New Committee.

The Chairman announced that they would now proceed with the election of a new committee for the ensuing year. He was pleased to observe that they had more nominees than they had ever before. That certainly indicated a healthy symptom and a good augury for the future. As a result of the balloting the following were elected:—

Messrs R. D. Abraham, Ellis Hayim, J. J. Judah, A E. Moses and E. Shahmoon.

Tribute To The Workers.

The Chairman tendered thanks to Mr. M. Myers the Hon. Secretary for his excellent work during the past year. He coupled the name of Mr. C. S. Gubbay, the Hon. Treasurer, who discharged his onerous duties with commendable zeal and enthusiasm.

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

IMPORTS AND EXPORTS IN PALESTINE

That each year the value of the imports into Palestine far exceeds the value of the exports is the story told by the figures issued by the office of the Chief Secretary of the Palestine government. The imports for Palestine in 1920 amounted to 5,410,000 pounds, the exports to 1,361,000; 1921 imports, 5,872,000 pounds, exports 1,499,000; 1922 imports 5.581.000 pounds, exports 1,542,000; 1923 imports 4,935,000 pounds, exports 1,789.000.

The situation is, however, by no means as bad as this might indicate. Most of the reasons for the preponderance of imports over exports is the artificial circulation of money that is not earned in Palestine. Large sums are sent to Palestine by various organizations having special interests there. The Zionist Executive alone received annually, from abroad, for purposes of education, colonization, etc., a sum which approximates G$2,500,000. Christian religious institutions receive every year large sums for schools, convents and buildings of all kinds. Tourists in Palestine spend in the country amounts which total a considerable sum. All this money passes from hand to hand, and a large part of it is spent in buying goods of various kinds which appear in the statistics of imports without any corresponding entry for exports. In the same way, the British forces stationed in Palestine, to whom 1,500,000 pounds in pay is sent annually, spend most of their money there, increasing the amount of imports, without producing exports.

Another thing that increases the amount of imports is the money spent for the development of home industries, natural resources and upbuilding. Most of the capital for this comes from abroad, chiefly in the form of goods. It is, therefore, absurd to say that because there is no corresponding exportation immediately that Palestine is the poorer to the extent of the amount of the importation. That a greater import capacity is not always a discouraging economic sign is evidenced by the example of England, where there is now and has always been a large excess of imports over exports. The difference there is accounted for by the value of interest paid on British capital invested abroad and by the earnings of British freighters,

GERMAN ANTI-SEMITES TURN TO PAGAN WORSHIP

BERLIN (J. T. A.)—The extent of the anti-Semitic movement in Germany can be gauged by the fact that there are several Nationalist bodies, such as the "German Order," which are actually worshipping Wotan, and other ancient Germanic gods, in an effort to get rid of all association with the Jews through Christianity.

This is in line with a previously reported incident in the Protestant Lorenz Church in Nuremburg, when, during a flag consecration ceremony, the clergyman pronouncing the blessing over the banner in the name of "Our Lord, Jesus Christ," was interrupted by loud cries from all parts of the church, "Away with that son of a Jew!" "We don't want that son of a Jew!"

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DR. ARIEL BENSION IN SHANGHAI

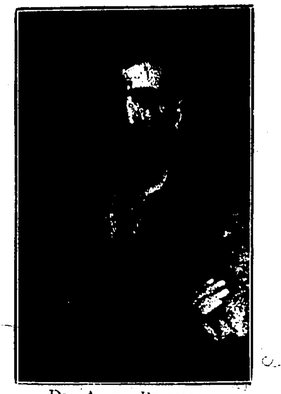
First Keren Hayesod Delegate To Visit The Orient

A CHARMING PERSONALITY

SPECIAL INTERVIEW

Just on the ereb Pessah last month, there stepped on the shores of Shanghai a representative delegate from the Keren Hayesod, (Palestine Foundation Fund), Dr. Ariel Bension, Ph. D., in order to win over Shanghai Jewry's support, for the upbuilding of the Jewish National Homeland. Dr. Bension was greeted officially on his arrival by the steamer *Patroclus*, by delegates from the local Zionist Association and the Kadimah. Messrs N. E. B. Ezra and Laurence Kadoorie represented the former and Messrs I. L. Hasser, A. Rosenthal, and A. Einhorn, the latter. After a few words of welcome extended to the envoy, the latter entered the car which awaited him and drove to Mr. Kadoorie's house where he is staying as a guest.

Dr. Bension is a young man, 35 years of age, of amiable disposition, a great scholar and a great speaker. His personality lends charm to the



DR. ARIEL BENSION.

cause which he represents. He comes from a distinguished family of Bagdad Jews, his grand mother being the sister of the late Mrs. David Sassoon of world-wide fame. He is a cousin of Mr. David Yellin of Jerusalem and Prof. Yehudah of Madrid. His grandfather Hackam Shelomo Ezekiel Yehudah, of Bagdad, emigrated to Palestine sixty years ago and made his home there. He was the first Sephardi Jew who bought land in Eretz Yisrael for colonization which is embodied in the Motza Colony. His grand son, the present envoy from the Keren Hayesod, received his education in the Holy Land and became well versed in Talmud of which he is a great expounder. Dr. Bension received his secular training in the Universities of Switzerland and other centres in Europe and is a well-known linguist having studied the Oriental philology and philosophy with distinction.

Our first query to Dr. Bension was to tell us about his experiences in other countries which he had visited on behalf of Keren Hayesod.

"In 1920 I was given a mission by the Keren Hayesod to visit the Oriental Jewish communities, a mission which I did not hesitate to accept. I had then already invitation to join some communal and other intellectual high appointments. I could not resist the call that came to me, as I believed there awaited me a unique chance to render some service to the Jewish nation, now in its embryo, and to come into close touch with my people whose language and ideals I understood well. I had visited Spain, Portugal, Morocco. During my stay in Portugal I came across a Jewish sect known as "Marranos" who kept their Jewish religion in secret, although outwardly masquerading as Christians. They number 10,000 souls and are anxious to return to the Jewish fold and emigrate to *Eretz Yisrael*. I am now engaged in writing a book about their past history and hope upon my return to England to enlist the sympathies of Jewish public bodies with a view to rescue for Judaism the above withered branch, which is now anxious to openly observe the tenets of the Jewish faith and do something tangible for Zionism.

"My mission to Basra and Bagdad has exceeded my most sanguine expectations. I entered the gates of Iraq as an obscure individual but left with a blaze of glory for the cause which I had represented. It was my good fortune to be received by His Majesty King Feisul, to whom I have explained the object of my mission which left a great impression upon him. He assured me that he was a great friend of the Jews whose ideals he respected and accepted the assurances given him by Dr. Chaim Weizmann, the Zionist leader, that the aspirations of the Jews towards Palestine would not in any way conflict with those of the Arab people. Soon after the audience given me, I had the good fortune of receiving a valuable document from the King, wherein he endorsed my mission and called upon the Jews in Iraq to support me in every conceivable way. This has had a great effect upon the latter. Since then there was not a single Jew who could keep away from me. A committee was formed and a powerful drive was launched for the Keren Hayesod. Several meetings were held and addresses in Arabic were delivered by me. A clear atmosphere was then created. Everyone realised that the time had come to do something tangible for the cause. Old and young, rich and poor came forward with their contributions. In Bagdad alone, I have secured a contribution of about a quarter of a million Rupees, and I am pleased to say that a great foundation had been laid for the future. I may mention that one individual Mr. Ezra Sassoon has contributed £40,000/- for a colony to be founded in memory of his late brother in *Eretz Yisrael*. Lately he visited Jerusalem and saw with his own eyes the wonderful colony which was created out of his own contribution, and before leaving for Bagdad he has donated another handsome sum of £5,000/- for the purpose. In Basra my mission was an unqualified



MR. EZEKIEL SHEMTOB.

success. I had secured a gift of £140,000/- from a great lover of our people, Mr. Ezekiel Shemtob. This friend of our cause came to see me soon after I had delivered an address in Basra. My friendship with him has developed admirably. I suggested to him to take an interest in my mission. Happily, he realised the force of my appeal and offered the above handsome sum for the Keren Hayesod. This was legalized in the court and a trustee appointed. Messrs James de Rothschild, David Yellin, Rabbi Uziel, Judah Leon Magnus, Dr. Chaim Weizmann, Prof. Albert Einstein and myself have agreed to serve. This affair, needless to say, occupied nearly a year to consummate. We have had several ups and downs, until we could overcome all the difficulties. Shemtob's contribution consists of a large estate in Basra which according to him will realise one day an income £12,000/- per annum, with a chance of increasing it by way of further improvements on the estate. I cannot help saying that in Shemtob, world Jewry has found a great idealist, one who has excellent plans for the future greatness of his people and country. I believe his contribution is a worthy

answer to our enemies, both within and without, that Jews are unwilling to make sacrifices for Eretz Yisrael.

"I may mention the name Mr. Saul Hacham Dahood, the head of the Keren Hayesod, who, together with Mr. Joseph Gubbay aided me in drafting out the agreement of the bequest given by Mr. Shemtob. Both these men are well-known advocates and their services were given *gratis*. The President of the Bagdad Zionist Association, Mr. Aaron Sassoon and the Hon. Secretary Mr. Benjamin, deserve all praise for their great work in keeping the cause of Zionism to the fore.

"When I was in Bagdad I was the guest of Mr. Menasseh Abraham Gourgey, a nephew of Mr. E. S. Kadoorie, of Shanghai, The latter gave me a letter of introduction to most of the eminent leaders of the community. This has served the cause well, for Mr. Kadoorie is highly respected by the whole community of Bagdad for his philanthropy and benevolent deeds."

"Have you been in India and what was the result of your mission there?" was the next query put by our representative.

"In Bombay I found a sympathetic community willing to assist in the work for the upbuilding of Palestine. There is a Zionist Association and a Zionist monthly, *Zion's Messenger*, edited by Miss Florence Haskell, B. A. Fortunately, I was able to induce Mr. A. J. Raymond, the managing Director of Messrs E. D. Sassoon & Co., Ltd., to become President of the Keren Hayesod in Bombay. Others who have assisted me include Mr. S. H. Haskell, the secretary of the Zionist Association, who devoted considerable time for the Keren Hayesod, of which be is Hon. Secretary. As I expect to return to Bombay, I hope to re-organize the work and put it on a sound foundation.

"My visit to Calcutta was a great success thanks to Mrs. David Ezra, Miss Kitty Judah and the Rev. Mr. E. M. D. Cohen. A meeting was convened under the chairmanship of the latter and a house to house collection initiated. A strong committee was appointed and before leaving Calcutta, I was assured by all the leading Jews and Jewesses that no stone would be left unturned to make the Keren Hayesod a great success. In Rangoon I met with a very cordial reception, thanks to the support extended to me by Mr. A. J. Cohen and others. Over there also a strong committee was formed and generous contributions given. Even the poor people have contributed according to their means. When I arrived at Penang I was welcomed by Mr. Solomon and others and given a warm reception. Penang has a small community of Jews and all of them, I am glad to say, have promised annual contributions. In Singapore I found a sympathetic community. Mr. J. Levy, a veteran leader of Zionism in Singapore to whom we are indebted as well as to his wife for the past good work done, was accompanied by Mr. C. S. Ginsburg, the Hon. Secretary of the Zionist Society, and Mr. Isaac Meyer to meet me on my arrival. I was cordially received by all those who were interested in my mission and a warm



MR. M. MEYER

reception was given me. Both the Sephardim and the Ashkenazim vied with each other in making my mission a success. I was greatly assisted in my work by Messrs Kitovich, Julian Frankel, Isaac Meyer, Ch. Ginsburg, V. Clamek and J Levy. These friends of the cause are doing real pioneer work for Palestine and is bound to have far-reaching results. Mr. Frankel, senior, who is head of the Ashkenazie section is equally enthusiastic about our work and I understand he intends going to Palestine shortly and do something tangible for the Homeland. Such a spirit of loyalty to the cause is most inspiring. I was deeply impressed with the personality of Mr. Menasseh Meyer, the lay head of the community, whose guest I was during my stay in Singapore. Mr. Meyer is an orthodox Jew and observes the ethical and ceremonial rites of Judaism with love and joy. I believe he is one of the few in our generation who could be held up as a model. I wish we had many like him. Being endowed with wealth, he is able, fortunately, to assist in many ways our national cause in the land of our hopes and dreams. While staying in his house, I noticed many astonishing examples of *gemiluth hasadim*, e. g. he had under his wing an aged co-religionist who is said to be 105 years old.

"The Talmud Torah supported by Mr. Meyer is also another indication of his love to perpetuate Judaism in the rising generation Mr. Meyer is himself a Talmudist and a lover of Jewish lore. Several useful books in Hebrew were published by the Rabbis of Bagdad at his own expense. His synagogue "Chesed El" built by him, is a real *hechal Hashem*. It is open to every Jew, rich and poor alike without discrimination. His children follow in his footsteps and imitate his spirit of modesty and humanitarianism. The eldest son Isaac is Hon. Treasurer of the Keren Hayesod.

"Ere I conclude my remarks about Mr. Meyer, I desire in all earnestness to refer to the indefatigable work which his daughter Mrs. Sassoon Nissim has done for the cause as a committee member of Keren Hayesod. That she is an ardent Zionist is evidenced by the great time she devotes to the movement. She was a great help to me. I know how deep is her sincerity and belief in the *Eretz Yisrael* restoration. Her type of womanhood is an inspiration to us. May her like increase in *Benoth Yisrael!*

"Before leaving for Shanghai I was assured that Singapore Jewry would stand loyally for the principles of Keren Hayesod. I hope I may soon have the pleasure of arousing Shanghai Jews and making them see the advantages offered us today in our work for Palestine. I am not unaware of the past good work performed by your community for Zionism in general, and my mission today is a call to the Jews in the Orient to join with their brethren in the West to make *Eretz Yisrael* a living entity, a country worthy of the past and worthy of the future.

Sassoon Levy of Singapore Celebrates 105th Anniversary



MR. SASSOON LEVY.

SASSOON LEVY is a native of Bagdad and despite his 105 years, suffers from no hardships, wears no glasses and is quite strong. His friends see no reason why he should not live *ad meah w'esrim shanah*.

SOCIAL AND PERSONAL

Among the passengers who left on the *President Grant* this week was Mr. Jack Krisel of Messrs. Krisel and Krisel. Mr. Krisel will be away from Shanghai six months, most of which time he will spend in New York City.

* * *

Mr. Aaron Glemby of Messrs. Saul Trading Co. sailed for New York on the *President Grant* yesterday. He expects to return via Europe and Siberia in the Fall.

* * *

The death of Miss Mabel Silas, youngest daughter of Mr. and Mrs. D. H. Silas, of Shanghai, took place in Bombay according to a wire received yesterday. Miss Silas was nineteen years of age and her death is deeply regretted. We offer our condolence to the bereaved parents, brothers and sisters in their great loss.

* * *

Mr. Harry Goldenberg has returned to Shanghai.

* * *

Mr. Albert Howard left for London this week via San Francisco on the *Siberia Maru*.

* * *

Mr. and Mrs. Aubrey Hillaly gave an "At Home" on the 6th instant on the occasion of the naming of their infant daughter.

* * *

Two thousand four hundred visas for relatives will be distributed between April and October by the Palestine offices of the Zionist Organization, in accordance with a concession made by the Palestine Government to the Zionist Executive.

[*Continued on page 21.*]

NOTICE

I beg to notify my clients and the public, that I have established myself as MERCHANDISE BROKER at No. 21 Nanking Road. Merchandise in any quantities bought and sold. Commissions of every kind executed with care. All orders entrusted to me will receive personal attention and my knowledge of the Chinese language enables me to transact all business directly with Chinese without intermediaries.

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THE MIRACLE

"A National Home for the Jews in Palestine"

—Balfour Declaration

THE days of miracles are not passed.

The Jew for two thousand years has prayed daily that Palestine shall again be a homeland for his people—

And his prayers have at last been answered through the miracle of the Balfour Declaration.

The League of Nations and America have put their seal of approval upon this just act.

The Jews of the world have accepted the full responsibility that came with the Balfour Declaration.

And now another miracle is happening—Palestine is being rebuilt.

Rebuilt culturally, spiritually, agriculturally and economically.

This land, neglected for hundreds of years, is being developed into a garden spot that in time will be the envy of the world.

The mud homes of the Arab and the black tents of the Bedouin are being replaced by modern buildings - sanitation is being developed—the Pools of Solomon have been cleansed and are furnishing a pure water supply for Jerusalem.

Hospitals, Clinics, Maternity Homes, Child-feeding Centers have been established in every section of Palestine. The death rate has been lowered and the birth rate increased.

Education of all children, Jew and Arab alike, is the order of the day, and the first units of the Jewish University on Mount Scopus in Jerusalem opens this year.

There has been a spiritual rebirth of the Jew in Palestine and from that sacred land will come a spiritual renaissance that will reach the Jew in every part of the world.

Truly a Miracle has happened—a miracle that will enable the Jew to render greater service to Mankind.

The Jews of Shanghai are now called upon to fall in line with their brethren abroad in laying the foundation stone of a regenerated Judea. As Jews you are asked to play your part by assuming a part of the financial responsibility. You have never failed in any human effort. With your help, we shall not fail in this.

THE MIRACLE

"A National Home for the Jews in Palestine"

—Balfour Declaration

PALESTINE FOUNDATION FUND

(Keren Hayesod)

11 JINKEE ROAD, SHANGHAI, CHINA

This space is donated by the Editor of ISRAEL'S MESSENGER.

THE TWO BIBLES

By Dr. N. Mosessohn, Founder-Editor of "The Jewish Tribune" (New York)

In a recent debate upon the infallibility of the Bible between Dr. John Roach Straton of the Calvary Baptist Church and Dr. Charles Francis Potter of the West Side Unitarian Church, both of this city, Dr. Potter is reported to have found in the Jewish Bible (1) unhistorical, unscientific and inaccurate sayings; (2) obvious contradictions, and (3) misrepresentation of God approving or even doing acts which seem to be morally wrong.

Not touching upon Dr. Potter's criticism of the New Testament, as it concerns the Christians alone, we take up only his censure of the Jewish Bible.

Dr. Potter, like most Christian clergymen, considers the Jewish and the Christian Bible as *one* book, hence they place the expressions in the Jewish Bible in the same category as those in the Christian Bible. The Christian theologians, from the writers of the New Testament to the *Fundamentalists* of our own time, saw in the Jewish Bible the foretelling of the Messiah; they usually used the expression "that it might be fulfilled" some verse (real, perverted or wrenched from preceding or succeeding verses) of the Jewish Bible to prove the divinity of Jesus, which the Jews have always denied, and many Lutheran clergymen sided with the Jews. In sections 208-210 of "Hist. Einl. zur rich, Verst. d. Bibel," von Dr. Johan L. Scherer, Halle 1802 (quoted by Isaac Ben Levinson in his Disputatio Don Jos. Alfos. cum Rabi Bedak Misrachi, in Hebrew *Achiyoh Ha-shiloni*, published by C. W. Vollrath, Leipzig, date not given, but it may be in the early seventies, 142, 130 and 133), the author, a Lutheran clergyman, says: "Considering the true interpretation and penetrating the real spirit of the verses of the Old Testament we are bound to acknowledge that those verses do not bear out in the least the references made to them in the New Testament."

Every student of the Jewish Bible knows well that it contains a code of laws and historical facts, that some laws were not binding *ab initio*, as the laws of animal sacrifice which was provided by *"If* any man of you bring an offering" (Leviticus 1:2), that the writers of the Jewish Bible ascribed national conquests, losses, etc., to the act of God, that these oriental writers clothed their description with fantastic expressions, as "Lucifer, son of Morning," a title for the king of Babylon, ascribing to him such assumption as "I will ascend into heaven" (Isaiah xiv:4-14), and that "The Bible used the common expression of the people" (*Berachoth* 31b) brings us to the conclusion that not all sayings in the Jewish Bible may be taken at their literal value and that some expressions which contradict present science must be ascribed not to the ignorance of the writer, but to the expressions of the people of that time.



Rabbi N. Mosessohn

Rabbi Nehemiah Mosessohn needs no introduction to the readers of Israel's Messenger. Recently Dr. Mosessohn celebrated his fifty years of activities in journalism on which occasion a banquet was tendered him by his friends and admirers and complimentary speeches delivered, eulogising the great services rendered to the cause of Jews and Judaism by the noted publicist. Dr. Mosessohn is a great Biblical and Talmudical scholar and wields a strong pen for the defence of both. He is the founder of the Jewish Tribune which is now the leading Jewish weekly in the United States. Due to advanced age, he was obliged to relinquish the editorship of the publication founded by him. It is now edited by Herman Bernstein, a noted publicist and a distinguished scholar. It is interesting to note that Rabbi Mosessohn has oftentimes contributed special articles to Israel's Messenger and often admired the manner in which this journal was edited. It is, however, to be regretted that he was obliged to withdraw from journalism in which realm he had rendered highly useful services, and which we hope he will yet render for the benefit of his people and their faith for which he has consecrated his life.

Interpretation Left to Individual

Another thing, the Jewish Bible has not any commandment in the name of God to believe in inspiration or even in God. What it teaches is to practice the law, hence the interpretation of miracles in the Bible are left to the individual: if he believes them to have expressed real fact or if he explained them away, so long as he obeyed the law he was a perfect God-fearing Jew. Not so the Christian Bible that condemns every one that does not believe any miracle told in it as real fact. Here is the difference between these *two* Bibles. The Jewish Bible and the Christian Bible are *two* Bibles with separate tendencies and not *ONE* Bible.

After this premise we will take up the verses of the Jewish Bible, which Dr. Potter, according to the New York *Times* of December 21, finds fault with: (1) Leviticus. xi:6, where the hare is described as chewing the cud, which is not the fact, does not show that the writer was ignorant of the nature of that animal, but that he used the people's expression for it. The writer did not write a natural history, it was law that he wanted to convey to the people, and he used the terms which the people used and understood. The same is the case with Leviticus xi:20-22, where the grasshopper is considered as walking on four legs. This also is the description of the grasshopper which the people used and the law codifier employed the people's expression. (2) As to Genesis iii:14, where the serpent was cursed by God ". . . and dust shall thou eat," it should be interpreted in the same metaphoric sense as the English "bite the dust." Neither Dr. Potter nor any one else has a right to find fault with any expression of the Jewish Bible before learning the character of the people, and trend of their thoughts and their peculiar expressions at the time when their literature was written. Suppose four thousand years from now someone should find the American expression, "biting the dust," having no knowledge of the American idioms, would he be justified to find fault with the American people for *eating dust?* Another example: When Nicolas the first, Czar of Russia, issued his Hamanic *Ukaze* to expel all Jews from the villages, the expelled Jews suffered untold hardships. One describing this case expressed himself thus: With one drop of ink Nicolas I drowned over two hundred thousand Jews, their wives and children." Suppose this expression should happen to fall into the hands of one who never read the history of Russia, would he be justified to pronounce it a falsehood, because it is impossible to drown over two hundred thousand people in a drop of ink? In a word, Dr. Potter's criticism of the Jewish Bible has no justification whatsover. (3) Dr. Potter's discovery of contradiction in II Samuel vi:23, where it is said, "Therefore Michal, the daughter of Saul, had no child unto the day of her death," and II, Samuel xxi:8, where it is told "The five sons of Michal, the daughter of Saul," is baseless. There is no contradiction whatsoever. The doctor did not understand those verses:

Michal was given to David for a wife (I Samuel xviii:21), after David ran away from Saul's wrath; Saul gave her to Phalti, the son of Laish (I Samuel xxv:43). After David reigned in Hebron for seven years and six months (II Samuel ii:11) he found Michal, the wife of Adriel, the son of Barzilai, with whom she had five sons (II Samuel xxi:8). It was because Michal despised David in her heart because of his leaping and dancing before the Eternal, that she was punished not to have any children any more (II Samuel vi:16 and 23). This proves that the verse "Therefore Michal. the daughter of Saul, had no child unto the day of her death" means that from that time when she despised David for dancing before God she was punished that she "had no child (from David, her present husband) unto the day of her death." There was no necessity to mention her children from her previous husband.

Poetic Expression—Not Literal

(4) Dr. Potter, quoting Exodus vii:13 and xi:10, where it is said that "God hardened Pharaoh's heart," calls this a morally degrading idea. However, if one would pay attention to the fact that after each plague Pharaoh humbled himself before God, and after the plague had passed, he broke his promise (Exodus viii:4; 21-24; ix:27), the writer of this described Pharaoh's hardening of the heart as God's act, embellishing it with "that I (God) might shew these my signs before you . . ."). This is a poetical expression of the writer and should not be taken at its literal value.

(5) Dr. Potter quotes Exodus xxii:18, "Thou shalt not suffer a witch to live" as a morally degrading idea of God. But if the doctor would have studied the quoted verse in the original Hebrew, he would find it of the highest morality. Instead of criticising, the doctor should have noticed that the following verse reads: "Whosoever . . . shall be put to death," and ask the question why was not the same expression used in the case of the witch? If he would do so and understand the spirit of the Hebrew expressions he would discover that the English translation, "Thou shalt not *suffer* a witch *to live*" is faulty. This verse is 17 in the Jewish Bible instead of 18 in the English translation. It reads: *Mchasheifoh*—a witch —*lo*—not—*thchayeh*—thou shalt let live. The Hebrew Verb *Chayoh*, from which *Thchayeh* is derived, means to live, to supply means to live, to support, to assist, to provide. "And when thy brother be waxen poor and fallen in decay with thee, then thou shalt relieve him, (the same should be done with) the stranger or a sojourner, that he may live (*vochai*) with thee" (Leviticus xxv:35), "that he may live with thee" means through thy help. The verse in question means thou shalt not *support* a witch, supply her with means for a living. When *lo thchayeh* is expressed in the meaning of destruction, it is followed by *n'shomoh*, breathing soul.

The doctor waxed eloquent saying: Very few in this audience would, if in a jury, sentence to death any woman, charged with witcheraft . . ." and we add, nor was any witch ever sentenced to death by a Jewish court. The reason, because such a law never existed. We Jews have suffered greatly because of misinterpretation,misrepresentation and misquotation of verses of our Bible . ., but are not overwhelmed by more voluntary or mistaken interpretations of our Bible.

[To be Continued]

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DIRECTOR ANDERSON EXPRESSES THANKS

Editor, ISRAEL'S MESSENGER

DEAR SIR:—The copies of *Israel's Messenger*, which you so kindly sent to the Library, have been received. Please accept our grateful thanks for your courtesy. We are very glad indeed to have these numbers and appreciate your kindness in sending them to us.

I am, etc.,
E. H. ANDERSON,
Director.

New York, April 3, 1924.
THE NEW YORK PUBLIC LIBRARY
476 Fifth Avenue.

JEWISH PLEA FOR A SOLID LEAGUE OF NATIONS.

Editor, ISRAEL'S MESSENGER

DEAR SIR,—Kindly permit me space to give you some extracts from my peace plan sumbitted recently to the American Peace Award, created by Edward W. Bok, of Philadelphia, Pa. I believe that my suggestion will be of interest to the readers of *Israel's Messenger* both on account of the points which refer to Palestine and on account of the general features, concerning the peace of the world.

"The present League of Nations to be re-organized with more power and to have its members divided in the following three classes:—

"Class "A" members who would not engage in a war with any member of the League of Nations without previously submitting their disputes to the consideration of the League. The members would not, however, bind themselves in advance to abide by the League's suggestions.

"Class "B" members, who would submit all their respective disputes to the League's consideration, and who would abide by the League's decisions; and Class "C" members—the nations of the former enemy countries who may wish to join the League of Nations.

"The armies of occupation in Germany to be enrirely under the jurisdiction of League of Nations, and to be withdrawn from the Ruhr to some other place in Germany, so as not to interfere with German industrial life. The Jews shall have full protection, because no real world peace is possible without such a protection to the Jews. The Jews were never persecuted except for the bigotry and barbarity of the persecutor. The Christian child is being brought up with the impression that the Jews have crucified Jesus (the good Christians seem entirely to forget that at the time of Jesus there were no Christians on our globe, and that Jesus, if there realy was a Jesus, was a Jew and a Jewish subject), and hatred is thus developed in the child. The hatred intended against the Jews is, however, affecting the child in such a way that, in many cases at least, he hates the world when fully grown up; and world wars, profiteering in necessities, unfairness to the neighbor, especially against the Jewish neighbor, as for instance the Ford-Lowell anti-Jewish campaign, are the consequences. As a matter of fact the story about the crucifixion of Jesus was never sufficiently proven, considering that the Jewish chronicles of the time Jesus has been showing, his miracles, and when he was, as claimed, crucified, do not mention a single word about the miracles or about the crucifixion. The entire story concerning the alleged supernatural Jesus was evidently invented by John the Divine who was a near relation of Jesus' mother, a certain Mr. Levi, who became later the Apostle St. Matthew, and several other Jews.

"It was all at the time when the Jewish Homeland was being broken up into pieces by the Roman barbarians, and when the Jews were being scattered all over the infinite world (people did not know yet at that time that the surface of our earth was very much limited in extent).

"The above mentioned gentlemen seem to have felt great apprehension lest the Jewish belief in the Spiritual Creator of the universe may become neglected and forgotten, and they decided upon the spreading of the Jewish religion amongst non-Jews, especially the Romans.

"The supernatural Jesus became later necessary in order to give authority for the elimination of the severe punishments for the breaking of the Sabbath laws, and for the elimination of the circumcision requirement, and make by this the religion more acceptable to non. Jews.

"The Balfour Declaration re-creating the Jewish Homeland in Palestine is the only piece of real justice the Jews received during the last two thousand years. But the French are in the Lebanons, and this in addition to their presence in Syria, is equivalent to a powder magazine which may explade any day with a war between England and France, with Palestine as the center of the military activities.

"It is clear from the above observations that the evacuation of the Lebanons by the French is just as essential to the peace of the world as the evacuation of the Ruhr by the Franco-Belgian armies.

"A scheme must be found by which the French may be willing to evacuate the Lebanons (England may offer to France some suitable concession in another part of the world), and the said territory shall be added to the Jewish Homeland. The Jewish Homeland as at present bordered is much too small to be considered as a real factor in the solving of the much perplexed Jewish question all over the globe; and in the name of peace, if not for other reasons, shall the border lines be changed in such a way that there may be enough space in the Jewish Homeland for some 10 million Jewish settlers, in addition to the present population of the country.

"The United States to join the League of Nations as a class "A" Member. The United States to assist in the establishment of a fund of a billion dollars to be used for the stabilization of the world.

The League of Nations to have charge of the above mentioned fund, and to be responsible for its return to this country. All members of the League, excepting those of the class "A", to be entitled to borrow money—on adequate security—from the League, but members of the class "C", not to be permitted to use the money borrowed from the League for indemnity-paying purposes. Russia to be invited to become a member of the League of Nations, on condition that the present Russian government re-establishes the principle of private property in Russia (no other conditions to be imposed). The Jewish Palestinian Agency to be invited to become a member of the League of Nations. The Jewish Palestinian Agency to be entitled to borrow money from the billion dollar fund, for the purpose of establishing Jewish agricultural settlements in Palestine. The United States to use its moral influence for the purpose of bringing about the above conditions, so as to make it possible for this country to work in combination with the other nations of the world for the benefit of the human race."

I am, etc.,
ISRAEL N. PRENOVICH.
908 Kelly St., Bronx, NEW YORK CITY.

"SIBERIA PALESTINE"

Edited by Dr. A. Kaufman.

WEEKLY ISSUE

Official Organ of the District Bureau of the Far-Eastern Zionist Organisation.

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SOCIAL and PERSONAL

Conducted by Ben Peloui

Mr. A. E. Moses and Miss Aileen Moses returned to Shanghai last month from Singapore looking hale and hearty.

* * *

Mr. J. H. Abraham who left Shanghai in January last to join the Jews' College had arrived in London and is preparing to make himself "fit" to sit at the feet of learned men in Israel to drink from Israel's well of knowledge. His future career will be watched with interest.

* * *

Mr. Shalom Yahia the well-known lace merchant has returned to Shanghai from his business trip to San Francisco.

* * *

Mr. S. Alberto is here after having spent a few months in New York.

* * *

At the Hall of the Shanghai Lodge of the Theosophical Society Miss L. Noblston delivered a public lecture on "Passover and Easter," in which she traced the origins of two of the world's greatest religious and philosophical movements—Judaism and Christianity. The vital influence of Moses in moulding the Jewish idea, and the significance of the first Passover were explained by Miss Noblston with admirable lucidity,

* * *

Mr. and Mrs. E. J. Menasseh have arrived from Hankow and intend to settle here.

* * *

Mr. Menahem David and Mr. Eliahu Seani are the representatives of the Bagdad Jews in the first Mesopotamian Parliament.

* * *

Dr. A. J. Cohn of Nagasaki was in Shanghai en route for Hankow to take up a position in the Hankow Dojin Hospital. Dr. Cohn speaks Japanese fluently and will give lessons to Chinese students in Japanese. Dr. Cohn has rendered valuable help in recent months to the local Zionist Association in connection with the intended disposal of the Nagasaki Synagogue to the Japanese Government. Negotiations are still proceeding with the latter with a view to a successful consummation of the deal.

WANTED TO ADOPT.

A Refined Jewish Home in Shanghai desires to adopt a young Jewish girl of a year old. Correspondence will be treated confidentually. Address letters to the Editor of "Israel's Messenger," Shanghai.

Mr. J. J. Judah has presented again a beautiful curtain to the Synagogue Ohel-Rachel, containing the following appropriate Hebrew inscriptions: *Ki leckah tob nathati lachem Torathi al ta'azobu.*

* * *

Mr. M. Speelman who went away to Europe last year on furlough has returned to Shanghai and was warmly greeted by his numerous friends.

* * *

Mr. Solomon Libby was given Tls. 500.00 damages against the International Recreation Club as a result of his being illegally arrested and assaulted by a watchman employed by the race club in a decision handed down in the Mixed Court on the 28th ultimo by American Assessor Jacobs and Magistrate Li.

* * *

Sir Bejamin Faudel-Phillips of London who has been spending some time in Peking on his leisurely way round the world, was due to leave for Japan on the 28th ultimo, and after spending a month there will proceed to Honolulu on the steamer *Tenyo Maru* on June 8. After a short stay in Honolulu, Sir Benjamin will go to the United States, where he will stay for three months sight-seeing.

* * *

Mr. A. Horne has left for the interior of China on a business trip and will return sometime this month.

* * *

Mr. E. Navon sailed for Java last month en route for Palestine.

* * *

Mr. J. R. Elias has left for Weihai-wei.

* * *

The Palestine Film was shown for the first time in Singapore under the auspices of the Singapore Zionist Society. We understand that it was later forwarded to Rangoon. From the latter place the film will be sent to Bombay and Calcutta.

* * *

Mrs. Rebecca Peifer left for Jerusalem yesterday to look after the estate of her mother, the late Mrs. Rachel Roth.

THE LATE MR. BERNARD GOLDENBERG.

Murderer Traced at Last!

In our issue of December 1922, we chronicled the murder of Mr. Bernard Goldenberg, a well-known member of our community. Since then the police could not trace the murderer until lately new evidence had been uncovered pointing to Korniloff, the notorious Harbin bandit as the assassin who hid in room and struck down the late Mr. Goldenberg.

While no official information is being given out by the police in connection with the new sensational development in this fifteen months' old man hunt, it is said on fairly good authority that evidence is in hand showing that Korniloff, in fact was the late Mr. Goldenberg's slayer and was the assassin hidden in the darkness of the Victoria theatre apartment who felled the latter and then fled from Shanghai.

Korniloff is now under sentence of death in Harbin for other crimes committed by him and the probabilities are that the sentence will be confirmed by the Chinese Government.

A BENEFACTOR.



BARON HENRI DE ROTHSCHILD

Who has directed the Municipal Council of Paris to distribute 15,000 francs in "dots" (Nadan) to couples who marry between now and July 12, and to charge it to him. The couples must be between the ages of 27 and 30. This sentimental action was prompted by the wedding of the son of the Baron recently to a French girl who is really marrying for love, since she did not know his real identity.

REJECT CHRIST AND CHRISTIANITY BECAUSE OF JEWISHNESS.

MUNSH—Refusal to worship Jesus Christ, because he is a Jew and rejection of Christianity because it is of Jewish origin are being advocated by the National Patry, the most anti-Semitic political faction in German public life. The latest movement on the part of the Nationalist Parly is attributed in grent part to the anti-Catholic and anti-Jewish address made by General Ludendorff when be appeared before the court which is trying him, Hitler and a number of others for treason in connection with the unsuccessful "putsch" of last November.

GOD, MAN AND THE UNIVERSE.

Lecture Delivered Before The Theosophical Society in Hongkong
By Mr. S. S. Levy.

I propose to place before you my own ideas of the above three words. I shall endeavour to be simple and clear and make the address a light reading for recreation. You have recently listened to lectures by our President, Mr. Manuk. These dealt with the seven principles of Man. They form the classical or fundamental principles of not only the present, but all the ancient theosophical and occult societies of the world. They were preserved in the ancient temples of Egypt, Babylon, Assyria, Greece and other sanctuaries. The Jewish Cabbala has these same great Truths at its foundation. I admire the tact and masterly manner in which Mr. Manuk dealt with them illustrating them by diagrams and explaining everything as clearly as possible. You cannot imagine what a flood of light they shed on all the mysteries of Divine human life, its aspects and destiny, its wonderful manifestations on the various planes and its eternal corelation with that Life of God which we call Immortality. For God, Man and the Universe are a sort of a triune essence or unity in three manifestations as I hope to succeed in demonstrating to you in this and the succeeding lectures. Viewed in this light mine becomes only commentaries on, or elucidations of the last lectures of our President. I offer this commentary, because I doubt whether every one of us has grasped the deep and vital truths they reveal and the far-reaching importance of these occult truths when clearly comprehended or realized. I will take up Man to begin with. I do so because man is said to be the tiny key that unlocks the mysteries of both nature and the Divine supernatural or God. Man is something like the map that helps the school children to learn geography easily in schools. In one of his aspects, he is like the map of the world that embraces and explains the whole world with all its oceans, mountains, valleys and rivers on a canvas of but a few square feet condensing the colossal mountains and vast oceans and continents into a few tiny patches of various colourings in boundary lines. This is one of his aspects where the Universe is reflected. The other may be similarly compared to the map of the heavens for the astronomer. This aspect is the one in which the Divine Nature of God is reflected. Thus of things marvellous in existence, man is the most astounding of miracles always provided he is properly penetrated and adequately understood. Hence the vital hint inscribed on the portals of the ancient temples of the mysteries. This great hint consisted of two words only namely, "Know Thyself!" I challenge anybody to convey in two words more than is conveyed in those.

"The proper study of mankind is Man", the poet Alexander Pope tells us in his very interesting "Essay on Man". "Absolutely so!" We answer but how far did he succeed in penetrating the hero of this essay of his? To a very poor extent I am afraid. Why? For the reason that he betrays in that essay the fact that he was not in possession of those gems of revelation, namely, the seven principles or constitutions of man and great riddle of the world and himself. If he had been, that essay of his would not have seen the light in its present form. It is true he describes man in that same essay as "Little less than angels and aspiring to be God", but this can be gleaned by most men from the ordinary nature of life of man. Elsewhere the same poet laments:

"Man is a very worm by birth
Vile reptile weak and vain
A while he crawls upon the earth
Then to the earth returns again."

True! But, here is the trick, from what point of view is he contemplating man *now*? Eminent authors and great thinkers, authors as sacred as those of the books of the Bible, have occassionally said things so glorious of man as to exalt him to almost the nearest level with his maker only to debase him again to the level of very low creatures on other occasions. *Why?* What is the secret here? Is man the God that he is painted on one occasion or is he the bundle of vanity and the mean creature that he is represented on another? The secret trick is this, namely, he is both! I mean man has equally both these aspects. He is a sort of an Archangel involved in a beastly animal. It is interesting to know what Shakespeare says of him:—

"But man, proud man,
Drest in a little brief authority
Most ignorant of what he is most assured—
His glassy essence—like an angry ape,
Plays such fantastic tricks before high heaven
As make the angels weep",

You will not believe the same great genius would so forget himself after writing the above as to write:—

What a piece of work is man! How noble in reason!
How infinite in faculties! In form and moving how express and admirable!
In action how like an angel! In apprehension, how like a God! the beauty of the world! The paragon of animals!

Nevertheless, it is a fact that Shakespeare, the paragon of genius, was surprised into writing the above contradictory picture of man.

If these great poets had been initiated into the subline mysteries of the seven fold constitutions of man, they would have written differently. The great stumbling block, the great pitfall, lies in man's physical body and earthly short, weak and wretched life that represent him as merely a creature of a stature of a few feet of flesh bones and blood weighing a few pounds and inherent in which are all the diseases in the world. This is the black and repulsive Veil cast upon the great Light in the Sanctuary behind—the mind, the real mansion of the daughter of the Most High. She turns her eyes upon her real self, her immortality and the infinite treasure of her possibilities and she wakes up to her Divine heritage and rejoices. But anon she turns towards the frightful demon of her body and she is puzzled, dismayed and confused and can only utter sighs, regrets and lamentations. No creature can mourn his infirmities, failings and death half as much as man. The reason is obvious—man has advanced enough to be able to sense or apprehend his Divine Nature, perfection and immortality. When a flash from the upper floor finds its way into the developed mind of an eminent man, his normal consciousness becomes illumined for an instant and he wakes up for a while into his higher life and begins to talk to the angelic or Divine Nature of man. As Carlyle says, "We touch Heaven

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when we lay our hand on a human body. We are the miracle of miracles of the great inscrutable mystery of God." or as Milton says:—

"In their looks divine
The image of their glorious maker shone
Truth, Wisdom, sanctitude serene and pure.

or as Confucious:

The way of the superior man is threefold, virtuous, he is free from anxieties; wise, he is free from perplexities; bold, he is free from fear."

When, however, the flash is from the lower stratum of the mind called the subconscious or instinctive mind, then the world darkens and the tune is changed into "What a chimera is man! What a confused chaos! What a subject of contradiction! a professed judge of all things and yet a feeble worm of the earth! the great depository and guardian of truth and yet a mere huddle of uncertainty! the glory and scandal of the Universe!"

We can see Truth equally in the optimistic expressions as well as in the pessimistic wailings. But when we are acquainted with the seven constitutions of man, and know from which direction the humour and inspirations are issuing, then we can tell the reason why and how of the behaviour. Mr. Manuk. by the present movement of the Society, becomes the latest torch-bearer, the seven-branched candelabra-carrier, the sacred ancient flame preserver, the transmitter of that Light which had travelled from the earliest dawn of history or remotest antiquity and now carefully preserved. It is not enough to sit down and listen to him, we must try to penetrate and realize this mystery of our constitutions. We should help him spread the blessings of this Light into the dark, cold, dreary, and gloomy homesteads. This is the real merit—a real charity. We must take the trouble of proving for ourselves the existence of this constitutions of ours. The exhortation of "KNOW THYSELF" raises the question of WHO IS TO KNOW WHOM? Are we two persons? If we have any first hand knowledge of anything it must be of our own selves. Then what is the idea of calling on us "TO KNOW OUR OWN SELVES?" Are the three departments of our mind. namely, the normal, the subnormal and the supernormal, true? And does such a division really exist? How are we to approach and make ourselves acquainted and even familiar with these mental departments? If telepathy is a scientific fact, then mind must be one continuous mass. one vast ocean of thought transmissible from one brain to another at a distance. And if this is really possible, then our good wishes to absent friends, our prayers for the dead and our petitions to God are quite as effective as are the messages by wireless. These are all our divine and eternal heritage and natural endowments. How are we to best educate ourselves into their knowledge and uses? If we can travel in our astral bodies to great distances, if we can transmit our thoughts, it we can see things far away, then wireless telegraph, aeroplanes, and similar scientific inventions become mere toys to children given by their Mother, instruments concealed for and in them by their FATHER. For the awakened, the earnest and the active, immortality and its treasure of bliss has already dawned. Whereas the thoughtless, the abandoned, the indolent, weak and foolish, is already dead. Theosophy is the melting point into which are cast all the sciences, philosophy and religions whose essence may be extracted and only the pure gold of Truth be obtained. Truth is but one unique substance though represented in various forms. The touchstone of this Truth is within the core of your heart. Others before us have dived into this ocean of Truth and have realized the existence of many gems which were handed to us as the most precious treasure. Let us examine to satisfy ourselves The proof of the pudding is not in the hearing of it, but in the eating of it, and to this pudding of wisdom all are cordially invited. What wonderful revelations has Mr. Manuk made regarding the occult power of thought force!

"Man", writes a modern author, "the thinker for such is the derivation of the word "man, the puny little mammal who, by his thought alone has subjugated all his fellow creatures on this planet, has conquered all the four Elemental Kingdoms of the Ancients; made Fire his plaything and his servant; wings his way through the air; dives at his pleasure in the ocean; delves into the Earth and seizes its treasure; he has even found way to lay hold of the subtle ETHER and compel it to do his biddings" Man so seemingly small and yet so truly great by that one gift of thought, ever confronts the universe with two great questions: "WHY AND HOW?" This refers to the EXOTERIC power of thought leaving alone the ESOTERIC side with which Mr. Manuk dealt last.

"Man is God and the Son of God, and there is no other God than Man", whisper the Rusicrusian brothers in each other's ears as they embrace when they meet. Yet if man is really the Son of God and the Father and the Son are at-one-ment, or identical by the Spiritual Life, the Spirit being absolutely one and not divisible, or resolvable into component ingredients. then the above statement becomes a logical necessity. Yet nothing could be more foolish than the idea of this revelation as some narrow-minded people entertain and say: "I AM GOD! I AM GOD!

We are now under the spell of the greatest witch: NATURE, and before this spell is broken we must continue to receive the delusive dream of this life as though the only reality. But when the spell of natural life is broken, we spontaneously wake up and realize our original spiritual life, the supernatural life of our Father which is in heaven.

The danger lies in confusing these two very different lives as the inmates of the lunatic asylum have done, or as it happens at deathbed when the dying person becomes delirious, as his personality stands on what is called, "AT THE THRESHOLD" of the two lives to pass on into the "BEYOND". How futile it is for the people to attempt to pierce and penetrate the Veil and obtain a glimpse of the next life while still immersed in this ephemeral life in order to know how our dear friends are faring on the other side. You may read Shakespeare's or any other works to a man in a deep dream or delirium. You may exhaust your lungs in explaining your love affairs to your young brother of seven or eight years, none of these can understand, for two obvious reasons.

Day and night can never meet face to face, the sun is eternally forbidden from beholding the dark side of his sister, the moon. Summer and winter struggle in vain to know one another, in autumn and Spring, yet one of them gives way at a time to make room for the kingdom of the other to hold the scepter and reign as absolute and lonely monarch at a time. "NO MAN CAN SEE ME AND LIVE", says God to Moses for all his entreaties to behold the face of God. What would make matters worse and more difficult, is to attempt this in a wide-awake scientific and logical turn of mind. Common sense should convince us that the calm deep sleep called TRANCE should be more successful in beholding the other side of life. How simple, clear. logical and consistent with experience is this statement! Is it reasonable to behold God and the Kingdom of Heaven at the race-course, the Stock Exchange. at a Ball Room, on the Battlefield, the Laboratory or a Gymnasium? Yet every rule has an exception. Emanuel Swedenborg seems to be an exceptionally favoured one. This man seemed to walk on earth and in Heaven at almost the same time! He rose higher and descended deeper than even these two realms! Study his "HEAVEN AND HELL" and other books by this great natural theosophist. What a wealth of revelations, and gems of Light these books contain for the aspirants. If you want further light, study the works of Jacob Boehm and Eliphas Levi. The Divine Nature of God to be worth anything must be earned by the sweat of Truth, if you please. It can never be bestowed on the lazy or indolent as a charity. There is a great truth in the saying:

"GOD HELPS THOSE WHO HELP THEMSELVES". Like anyone of us, Jesus was born in the stable of the animal and beastly nature. The difference between him and others is that he did not stay to live and die there. He came out and passed through the Second Birth of Spiritual Regeneration. Anyone of us can also come cut, if we choose and try hard and honest. Those who succeed in offering the animal as a sacrifice on the Altar of the Divine, forestall and cheat death of its victim, and leave Death itself to do the dying.

Man has two poles. His brain—the instrument of regeneration or Spiritual Evolution. The other extremity or pole is the instrument of degeneration or involution. The suns and stars in the field of Nature are the seeds of Her Lord who breathed into Her. She in turn receives in order to reproduce conjointly with Him, hence, "Let us make a man in our image and in our likeness". Nature is the eternal Virgin Mother who is reflected on the Physical Plane for there is a Heavenly Kingdom and an Earthly one. The former, however, is within us. "Say not the kingdom of heaven is here, or that it is there, for verily I say unto you the Kingdom of Heaven is within you".

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Shanghai Jewry's Contribution

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London, 18th February, 1924

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Shanghai.

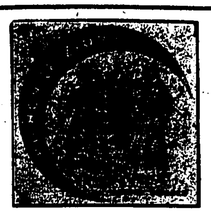
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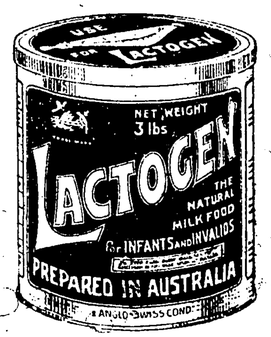
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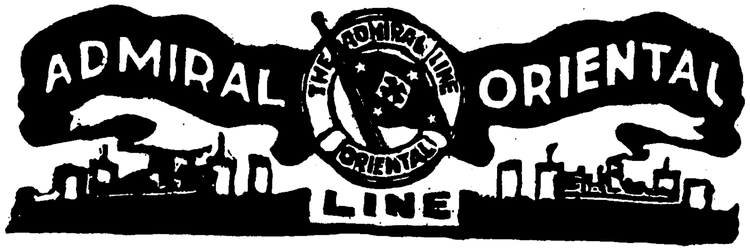


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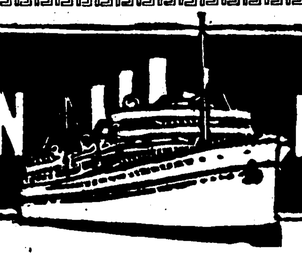
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SHANGHAI, CHINA, FRIDAY, 6TH JUNE, 1924, 4TH SIWAN 5684.

A LOCAL BURNING PROBLEM

The rapid growth of our community in recent years has been remarkable. Shanghai is rapidly becoming a centre of Judaism, with prospects of further growth and expansion. Happily, some of our leaders are grappling admirably with the problems besetting us. They are wide-awake and possessed with vision. This is manifested almost daily in communal work. We are heartened by this spirit which bodes well for the future. Meetings which used to be rare in the past or seldom held within a given period, are to-day almost of weekly occurrence. But there are indications of severe trials for us which are not easy of solution. We refer to the tendency on the part of our young boys to drift from the community and take non-Jewish life partners. These boys are not reared well in Jewish lore or learning, the fault being their parents were indifferent. The paid teachers they had were not trained themselves. In short, Jewish education was at a discount. We are not concerned here whom to blame most, the parents, the guardians or the teachers. The past is passed. We cannot undo it. We have to-day an army of young Jewish boys and girls who are ignorant of the tenets of the Jewish faith. They look upon things Jewish with an air of indifference. They do not know why they should shun "strange fires" and not seek strange wives or husbands for themselves. To argue with them about it is like talking to young babes. We have now reached a stage where it is necessary to take a proper stock of our position and minimize the losses as much as we can. We understand that a young Jewish boy of well-known parentage lately decided to take unto himself a non-Jewess as life partner. To this his relatives objected but it amounted to nothing. To overcome the difficulty the non-Jewess agreed to embrace the Jewish faith. The young man, thereupon, applied to the Jewish Communal Association for approval to convert the girl into a Jewess. The committee after deliberating seriously on the question felt it incumbent upon themselves to check the tendency of Jewish boys marrying non-Jewish girls. Some considered it wise to give in, lest the result may prove more harmful, while others took the opposite view. The upshot of this is that the committee contemplates turning down the application. What the result of this would be can be better imagined than described. We understand that one of the chief reasons that led the committee to take this view was that in the absence of an ordained Rabbi in Shanghai, it would be difficult to attend to the process of conversion in accordance with the requirements of the Jewish law. That there is some substratum of truth in this cannot be gainsaid, but, nevertheless, the Association cannot be held guiltless in the matter if it takes no step to bring order out of chaos. By simply declining the application of the young Jewish applicant referred to above, it has not solved the vexed problem in our midst. If the Association thinks that its main duty here is to collect money only and to dwell upon the question of finance at each annual meetings with a fiat "that those who are in favour of passing the balance-sheet, will please raise their hands" without dwelling upon the religious problems besetting us and to suggest ways and means as to how to solve them, it commits a grave error, the seriousness of which cannot be exaggerated. We have always, year in and year out, noticed the same tendency in our communal leaders that they rarely make reports of the institutions of which they are in charge, they rarely refer to our religious problems, nor offer any solution for them. Their eyes are always on the "Balance-Sheet". So much deficit we have and so much we require to wipe it out. We ask in all seriousnrss, Is that all? Are we to live on bread alone? Is there no room for things spiritual, no room for higher thinking to lift ourselves on a higher plane of life and to keep the faith of our forefathers burning glowingly in our breast? We repeat again that the Association in declining the application referred to above, did not solve the question in any way. It has shifted the solution of a burning problem on the shoulder of a weak and helpless being who, instead of receiving some kind of help will be told something which will prove his being alienated further from the fold of Judaism and thereby bring about further chaos in our rank. Is the Communal Association really helpless that it cannot remedy the present vexed problems besetting us? We trow not!

THE AWAKENING OF EASTERN JEWS

The *Hatour*, the Mizrachi organ published in Palestine, has printed an article on the awakening of Eastern Jews, particularly the Sephardic elements, to the needs of Judaism. The writer regards it as highly satisfactory that Jewry in the East, at least a great section of it, has at long last realised that it must participate in the revival of the Jewish people and give its active support to the Jewish National aspiration. As an organ of orthodoxy the paper is particularly pleased that the Jews in the East are inclined to co-operate with the Mizrachi.

> "It is useless to deny (the journal remarks) that the Jews in the East, whose ancestors laid the foundation of a new Hebrew settlement many centuries ago, have done very little, if anything, to further the National Ideal in our time. At a period when the whole of Jewry in the Western and Eastern European countries was deeply stirred by the National Ideal, the Jews, in the East remained unresponsive, as though they were completely cut off from Jewish life and Jewish aspiration. They had no voice in any of the Jewish movements, or, if they had, it remained inarticulate, and consequently did not exercise the slightest influence on contemporary Jewish life. It was sad to contemplate that the Jews in the East, particularly the Sephardic elements, who at one time occupied the chief position in Jewry who have given light and leading in Jewry for many a century, should have become so impotent and so negligible."

It must be admitted, the article continues, that the non-participation of the Jews in the East in the Zionist Movement and Palestine work was of serious consequence. It impeded the progress of the work in Palestine. For, apart from the fact that all Jewish forces are needed for the gigantic undertaking, so important an element as the Jews in the East might have rendered untold services to the Jewish cause by reason of their knowledge of the conditions of Palestine, and their closer intimacy with their non-Jewish neighbours. For these and many other reasons, the article concludes, the signs of Eastern Jews giving their active support to the Jewish National Movement, are very welcome, the more so because their sympathy lies in the direction of traditional Judaism. They will help to restore in Palestine the glory that characterized their ancestors, who combined *Torah* with secular learning, religion with worldly knowledge.

* * *

THE CHINESE JEWS

The fate of the Orphan Colony at Kaifengfu does not seem to be a doomed one. Interest in the Chinese Jews has been revived by American Jews being successful in purchasing some interesting historical relics which throw much light on the rather obscure history of the Colony. From time to time efforts have been made to save the Chinese Jewish Colony from total extinction and revive the faith which they had forgotten or renounced for pagan worship. Unfortunately, the missionary spirit amongst our people is too poor to attempt the venture, although in the case of the Abyssinan Jews much has been done, through the good work of Dr. Faitlowitch to reclaim them for Judaism. Of late, there has been a revival of interest in the Kaifengfu Jews. An esteemed co-religionist in New York writes us under date of March 31st, 1924, on the subject and volunteers to help financially any movement to bring back to Judaism the descendants of the Jews at Kaifengfu. The following extracts from his letter will be read with interest:—

> "May I ask you whether you think it practical to do any actual missionary work to bring back to Judaism the descendants of the Jews who formerly worshipped in the synagogue of Kaifengfu? I would not be interested in the building of any philanthropic institution to perpetuate the memory of the colony, as you have suggested, but in my small way I might interest myself in the actual winning back to our religion the descendants of these Chinese Jews. Your reply will be greatly appreciated."

The foregoing letter is highly gratifying and we would be too pleased to assist in the matter and trust some of our readers who are willing to help will volunteer their services. In view of the offer made by our kind correspondent referred to above, there is no reason why the Society for the Rescue of the Chinese Jews, formed here in 1900, should not be revived. We invite those who are interested in this problem to communicate with us, as it is imperative to form a centre of organization to accomplish this end in view. Meanwhile, we shall communicate with our friend in New York and ascertain from him the extent of the financial help he could render for the purpose. To our mind, it is imperati ve to secure an efficient instructor to organize the mission. We understand that Dr. A. S. Oko, the Librarian of the Cincinnati Union College, who, by the way, was recently instrumental in purchasing in Europe, some valuable MSS of Chinese Jews has volunteered to proceed to Kaifengfu in order to study on the spot the history of the Orphan Colony and ascertain the prospects of the latter in its relation to world Jewry. This is good news. We heartily approve of any movement to revive interest in the Chinese Jewish Colony. Their sad fate was the result of not having kept in touch with their co-religionists abroad and having indulged freely in intermarriages.

* * *

THE PROGRESS OF HEBREW EDUCATION

The progress of Hebrew education in Europe within the last few years has on more than one occasion been referred to in these columns, and it is gratifying to learn from an article in the *Jewish Courier* that this progress is well maintained. There was unprecedented extension, the paper says, of Hebrew culture and Hebrew education in almost every country in Europe. In Berlin, it is pointed out, where Hebrew had been forgotten since the days of Mendelessohn, there are to-day a number of Hebrew day-schools sanctioned by the Government. In these schools Hebrew is the language of instruction; a Hebrew gymnasium, too, is to be opened in the German capital. Poland abounds with Hebrew day-schools, elementary and secondary; Lithuania has a number of Hebrew high-schools. In Austria, Czecho-Slovakia, Latvia, and Bessarabia the same phenomenon can be observed. In Transylvania Hebrew was practically unknown before the war; to-day there are a number of Hebrew public schools.

Proceeding, the article observes that in Eastern and Central Europe the Governments are more in sympathy with schools where Hebrew is the language instruction than with the schools where Yiddish is the medium of teaching. The reason is quite obvious, since Yiddish is, after all, a German dialect, and is therefore looked upon with some measure of suspicion in countries that are afraid of German influence. The rise in Hebrew, the article continues must be attributed chiefly to the revival of Jewish Nationalism as a result of the war. The intensified anti-Semitic movement everywhere has also contributed to this interesting development. The process of Hebraisation, the article concudes.

> "Has not only a spiritual and cultural but also a political meaning. The rise of Hebrew must mean the decay of assimilation, if not its death, and should this process continue another decade the tendencies of assimilation that are still prevailing in some quarters in Eastern and Central Europe will be totally swept away, those who cling to ideas that tend to disintegration of the Jewish people will be forced out of Judaism. . . . . This process of Hebraisation gives a new lease of life to Jewry in the Diaspora; it will ultimately evolve a new Jewry animated by a keen desire to perpetuate itself, and to do all it can to accomplish all that the Zionist programme denotes."

EDITORIAL NOTES & COMMENTS

"MESHANNEH ITTIM"

The drive for the Keren Hayesod initiated here since the advent of Dr. Ariel Bension bids fair to crown with glory the efforts of the latter. The lofty conception of our ancient Sages who thanked God "who changeth the times and altereth the seasons" has nowhere been brought home to us with greater force than in the success of the mission undertaken by the Zionist envoy during his brief stay in our midst. More power to his elbow!

* * *

A CHRISTIAN JOURNAL PRAISES DR. ABRAHAMS

The Guardian, of March 28, 1924 (a Christian weekly journal) in its Reviews and Impressions section devotes over two columns in praise of the latest work of Dr. Israel Abrahams of Cambridge University, on "Studies in Pahrisaism and the Gospels." Dr. Abrahams is a leader of Liberal Judaism in England and is likely to accept a call from Dr. Stephen S. Wise to become President of the Jewish Institute of Religion, which was founded by the latter last year.

* * *

THE STRENGTH OF ORTHODOXY

Orthodox Judaism in America for the past half century or more, has supplied prodigies for reformed Judaism. Well may one ask, What has the latter done for the former? The question is, Is there enough vigor in her to afford to give anything? Were orthodoxy to cease supplying the Deutschs, Levys, Wises, Manns and others, the heart-throb of Reform Judaism would instantly cease to beat and death would be instantaneous. Let us not, therefore, begrudge them. They are welcome to the many Stephen Wises from the camp of orthodoxy. Yes, welcome!

* * *

SHABUOTH

On Sunday next the Feast of Shabuoth will be celebrated by Jews throughout the world. Shabuoth brings us in close touch with the deliverance of the Torah on Mount Sinai. At no time in the history of the world was mankind more in need of the ethical teachings of the Ten Commandments than to-day. These commandments have never been superseded nor excelled. They are to-day the bulwark of our civilization. The present chaotic state of the world must be ascribed to the contempt attributed to the neglect of the commandments which our Master Moses delivered thousands of years ago and which form the only basis for the regeneration of mankind. We must glory in the fact that the Law was given to us to enable us to be banner-bearers of God's truth in this world. We are thus the soldiers of God, warring on behalf of Ideals which our forefathers fought for Truth. This was not by means of the forces of destruction, but by the light of the Torah and righteousness.

* * *

A DIPLOMATIC ENVOY

The interview given by Dr. Ariel Bension and published in the last issue of Israel's Messenger indicates to what extent Asiatic Jews, albeit small in number, are contributing towards the upbuilding of their ancient Fatherland. We believe much of the success accomplished is due to the tact and dogged perseverance of the charming personality who represents the cause. In Dr. Bension the Keren Hayesod has a valuable asset which can never be over-estimated. His accomplishments are many and lasting. The handsome contribution given by Mr. Ezekiel Joseph Shemtob, of Basra and others, is sufficient to justify the hope that Jews in the East of Asia will respond with enthusiasm to the call of *Eretz Yisrael*. We are pleased to observe that the Garden City scheme initiated by Mr. E. S. Kadoorie has received a generous response from the members of our community and bids fair to develop into a big project. Deeds such as this will hearten our leaders in their efforts to make Palestine as Jewish as England is English.

* * *

THE RE-ESTABLISHMENT OF THE BIBLE

The Bible is coming into its own. More and more do its contents come to prove their validity. The parts of the Bible which have for many years been regarded as "Unhistoric" are beginning to establish their historicity. Some time ago Professor Clay proved by his discovery that the Biblical account of the great flood in the time of Noah could not rightfully be considered as a mere myth, because it actually has an historic basis. Professor Clay's testimony in evidence of this particular Bible narrative

created quite a stir among Bible critics. His testimony could not very well be attacked, nor his evidence ignored. His standing and reputation as a scholar are of such a character that even those who had always been convinced that the flood narrative was purely a myth had to respect his statement concerning the historic basis of the Bible story.

Another proof of the historicity of the Bible is now furnished by PROFESSOR KYLE, who headed a research expedition which explored the lower region of the Dead Sea. This is the first time that this region has been scientifically explored, and the yield, startling as it may seem, confirms the Biblical account of the cities of Sodom and Gomorroh. The significance of this discovery and DR. KYLE'S statement become clear when it is remembered that for a long time not only Bible critics, but also our modern "Rabbis" had maintained a doubting attitude and an apologetic position towards the Sodom and Gomorroh story.

* * *

OURSELVES

It is perhaps necessary to repeat once more that contributed articles or letters appearing under our correspondence columns do not necessarily reflect the opinions of the Editor of this journal. We are led to make this observation because we have received complaints from one non-Jewish reader regarding the article under the caption, "The Triumph of Truth," which appeared in our last issue. Exception has been taken to the views of the writer on the score that it was an unwarranted attack on the Christian faith. As Jews we would be the last to indulge in this sort of onslaught on the faith of our neighbours. As Jews we do not seek to proselytize, always mindful of the injunction given by MICAH (IV : 5) "For all people may walk everyone in the name of his God and we will walk in the name of Eternal our God for ever and ever." But while we respect the opinions and beliefs of men of other creed, we have certainly a deeper one, for what we believe to be the truth. With us Jews reason and honesty should always be paramount and truth should be recognized, though it may damage and shatter baseless belief. For this reason we have allowed considerable latitude to our readers to express their opinions on topics of general Jewish interest and the publication thereof in our columns does not neceassrily mean that we endorse each and every letter of this correspondence We hope this explanation will be borne in mind by our kind readers, amongst whom include many non-Jews, and the Editor will be acquited from any responsibility in connection therewith.

* * *

JEWISH LABOUR IN AMERICA AND CHALUTZIM

A number of Jewish Labour leaders in America have recently appealed to the organized Jewish working men in America to help the Jewish pioneers in Palestine who are sacrificing their lives for the rebuilding of that country. An attempt is being made to raise 150,000 dollars, and according to reports from America organized Jewish labour is responding to the call. The *Jewish Courier*, in welcoming this step, says that it is an important move forward of Jewish labour towards Judaism. It shows that the Jewish labour leaders have at last realized the fact that the Jewish working man in America is also interested in matters that have no relation to higher wages; that the Jewish working man is not wholly absorbed in materialistic aims, but has noble strivings for a Jewish future. The article proceeds:—

> "The appeal to organized Jewish labour by their leaders to aid the *Chalutzim* in Palestine, must be regarded as a cornerstone in the history of the American Jewish labour movement. It is an indication that the Jewish working man in America have undergone a change of heart and of mind. Instead of ridiculing the idea of a Jewish Palestine as was the policy in that quarter, an attempt is now being made to assist in the realisation of the idea. It is a modest sum that organized Jewish labour in America is asked to contribute. But it is only a beginning. Next year the sum may be doubled. There are hundreds of thousands of Jewish workmen in America, and it should not be difficult to raise considerable sums each year for their fellow-workers in Palestine until the latter are placed on a firm footing. It is a great step forward, this labour movement for Palestine, and is frought with incalculable importance."

Knowing the indifference of Jewish labour in America, not only to Palestine but also to the Jewish future as a whole, one can readily understand the delight expressed in all Jewish quarters at the "return" of the labour prodigal to Jewish activity.

ATOPHAN Schering

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DR. STEPHEN S. WISE CELEBRATES FIFTIETH BIRTHDAY.

Leading Zionist and A Great Moral Force.

New York Jewry Celebrates The Day.

DR. STEPHEN S. WISE, Minister of the Central and Free Synagogues, New York, celebrated his fiftieth birthday in March last. *The Jewish Tribune*, New York's only leading Jewish weekly, on the occasion published numerous congratulatory letters from prominent people in all walks of life,—Jews and Christians alike,—eulogising the meritorious deeds of Dr. WISE and expressing admiration for his great ability as organizer and leader in all humanitarian work. Space does not permit us to reproduce all the letters published by our contemporary, but we shall be content in giving prominence to one nosegay as a typical of the rest. NEWTON D. BAKER, one of America's chosen, wrote as follows:—



DR. STEPHEN S. WISE

> The dedication of the new home of the Central and Free Synagogues is an occasion justifying an expression of appreciation of the work done by Rabbi Wise, of which I avail myself with great enthusiasm. The Jewish pulpit in America has always been conspicuous for the zeal and eloquence with which it has proclaimed its message, but surely Dr. Wise has done more than live up even to those high traditions, for he has entered into the very marrow of the life of America and connected up the moral foundations of his religious beliefs with the political and institutional life of the country, of which he is so distinguished a citizen. Powerful as his influence has been upon his great congregation drawn from everywhere, it has been surpassed by his weight outside the synagogue. There is, I believe, no city in America where his words are not watched by every Jew and Gentile alike, with confident expectation that he will speak the truth fearlessly, wisely and constructively.
>
> I am a little embarrassed to say these things because I have the privilege of an intimate and personal friendship with Rabbi Wise and hold for him an admiration deep enough to make me reticent. I am willing to say them, however, in the hope that others who do not know him so well may be led by this statement to know him and honor him as I do.

DR. WISE as a Jew and a Zionist is known far and wide. He is a dynamic force in American Jewry and his influence radiates wherever his name is known and revered. He is a product of orthodoxy and his father—a Rabbi in Israel—was a noted minister and a champion of traditional Judaism. STEPHEN'S leaning towards reform is a puzzle to his friends, but, nevertheless, his proclivities are thoroughly Jewish. When his son JAMES who, by the way, is being trained for the Rabbinate became Barmitzwah a few years ago, Dr. WISE donned his talith and preached the sermon from an orthodox pulpit. Dr. WISE does not belong to one section of Israel but to *Kol Yisrael*. His presence in all Jewish gatherings in America is an inspiration to many. As founder of the Free Synagogue, he enjoys the esteem of a vast number of friends who acclaim him as a leader. In recent years, Dr. WISE schemed the Jewish Institute of Religion for notwithstanding the fanatical opposition emanating from Cincinnati, he succeeded in raising a colossal sum for the purpose. Dr. WISE commands the cheque books of all the leading Jewish magnates. What he visions must be realised. What he says must be accomplished. *Kub Yachol, hu amar w'haya!* Such a force is rare, indeed. American orthodoxy is poorer to-day by his "secession" from its rank. Be that as it may, ISRAEL'S MESSENGER offers its sincere felicitations to the Rab Hagadaol, Dr. STEPHEN WISE, leader and exponent of Zionism, and earnestly hopes that he may be spared *ad meah w'esrim shanah!*

NEW YORK JEWISH PRESS

The first *Yahrzeit* of *The Hebrew Standard*, of New York, was quietly observed by its late readers by recalling the good work done by that noted publication for forty years. Its absorption by *The Jewish Tribune* does not mean the continuation of its quondam vigorous Jewish policy which had characterized that journal. The demise of *The Hebrew Standard* is indeed a great loss to Jewish journalism in the United States. This is the season of the year when that robust contemporary whose first *Yahrzeit* we are silently keeping green in our memory used to remind us of the "annual picnic" of the Central Conference of American Reform "Rabbis." Its passing away at the age of forty brings to an end the great work done by that pioneer publicist, the sainted J. P. SOLOMON, whose sixteenth *yahrzeit* falls this week. The latter was a great pioneer in his day. He seems to have left no successor to continue his good work. In Rabbinic phrase, Alas! for those that are lost to us and whom we cannot replace! New York Jewry with its one million and a half Jewish population should not be content with one Jewish weekly. Evidence is not wanting that the *American Hebrew*, which was a regulat visitor to our sanctum until a few months ago, has bowed to the inevitable and vanished from the stage.

We are, however, not quite sure that this is so, but, be that as it may, the death of the latter publication, it it be corroborated, will not make our eyes swim in tears except probably by those who are seatholders of MR. IKE LANDMAN'S shuhl. We repeat again that New York Jewry with its vast population and its intricate problems should not lie low and be content with one Jewish weekly, however good that publication may be. A worthy successor to the *Hebrew Standard* should be created. That journal has faithfully mirrored the ideals of orthodoxy and gallantly fought the *milhamoth Elohim*. On its first *Yahrzeit* we may well place on its unknown tombstone a garland of gratitude and the laurel wreath!

KEREN HAYESOD NOTES

The Garden City project initiated by Mr. E. S. Kadoorie has been well received by local Jewry. There are so far contributions amounting to £7,000/- and it is hoped that further large sums may be raised.

Dr. Ariel Bension delivered an address at the Synagogue Shearith Israel on Saturday the 31st ultimo, before a very large gathering. The speaker spoke in Arabic and dwelt upon the history of the Zionist movement from the time of Herzl to the ratification of Palestine Mandate by the League of Nations.

Dr. Y. Tongu, a local Japanese medical practitioner, has spontaneously contributed £500/- to Keren Hayesod. Another contriution of $100.- from a Christian lady, Mrs. V. Vizenzinovitch bas been received by the committee of the Keren Hayesod.

Dr. Rabindranath Tagore, the well-known Indian poet, has accepted an invitation from Mr. Kadoorie to attend a banquet in his palatial home on his return trip from Japan at the latter end of this month. Invitations will shortly be issued and it is hoped that the banquet will stimulate further interest in the present effort to secure all possible help for the upbuilding of the Jewish National Homeland.

Dr. Bension will most probably visit Harbin at the end of this month where he hopes to make addresses in support of his mission.

The last issue of the Campaign Bulletin issued by the local Keren Hayesod committee has been widely circulated. It is intended to issue a supplementary bulletin on the eve of the banquet to be tendered to Dr. Tagore.

Mr. C. H. Gonda, B. A., the well-known local Jewish architect, has kindly consented at the request of Mr. Kadoorie and Dr. Bension to make a sketch of the Garden City project depicting the style of houses etc., to be erected and the modern up-to-date nature of the colony to be raised in *Eretz Iisrael*. Mr. Gonda has contributed £500/- to the Foundation Fund.

Dr. F. Reiss, the Vice-President of the local Keren Hayesod, has just returned from a trip to Tientsin, where he has given lectures to Tientsin Jewry on the need of supporting the Keren Hayesod. Dr. Reiss has contributed £500/- to the Fund.

Mr. I. S. Perry has arrived from Hongkong.

* * *

Mr. E. E. Ellis of Messrs Ellis & Co., who spent a few months in Hongkong in the interest of his firm has returned to Shanghai.

OUR PALESTINE LETTER

Relief Work in Jaffa and Tel-Aviv.

[*From our Lady Correspondent*]

TLE-AVIV, 10th April, 1924,

Owing to preponderance of the number of poor immigrants into Jaffa principally, the distress and suffering amongst Chalutzim and Chaluzot calls for urgent and sympathetic assistance from our brethren all over the globe. Those in Tel-Aviv who are better favoured financially are working together in a practical manner to solve the many difficulties by which they are faced, and it is splendid to see how the better class mothers leave their homes on special days each week to answer the call of their poorer sisters. Many of the immigrants are too proud to accept or ask for help, but a number of ladies from Tel-Aviv decided to thoroughly study the matter and formed the Jewish Ladies Association *Istadroot Nashim Ivriot*, with a v ew to fitting members for social work in all branches. The organisers of this Association are Mrs Harris a lady from London, Mrs Ruddiman from Philadelphia, Mrs Schribemann a Palestinian (wife of one of the leading doctors in Tel-Aviv) and Mrs Isaac Goldberg, a lady from Russia who interests herself in all charitable concerns and is the President of the Society.

Maternity was the most pressing question, so on the arrival of Miss Henrietta Szold from New York a meeting was arranged. Miss Szold promised every help as soon as the new Director of the Hadassah Medical unit was due to arrive in the Jaffa Hadassah. Everything was arranged for the comfort and convenience of expectant mothers and already a great number have received relief for which they are deeply grateful. The poor expectant mothers are now admitted to the Hospital on the recommendation of the *Istadroot Nashim Ivriot*, and in the event of a patient having a comfortable room to receive all the attention necessary from the Hadassah at the home of the patient.

The City is divided into districts at the head of which is a voluntary representative whose duty it is to visit the mother in the hospital, to see that the husband and children of the expectant mother are looked after, also that when the mother leaves the Hospital she is provided with nourishment and clothes for the future. This Society is also in touch with the Plunkett Child Welfare. The infant can be taken weekly to the Welfare Centre, and the mother is guided as to the upbringing of her child.

A Day Nursery.

The organisers have secured a small house to begin with on their own responsiblity. A lady from Moscow Dr. Gourin has promised to take charge gratis of this creche. Several trained young nurses have volunteered to look after the babies from one to three years of age, and this will give the mothers an opportunity of earning their livelihood, and at the same time know that their children are well cared for and happy. Funds are urgently needed for this creche.

Another important step has been made in getting into touch with the Hostel kept by the Funds from Womens' World Zionist Organisation. Miss Gelner, who is a wonderful worker is at the head of this Hostel. Miss Gelner is responsible for the training of many women and girls for different branches of work such as poultry farmiug, vegetable growing, bee industries, domestic science. The difficulty experienced here is that more social workers are wanted so as to help Miss Gelner place these girls after their training. A small Committee is being formed to co-operate with Miss Gelner in this deserving work, and the voice of Eretz Yisrael cries out to its brethren to all the four corners of the earth "Come gather ye all together, sow and reap with us," for as it is written in Isaiah, "A little one shall become a thousand and a small one a strong nation."

DR. ARIEL BENSION DELIVERS FIRST ADDRESS

Eloquent Plea For Keren Hayesod

REPRESENTATIVE COMMITTEE ELECTED

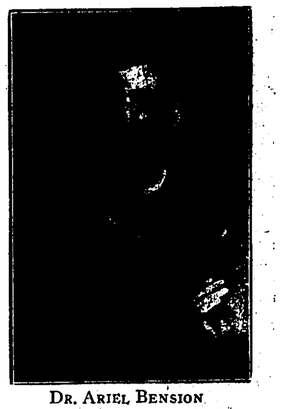
GRATIFYING RESULTS

On Thursday 8th May, 1924, Dr. Ariel Bension delivered his first address at the Ohel-Rachel Synagogue at which Mr. Ch. S. Gubbay presided. There was a fairly large gathering.

The Chairman in a few well-chosen words introduced the Zionist envoy and said that his arrival in Shanghai had stirred all sections of the community in their desire to contribute their share towards the upbuilding of the Jewish National Homeland. There was no gainsaying that Jewry throughout the world was faced with a serious question which embodied the hope of the restoration and which formed the burden of their prayers and dreams for the last two milleniums. Dr. Bension would speak of the progress made and the future prospects awaiting them. He had much pleasure in asking him to address the meeting.

Dr. Bension who spoke from the pulpit delivered a stirring address in Arabic which was attentively listened to by the audience. Those who did not follow the current of Jewish events in the past were struck with the manner in which Jewish history had developed in Palestine. Dr. Bension in a masterly way unfolded the dramatic pages of events from the time of Herzl's advent to the San Remo Conference and the ratification of the Palestine Mandate. He traced the pioneer work of the halutzim in *Eretz Yisrael* in the past and the present dire need of supporting this band of earnest builders of their ancient Fatherland. Dr. Bension decried the attitude of those who felt that nothing should be done until the advent of the Messiah. Such a notion was wholly erroneous and contrary to the spirit and teachings of traditional Judaism. Their ancient Sages had exhorted them not to cease their work and longing for the rejuvenation of the Holy Land. Their famous dictum *Kol kaosech be y'shuba shel Eretz Yisrael zocay w'roay b'simhatha*, should not be lost sight of. The Jews were to-day in a position to make or unmake their future. The historical recognition of Palestine to the Jews was recognized by the Powers. He appealed to them to take a deep interest in the reconstruction of Palestine and not treat the matter with levity. Some said "Charity begins at home". Well, their work was not charity; it was their duty and obligation to do that which was necessary to reconstruct their ancient Fatherland. Since his arrival in Shanghai he had met with great courtesy and cordial reception from the leaders of the community, and he felt that his mission to Shanghai would not be a failure. He had already received substantial evidences of favourable responses and he hoped that the Shanghai community as a whole would rally to a man to support the Keren Hayesod.

Mr. A. E. Moses, the Hon. Secretary of the Ohel-Rachel Synagogue, then read letters from Sir Herbert Samuel, Sir Alfred Mond and others



DR. ARIEL BENSION

Dr. Weizmann's Appeal for Keren Hayesod



DR. CH. WEIZMANN

Never has the situation of the Jewish people in Eastern and Central Europe been more critical than to-day. Hundreds of thousands of men, women and children have been uprooted from their homes, a vast army of refugees to whom every door leading to peace and security had been closed. Restricted immigration practically bars their way to safety and to freedom, even in America. Where shall they find a home? Only in Palestine, which alone of all the countries of the world, now gives them the opportunity to rebuild their lives, and in so doing, to rebuild the country. Tens of thousands of Jewish families, burning with the age-old yearning to return to the Land of their Fathers, await but the word to go, and the assistance necessary to make their going possible.

During the past three years over 35,000 Jewish immigrants have been settled in Palestine. Whether that number can be doubled or trebled within the next few years, rests largely upon the funds forthcoming to carry on the constructive enterprises required to absorb them into the normal life of the country.

which were a call to the Jews of the East to support Dr. Bension's mission to China.

Mr. J. E. Salmon said that he felt great hesitation and diffidence in accepting Dr, Bension's proposition to make a few supplementary remarks at that meeting inasmuch a she was not a political Zionist but was assured by Dr. Bension that no politics were involved in the movement represented by him. The Keren Hayesod was simply an organization to devise ways and means for raising funds to create conditions in Palestine favourable to the development of a spiritual, cultural and economic centre to enable large masses of our homeless co-religionists to settle in our ancient land. This was therefore a common task for all Jewry and no Jew, however, feeble, incompetent and unworthy he might be, had the right to withhold his assistance. The speaker then referred in eulogistic terms to Dr. Bension, who was the delegate of the Keren Hayesod to the Eastern Jewish Communities. Dr. Bension was one of themselves, for his grandparents belonged to well known families in Baghdad and emigrated to Jerusalem where he was born. Dr. Bension sacrificed a promising career to face the fatigues and discomforts of prolonged travelling for the love of the cause and the speaker hoped that his mission would be a success here as it had been elsewhere. Mr. Salmon characterised the Balfour Declaration as a master piece of Jewish pilpul capable of ten different interpretations. He then proceeded to give a brief historical survey of events which led up to the Palestine mandate containing a provision for a Jewish agency to serve as a consultative and co-operating body. So far the Zionist organization represented this agency but by a half-denying ordinance on their part at the last Congress at Carlsbad, they practically surrendered half their power to Jews outside their organization. The task became too arduous for one section to carry it out; unless the whole House of Israel participated it was doomed to failure. At a conference of non-partisans, held in New York in February last under the chairmanship of Louis Marshall, the idea of helping in the regeneration of Eretz Israel, was enthusiastically adopted and huge sums were subscribed by American Jews of all views and complexions. The chairman at that meeting stated that if Jews held back at that critical time they would do more harm to Judaism than all the Fords and the Ku Klux Klans combined. The Keren Hayesod was the treasury of Palestine and had to provide funds ordinarily borne by strong and prosperous governments and municipalities and as often as not by means of loans. In short, it had to meet all the expenditure for making Palestine fit to be a national home for Jews. That meant that it had to assist immigrants to come to Palestine, to set them on their legs when they were there by loans and other facilities, to reclaim waste lands, build roads, drain marshes, establish hospitals and sanitariums, open schools and hospitals. The task was gigantic and the efforts must be on a similar scale. If they thought that the national home could be built and maintained by enthusiasm alone, they suffered under a delusion. Times were changed since the first restoration. Money was not such a factor then—Nehemiah and his followers, tilled the ground, built the walls and repulled attacks with their own resources. What was the necessity of a national home and why in Palestine? For answer, they should look around at the deplorable condition of the Jews everywhere except in a few enlightened countries. They were between the upper and nether stones--their homes broken up, their means of living taken away, their seminaries and synagogues destroyed. They must build up elsewhere--anywhere but in Palestine, bound to them by cherished associations for ages past. Not for sentimental reasons alone but for practical reasons as well. The soil of Palestine was proverbially fertile; and in the opinion of experts it could accommodate millions of immigrants if scientifically developed. If they failed, what would their detractors, and even friends say? That the Jew was not fit for pioneer work, and was only adapted for unproductive work and the role of the middleman—a parasite in short. In conclusion, Dr. Bension was not anxious to collect stray subscriptions or casual charity; his aim was to set up a permanent organization to ensure yearly contributions to the Keren Hayesod Fund—The expenses were recurring, and so their efforts must be. As an alternative, a scheme of endowing a Garden City bearing the name of the Jews of the Orient was suggested. This was to be a model town planned and laid out in up-to-date style. The minimum donation was to be £500/- sufficient to build a house and the revenue derived therefrom to be given for the upkeep of public institutions and emigrants from the East. These houses as will as the other institutions donated would be called after their donors. Mr. E. S. Kadoorie, with his characteristic generosity when Palestine was concerned, promised a sum of £500/. monthly till a substantial sum was collected. Any contributor to this scheme, would receive a certificate of immunity from further liabilities to the Keren Hayesod. It was to be hoped that the Garden City would soon become an accomplished fact, so that a little sunshine might be brought into the sordid lives of some of their unfortunate brethren who would rise up and bless them.

After some remarks made by the Chairman the following committee were elected:—

Messrs D. E. J. Abraham, N. E. B. Ezra, Ch. S. Gubbay, Ellis Hayim, Max A. Joffe, Simon A. Levy, Dr. F. Reiss, Dr. A. S. Rosemberg, B. A. Somekh, Mesdames E. E. J. Abraham and R. E. Toeg.

Mr. A. E. Moses proposed and Mr. N. E B. Ezra seconded and it was carried unanimously:—

"That every effort should be made by assiduous home-to-home canvassing to secure financial support for the Keren Hayesod."

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

ELECTION OF OFFICERS

At a committee meeting held on the 11th ultimo, at Mr. Kadoorie's residence, the following officers were elected:—Mr. Simon A. Levy, President; Dr. F. Reiss, Vice President, Mr. Ch. S. Gubbay, Hon. Treasurer; Mrs. E. E. J. Abraham and Mr. N. E. B. Ezra, Joint Hon. Secretaries.

It was decided to invite delegates to join the Board from the following local institutions, viz, Zionist Organization, "Kadimah." Jewish Club "Ahduth" Herbew Relief Society, Hebra Kadisha, Ort, Oheil-Moishe Synagogue, Ashkenazie Keren Hayesod, Jewish Communal Association, Shearith-Israel Synagogue and Ohel-Rachel Synagogue.

"THE TRIUMPH OF TRUTH."

A PROTEST.

By Lily Nobleton.

Religion is man's path to God, and as there are many ways to reach Him so are there many Religions. Each has been sent to suit a special age and people; each is true or it could not exist, for a lie cannot exist, a fabrication is bound to perish. If there were only one sincere Jew or one sincere Christian left in the world, it would be enough to show that Christianity and Judaism are true; and if there were none it would only prove that they had served their purpose. The earnest conviction of one good man outweighs all the doubting arguments of scholars. The faith that can produce one really good soul is true, for it is impossible for a falsehood to do so. A faith that can produce a St. Francis D'Assisi or a Giordano Bruno, that can give conviction to martyrs like St. Agens or St. Sebastian, that can inspire artists like Raphael or Botticelli, and poets like Dante and Milton cannot be the result of a myth. Nay, a faith that can cause persecution is true—none could persecute zealously for a falsehood. The very intolerance of the Crusades and the Inquisition proves the truth of the existence of Jesus—no one could be so intolerant for nothing. All this shows that Christianity is a living force and that it takes a living personality to inspire the highest virtues and cruellest intolerance. If the latter went directly against the teachings of Jesus we cannot blame him for it.

Perhaps some will wonder what is this outburst for. Why this sudden defense of Jesus and Christianity by one of another faith. It is because my own faith Judaism has produced Christianity, and her daughter is as dear to me as herself. We Jews who have given Religion to the greater parts of the world should be the last to doubt the existence of Jesus. We learn of Jesus from the Bible, and if we doubt that source of information in his case we place Moses also on a shaky foundation. It is we who should feel most sorry that a Religion is losing faith in its founder, for we know what Religion really means, what an uplifting and unifying force it is. This meddling of scholars, who seem to be destructive Mind minus Heart and Soul, is called "the triumph of truth." It is the triumph of rank stupidity, the triumph of Doubt the daughter of Ignorance. Some of us apparently exult over this. They evidently do not see their folly in doing so.

Through the ages we have been the victims of intolerance, and only now are we being tolerated, mind only *tolerated*, we are not liked yet, and knowing what it means to be the victims of intolerance our experience should teach us to be living examples of Tolerance, and we should uphold the very faith that has caused us so much suffering. Secondly Jesus was a Jew and we should be thoroughly proud of him; it is worth centuries of persecution to have produced a soul that millions worship. Say for granted he is proved to be a myth. On whom will the ultimate blame fall? *On us.* It will be said that we imposed a falsehood on the world and we will be no more loved than ever. So what room for exultation?

Now for the sake of argument (though I detest arguing) let us assume that the whole story of Jesus is a myth. It is a beautiful myth is it not? It places before the world the most beautiful Ideals, and these Ideals, are alone worthy of worship. We are living in an age that needs Ideals and if Christianity or other Religions can give them *let them alone.*

Bigotry and fanaticism are preferable to Doubt, the precursor of spiritual stagnation. A sincere fanatic is more to be respected than the cynic who sneers at anything which he cannot feel, hear or see. The world is full of these scorners, and we have had enough of them. These men, full of destructive criticism, are continually shouting about the falsehood of this and the lunacy of that, and yet give nothing in their place, nothing that will satisfy this yearning of the human heart for a Being to worship. These individuals are world-nuisances, and in the name of Truth poke their minds where they are not wanted. Let them use this energy in another field. Let them tell us that the sun goes round the earth or vice-versâ, we may listen to them in such matters, but let them leave alone a sphere where something higher than the mind must work.

WIDE-AWAKE ALERT MEN

of business are those who keep their physical powers in first-rate order. One of the first essentials to perfect health is daily regularity, and when this is lacking nothing is better to set matters right than Pinkettes, the dainty little gentle-as-nature laxatives. Pinkettes prevent constipation, banish biliousness, sick headaches, liverishness, clear the skin, purify the breath, relieve Piles. Of dealers, or post free 60 cents the vial, from Dr. Williams' Medicine Co., 60 Kiangse Road, Shanghai.

THE JEWISH NATIONAL HOMELAND.

Great Speech By Dr. Chaim Weizmann

[*His Address delivered at a dinner in his honour under the auspices of the Keren Hayesod at the Hotel Astor, New York, in March, 1924*]

"It is for the third time that I am to plead the cause of Zionism, or let me say, to use a more modern terminology, the cause of the upbuilding of Palestine, before you—disstinguished representatives of American Jewry, and you will understand, and I hope will forgive, if I shall not say much that is new. My only justification in standing before you for the third time is that the work is by no means finished, and it is to go on in an ever-increasing degree for a long, long time.

"On three grounds my plea is based; and I pass now to the first—to the general position of the Jewish people in the world and particularly of those Jews who happen to be to-day across the Atlantic, who happen to be there by a mere accident, just as it is a mere accident of history that you will happen to be on this side of the Atlantic. In the new states in which new social structures have been produced as an aftermath of the great war, the Jew has not yet found his place, and it is still exceedingly difficult to forecast whether he will eventually fit into this new structure of society which is being erected at such great pains in Europe, and when this process of adjustment has taken place, there is certainly no question in the mind of anyone who has eyes to observe that this adjustment will be at a heavy cost to the Jewish communities which are at present living in Europe. Take two classical but big examples. Take Russia and take Poland, two countries of Eastern Europe which contain today the vast majority of European Jewry. In Russia a recasting and remodeling of the economic, social, cultural and moral structure of society has taken place. The first have become the last and the last have become the first. Those who were on the top of the social scale have been lowered and those who were on the lower scale have gone up. The Jew who happened to be the middleman in Russia, who happened to be between the two main classes of Russian society, is today being reproached by the Proletariat as representative of capitalism and being reproached by the capitalists are representative of Bolshevism. Economically, socially, morally, he is being ground between the millstones which have been moving slowly but surely. If today we see no organised attack on the Jewry of Russia—and let us hope that this organised attack will never come—there is certainly a process of attrition going on which gradually diminishes and saps the strength of the community which hitherto, before the war, was the standard bearer for a great many Jewish communities, and to which we owe a great debt. In Poland an almost similar process is going on, and Poland is perhaps a more instructive example than the present-day Russia. There was a time in the history of Poland and this time is not far remote—when the Jews were received in Poland with open arms. They were privileged at first, and for a time they maintained these privileges, because Poland consisted of two main elements, of an aristocracy and a peasantry. It needed a middle-class. The function of the middle-class was performed by the Jew and it was absorbed by the economic organism of Poland, given its just place and encouraged to play its right role. In the newly organised Polish state there is growing up a Polish middle-class which has ambitions, right or wrong—it is not for me to criticise—ambitions to create, and link up these two main foundations of Polish society; and in a measure, as the Polish middle-class comes into being, the Jew is being boycotted out of existence. There is no official anti-Semitism in Poland. There is no pogrom movement in Poland, but there is a constant economic pressure which he has created for himself and for Poland. The Jew has done his duty in Poland; now the Jew can go.

"Now, in fairness to the cause which I represent, and in fairness to you, it is essential to underline that Palestine could never absorb such a number of immigrants. My only hope is that the time will come when the world will settle down and the signs which we read today will not all have materialised; but we cannot, any of us, whether Zionist, non-Zionist or anti-Zionist, sit still; when we come to you and say, that given the means, we are capable, today, of bringing into Palestine twenty-five, thirty, forty and fifty thousand, salvaging out of the wreckage which is going on, the best and not only salvaging them, but rooting them into a country for which they have a sentimental attachment, and which opens to them new vistas and creates for them a new future under the wings of a great government. That is, ladies and gentlemen, a plain reason, a reason not to be neglected, a reason which is apart from the intrinisic moral and ethical value. None of us - and public opinion of the world will not ask whether you are a Zionist - none of us can afford to sit still and see with indifference or equanimity all this process of the grinding up of the Jewish body and Jewish soul going on. Not only are we responsible to ourselves, but we are responsible to enlightened public opinion which should not allow us to sit still and watch it with indifference. But that alone would perhaps not stir those who have taken the burden of Palestine on their shoulders, would not stir them sufficiently, if there were not other reasons to my mind equally compelling and sometimes perhaps stronger and deeper. None of us - and if I may also be permitted, I would make some sort of confession at this stage- none of us has come to the Zionist movement and has come to this ideal of the upbuilding of Palestine merely out of the negative factors, merely out of the fact that the present material position of Jewry is not satisfactory, but because - and I am saying it without any attempt or desire to criticise anybody - but because the moral position of the Jews in the world, the position of Jewishness and Judaism in the world is not entirely satisfactory, and for those of us to whom Jewishness and Judaism means a positive value and the content of our lives, to those of us for whom Judaism and Jewishness has been the primum mobile of our existence, it is clear that it is essential to create the centre of which Louis Marshall spoke with such eloquence.

"Permit me to say a word now about the American Jewish community in particular. You, in the persons of the best of your representatives, are today, and have been for the last decade, making a noble effort which I hope will continue from strength to strength to build up a Jewish life in this country, an effort which has expressed itself in a hundred different ways. Nothing Jewish has been alien to the American Jewish community. No appeal has fallen on deaf ears so far as the American Jewish community is concerned. Hundreds and hundreds of institutions are growing up, sometimes with astounding rapidity, in every section of the American Jewish community. In the aggregate it represents a great and unparalleled effort on the part of three or three and half million Jews, and throughout this effort - and let it be said in all devotion and in all respect-throughout this great effort goes a feeling that after all it is perhaps only a palliative, that after all it is extremely difficult to guarantee what will be the outcome and what will be the forms of Jewish life which will arise in the future in this great American Jewish community. Along with this great constructive effort, and independently of us, through the influence of the streets, schools, social forms, general milieu, along with this great effort of destruction, and so a position of unstable equilibrium is being created, and we witness therefore a strange phenomenon. There is no continuity between father and son and certainly not between grandfather and grandson, so that we cannot guarantee that the children of those who are at present giving their lives for the upbuilding of Jewish life will continue with the same spirit, the same devotion, the same self-sacrifice. And for those to whom Jewishness means something, for those to whom Jewish life and Jewish tradition, Jewish religious, social and educational forms, Jewish principles of justice, which have sustained them and their fathers and should sustain them and their children "ad sof hayomin" are earnest things, for those the upbuilding of a Jewish life in a Jewish environment has become an axis around which revolves all their eternal Jewish life. And, ladies and gentleman, I share Mr. Marshall's opinion from the very bottom of my heart, and every honest and earnest person will agree, there is something which transcends ordinary political forms, something which transcends ordinary shibboleths, something which trascends ordinary formulae which men can create, in this effort. It is one enormous chain of which one link rests on Mt. Sinai and another link projects into eternity, which has made us what we are and is a guarantee that we shall so remain for the future. And this is why we attach equal value to the school and to the village, to the tree which is planted on the hills of Palestine and to the child which speaks and plays baseball in Hebrew; and what you see today being created in Palestine is not only a refuge for the thousands who will come or are coming in, it is a refuge for the martyred Jewish soul which floats between Heaven and earth, which has been floating for thousands of years without rest, but which is beginning to find rest at last on the soil of Palestine.

"That consummation is perhaps symbolised best by one thing, a thing which happens to be dearest to me of the multitude of Palestine problems. There is before you a little pamphlet which describes the beginnings of the Jewish University as the crown of our educational system in Palestine. Even on this day we are still looking

LONGING FOR MORNING!

A Talk To The Sufferer From Insomnia

With what satisfaction you have retired after a particularly fatiguing day! "A good night's rest and I shall be as fresh as a daisy in the morning," you say to yourself. But sleep refuses to come. The hours seem interminable as you toss and turn longing for slumber, and your brain works as if on wheels, puzzling out problems, magnifying troubles, giving you no rest or peace. May be more than once in the night you rise in despair and look at the clock, longing for daylight to appear.

What is the cause of these attacks of insomnia? The answer is to be found by studying for a brief while the condition of your general health. You have felt tired and dispirited during the day, work has been a trouble, people have seemed vexations, you have not found enjoyment either in food or recreation. The fact thus becomes obvious that because of overwork, worry, need of a rest and change, or some other reason you have drained almost to the limit your reserve of nervous energy.

And how can further attacks of this insomnia be avoided? The answer to this is, by building up your health through the blood by tonic treatment, for which purpose nothing can be better than Dr. Williams' Pink Pills.

For five and thirty years Dr. Williams' Pink Pills have been world-famous as a blood builder and nerve tonic. Not only do they purify and enrich the blood, but they create new, rich, red blood which imparts fresh life and vigour to all the organs of the body. Their first effect usually is to stimulate the appetite; then the spirits revive, and insomnia gives way to health-restoring sleep. For sufferers from anaemia, neurasthenia, general weakness, digestive troubles, the ill-effects of illness, overwork, mental or physical exhaustion, Dr. Williams' Pink Pills are a restorative of the utmost-value. Your chemist sells them, or post free, $1.50 per bottle. $8.00 for 6 bottles, from the Dr. Williams' Medicine Company, 60 Kiangse Road, Shanghai.

for miracles, but reality is infinitely more miraculous than legendary miracles. This modest little University is being erected on Mount Scopus, one of the hills which overlook Jerusalem. On this very mountain, thousands of years ago, stood the tent of Titus, and before that tent were led the prisoners out of Jerusalem into captivity. Over this very hill on which today stand the first institutes of the future University, passed our judges, our kings, our prophets, our young soldiers - into captivity and oblivion. Great Rome had proclaimed" Judaea Capta, Judaea is finished," and the mighty Roman state swept over little Judaea. Of Titus nothing is left but a marble arch which is the admiration of tourists in Rome, but Judaea Capta lives again, and from this very hill a new siege will be directed against Jerusalem, not with guns and not with stones and not with Roman legions but with science and with art and with social justice. "Ki beti bet tefila yikore l'chol haamim." And that is a miracle which should inspire not only those who build the University but all those who contribute toward this building. It will be a source of pride and strength and encouragement to you, to your children and to your children's children until the end of all time. That is the second reason.

"And the third reasoen - Mr. Marshall has already mentioned it - I shall only report in another form what he said in eloquent words. For generations we have been praying, we have been suffering, we have been protesting, we have been addressing ourselves to the world, asking them to do justice to the Jew. It needed rivers of blood, it needed millions of victims, and one great Power, assisted, encouraged and helped by other Powers, including your own great country, issued in times of greatest tribulation, a Magna Charta to the Jews and said: "Here you are; here is the opportunity you prayed for; you spoke to us in the name of eighty generations." And the highest world tribunal has opened up the gates of Palestine, has created conditions, has created an administration which enables us today (as you have heard from telegrams this evening) to go on with our work. I am not betraying a secret if I quote another postcard from Mr. Warburg in which he says, "I am leaving Palestine enchanted with wonderful progress, and admire the courage and cheerfulness of the people who do the opening of this beautiful country." The country can be opened up. The men are there. The possibilities are there. The administration is favorable. The political conditions are satisfactory. There are obstacles, naturally.

"If you could take Palestine without obstacles, other people would have walked into it. I am not making any allusion, but thank God there is no oil in Palestine. Palestine will be acquired by hard, honest work. The best of us are just good enough to conquer the difficulties with which we meet in Palestine. But there is a Jewish saying that Palestine is built or can be acquired by "yesurim." Ladies and gentlemen, I am a millionaire in "yesurim" and I rely on these very millions, I rely on them more than on armies, more than on navies, more than on organised material power, because they are indestructible. Palestine can be built up. There is the possibility, there are the men, the times are ripe for it. What we require is your sympathy, your help, your encouragement. And, ladies and gentlemen, do you think for one moment that the nations of the world, after we have tried, after we have tested, after we have given our best, if we should come to them and say, "We have failed because the Jews of the world have not helped," do you think they will believe it when we tell them that the Jews of the world haven't got the money? They will believe anything – but not that. On the contrary, what they will say, particularly what the anti-Semites among them will say is, "We always knew that you all stick to your money like leeches! We always knew that it is mere lip service; we always knew that you are incapable of building up a country; we knew that." This is not going to happen and will not happen. With our blood, with the blood of the people, of the Jewish people, we shall redeem the honour of the Jewish people. It is a question of honour. It is a question of refuge. It is a question of the soul.

"This is the triple plea, and I am making it for the last time in these two years. As Mr. Marshall has said there is not very much room for discussion. The work is going on. Thousands are coming in. Thousands are waiting to come in. You can open the doors as wide as you like. You have got the golden key to these doors. Open it for the sake of Jewish honour, for the sake of the Jewish land and the Jewish people, for the sake of the just, stern and strong Jewish God."

MARRIAGE

WIDLER-LIDSKY.—On May 31st, 1924, at H. B. M. Consulate General, Shanghai by Mr. Sidney Barton C. M. G. Consul General, Nessy Lidsky only daughter of Shulim Ziss Lidsky to Naoum (Ned) Widler second son of Mrs. E. D. Widler of Shanghai, also to be married at the "O'heil Mois he Synagogue" 11 Seward Road, on the 10th of June, 1924.

RABBI KOOK HONORED AT THE WHITE HOUSE AND BRITISH EMBASSY

Chief Rabbi of Palestine Received at White House by President Coolidge

[*From A Correspondent*]

NEW YORK, 18th April, 1924

Rabbi Abraham J. Kook, Chief Rabbi of Palestine, was received at the White House by President Coolidge and his secretary, Mr. Slemp.

Rabbi Teitlebaum of the Central Relief Committee and of the Union of Orthodox Rabbis in the United



RABBI KOOK

States, who accompanied Rabbi Kook, acted as his spokesman. Through him Rabbi Kook thanked, in the person of the American President, the American people for their friendship and for the aid rendered by them in European relief activities. He gave special thanks for the recent action of both houses of Congress in passing resolutions approving the creation of the Jewish National Home in Palestine, and the British mandate over it.

Rabbi Kook expressed his hope and conviction that America will remain the center of liberty and idealism, and bestowed his blessing upon the President, excusing himself for being unable to speak in the English language.

In reply, the President stated that he felt highly honoured by the visit of Palestine's Chief Rabbi, and assured Rabbi Kook that the United States Government would assist, in every way possible, the establishment of a Jewish homeland in Palestine. The President added that he fully ap-

proved of Rabbi Kook's mission in America, and extended his wishes for its success.

Special honours were accorded to Rabbi Kook at the British Embassy, where he was received by the newly appoint d Ambassador, Sir Esme Howard. The ambassador invited Rabbi Kook to lunch and the Rabbi accepted the invitation, but partook only of fruit.

The Ambassador asked Rabbi Kook some questions concerning conditions in Palestine, and expressed his gratification when the Rabbi praised highly the British administration under Sir Herbert Samuel. The Ambassador declared that he would report the visit to his government in London. In the afternoon the ambassador repaid Rabbi Kook's visit by visiting him at his hotel.

PALESTINE WOMEN'S LEAGUE.

Committee Elected.---Call To Join The League Is Issued.

SHANGHAI JEWRY'S CONTRIBUTION.

The formation of the Palestine Women's League has been well received and several members have enrolled themselves. The subscription is limited to fifty cents a month but a "penalty" of fifty cents is added for the first month.

The following have been elected officers of the League :---

Mrs. D.G.M. Aronovsky, *President*
Mrs. N. E. B. Ezra, Vice *President*
Mrs. I. Koenigsberg,
Hon. Secretary.

(Mrs. Aronovsky will act as *Hon. Treasurer, pro tem*).

A Thé Dansant will be given on the 15th instant at the Jewish Club "Ahduth," and the net proceeds thereof will go to the Jewish National Fund. Owing to the summer vacation this will be the only function given in aid of the cause, but arrangements will be made for holding meetings, concerts and dances in the Fall. It is hoped that those who have not joined the League will do so by applying to Mrs. Koenigsberg, 33 Fearon Road.

The League has remitted £5/- as its first instalment to the JNF. It is expected that monthly remittances will be made in future. Thanks are due to Madame Bendersky for acting as *Hon. Treasurer* in the past few months. Owing to her departure for Tsingtao for the summer holidays she could not continue to act in that capacity.

"Our Fund."

The above is the title of an interesting magazine issued by the Jewish National Fund at Jerusalem. It contains a record of activities throughout the whole world. The "Fund" claims that there are 5,000 individual workers throughout the world, embracing 51 countries. It has accumulated over a million pounds sterling, despite a five-years world war, and has converted 100,000 dunams of land in Palestine into *Eretz Yisrael*. It has given the Halutzim the foundation on which to work- the land.

It publishes a comprehensive list of collections made and received in cash during March, 1924. Shanghai. appears sixth on the list, being credited with £1,913/- as against £1,867/- last year. For this good showing, Shanghai has been highly commended by the headquarters of the JNF. From a letter dated April 14th, 1924, addressed to the Jewish National Fund Commission for China, the following extracts are taken ;—

> "We shall be glad if you would take an opportunity of giving publicity to our appreciation of the excellent response made toMadame Pevsner's appeal to Shanghai. It is only by such help that practical concrete results can be obtained for our work in Palestine. Slowly but surely we are making pr gress towards the permanent establishment of a Jewish National home. Fresh land is being bought and new settements founded for our fellow Jews, who find in the free air of Palestine, the opportunity of living a full Jewish life. Our brethren throughout the world must appreciate in the effort we are making to upbuild Palestine, and it is a source of gratification and encouragement that Shanghai is not unrepresented in that effort."

As our readers are aware, the major part of the success attributed to Madame Pevsner's visit to our shores is due to Mr. and Mrs. Simon A. Levy's good work in that directon. A letter of thanks to the latter has already been forwarded by the headquarters at Jerusalem.

Our Boxes.

We are sorry to observe that the result from the boxes placed in almost every Jewish home in Shanghai is still very poor. As a matter of fact, there is complete inactivity in this direction. Those who have boxes at their residences should not overlook them but have them cleared periodically and the proceeds forwarded to any committee member of the League or the Editor of *Israel's Messenger*. It is highly impossible to send out emissaries to every home in order to attend to the clearances. Box-holders are enjoined to look into this themselves and thus help towards better results.

Record Wedding Collection.

We clip the following interesting item from "Our Fund", which we are sure will be read with interest by our readers :—

> "£150/-for the benefit of the JNF was collected at the wedding of Mr. Jacob Nathamson and Miss Katia Rosenkrantz, of Denmark, which took place in Hamburg in December last. This constitutes a record wedd ng collection for the JNF".

We hope that Shanghai will one day beat the above record. In the past not a little was done locally. We remember that on one occasion a sum of $90. - was collected at a *Berith Milah* ceremony. This was a record, indeed. It is hoped that better progress may be achieved in future. Voluntary workers are needed and if these can be secured there is every reason to believe that Shanghai will shortly beat Denmark in every respect.

CORRESPONDENCE

A DISCLAIMER

Editor, Israel's Messenger

Sir,—I have no desire to intervene in your quarrel with *The Jewish Guardian* of London, but I must repudiate the statement which you unwarrantably make, quite without foundation, in your issue of 7th March, that I am "a disciple of Mr. Magnus" or that I have contracted any "alliance" with him. The England Forest which is being planted through the Jewish National Fund by the Jews of England, will, I hope, be the contribution of all sections of our fellow Jews in that country, as we hope that the upbuilding of Palestine will also have the support of all Jewry. Whether one section or another gives more or less very largely depends on us Zionists and our attitude to it. The fact that the readers of both *Israel's Messenger* and *The Jewish Guardian* have participated in the constructive work of re-afforesting *Eretz Israel* seems to me to be more worth emphasizing at the moment than our respective ideas about the political future of Palestine. There will be no such future at all if to-day we do not concentrate our energies on the practical development work, and that, as I understand it, is the present duty of all Zionists.

I am, etc.,
Elias M. Epstein.

Jerusalem (*Eretz Israel*)
April 15th, 1924.

[*Harahaman yasim shalom benenu.* --Editor, Israel's Messenger.]

JEWISH COMMUNAL ASSOCIATION HOLDS ANNUAL MEETING

NEW COMMITTEE ELECTED

DEFICIT WIPED OUT.--FULL REPORT

The annual meeting of the Jewish Communal Association took place on the 1st May, 1924, at the office of Mr. E S. Kodoorie, No. 11 Jinkee Road, Mr. D. M. David, presiding. Amongst those present were:—

Messrs. R. D. Abraham, D. Abraham, D. H. Benjamin, R. A. Beraha, N. E. B. Ezra, J. H. Ezekiel, S. Ezekiel, C. S. Gubbay, E. Hayim, J. I. Jacob, E. Jacob, I. Jacob, E. S Kadoorie, S. A. Levy, S. Moosa, L. Moses, Dr. Reiss, A. Solomon, J. E. Salmon, E. Shahmoon, and representing the Ladies section Mesdames H. Gensburger, A. S. E. Moses, Mrs. R. E. Toeg, and Miss M. Perry.

The Chairman's Address

The Hon. Secretary, Mr. Lionel Moses, having read the notice covening the meeting, the Chairman said that owing to his recent illness for about four months he could not give the usual attention to the work of the Association. The audited accounts which were most explicit had been in their hands for some days and with their permission he would take them as read. He had very few remarks to make regarding these except that the local school had taken $12,564.53 out of the funds, thus leaving the Association with a deficit of $5,967.84. This was staring them in the face but he looked forward to some philanthropist to wipe out this item so that they may start with a clean slate. (The hope of the Chairman had been realised. We understand that since the meeting Capt. Ellis Sassoon, had contributed Tls. 6,000.—which has enabled the wiping off of the above deficit as well as that of the Ohel-Rachel Synagogue. — Ed.) The Chairman said that he would be pleased to answer any questions from those present.

Mr. D. H. Benjamin said that he wanted to know how it came about that $1,500.—had been contributed to the Ohel-Rachel synagogue and why was not a similar sum donated to the Shearith-Israel?

The Chairman explained that that item was passed by the committee some time ago and that no grant was made to the Shearith-Israel synagogue because no application was made for same.

The Chairman proposed and Mr. Simon A. Levy seconded that the accounts as printed and circulated be passed. This was carried with acclamation.



Mr. D. M. David

Nomination of new Committee

Mr. Simon A. Levy proposed and the Chairman seconded and it was carried unanimously that Messrs E. S. Kadoorie and L. Moses be elected to represent the subscribers of the Association.

The following were elected to serve on the committee for the ensuing year:—

Nominated by the Ohel-Rachel Synagogue

Messrs D. M. David, President, Simon A. Levy, Vice President, E. Hayim and J. J. Judah.

Nominated by the Shearith-Israel Synagogue

Messrs R. D. Abraham, D. H. Benjamin and E. Shahmoon.

Representing the Ladies Section

Mesdames H. Gensburger, A. E. Moses, R. E. Toeg, and Miss M. Perry.

Hebra Kadisha

The Chairman said that it was imperative to elect five persons to serve on the committee of the Hebra Kadisha.

Mr. S. Moosa proposed and it was seconded by Mr. D. H. Benjamin that the committee for 1923 be re-elected *en bloc* for the year 1924. This was carried unanimously.

Rules and Byelaws.—More Job for Mr. Salmon, the Hon. "Legal Adviser" of the Community

Mr. D. H. Benjamin suggested that rules and bye-laws for the Association should be drafted as soon as possible and he hoped that Mr. J. E. Salmon who had rendered efficient services in the past would be asked again to kindly help them in the matter.

Mr. R. D. Abraham supported the suggestion and said that it was most essential to have bye-laws, as no institution worthy of the name could dispense with same.

The Shanghai Jewish School

The Chairman said that he was pleased to state that the school had been removed to more commodious premises and its present working would be fully explained by the esteemed chairman of that institution, Mr. J. E. Salmon.

Mr. Salmon delivered a very interesting address, recounting the history of the institution and dwelling upon its importance. He referred to the difficulties which were faced by them last year and the great efforts made to bring the school within the bounds of discipline and efficiency. On the suggestion of the Communal Association, a sub-committee for the school was formed who found the work very onerous and had to contend with all kinds of difficulties. The expenses for running the school were very heavy. A commission was formed to investigate conditions and he thought that some of their suggestions were quite good but it needed funds. For instance, it was suggested to have an extra teacher for all day day work and that meant additional burden to them. He suggested that parents who could afford should pay certain fees but it was found very difficult to collect same. On the other hand, he proposed running the school free of charge. In either case, he was convinced that the institution could not be managed without larger contributions being made to the funds of the school, especially when they were faced with extra expenditure. He concluded his address by making an earnest plea for the maintenance of the school, as he considered it was a most deserving institution and should be loyally supported by every section of the community.

Mr. Simon A Levy deplored the suggestion that the school be converted into a free school and suggested that the committee should insist on every parent paying certain fees and those that really could not afford should apply to the Association. He believed that by doing so, they would raise the status of the school in the eyes of the public, whereas a free school would be looked down upon as a charity school and few would patronise it.

Mr. S. Moosa asked if children belonging to other schools could have Hebrew classes at the Jewish school to which a reply was given that such a thing would be possible if fees were paid.

Mr. E. S. Kadoorie proposed and Mr. E. Shahmoon seconded, and it was carried *nem con* that the

"Committee should endeavour to increase the list of subscriptions."

Shehita Board

Mr. D. H. Benjamin stated that there was a loud cry in the Settlement that a Shohet in the Western district was indispensable. He thought that more meetings of the committee of managemnt should be held in future in order to facilitate the workings of the Board and give satisfaction to all the members.

It was decided to leave the matter in the hands of the incoming committee.

Tribute to Mr. C. S. Gubbay

The Chairman proposed a hearty vote of thanke to the Hon. Treasurer, Mr. Gubbay, for his arduous work in keeping the accounts of the Association and overcoming all the financial worries and embarr sments. In Mr. Gubbay the community had a valuable hand, a great financier, a willing worker, and a devoted eathusiast for their weal. He was sure he was voicing the sentiments of all those present that the tribute tendered him was well-merited.

The Chairman's tribute was received with loud applause and the vote of thanks was adopted with acclamation.

The Chairman also tendered thanks to Mr. Kadoorie for kindly allowing the Association to make use of his offices during the year for committee meetings which he felt sure was appreciated by all of them.

Tribute to the Chair.

Mr. R. D. Abraham moved a vote of thanks to the Chairman for presiding at the meeting and expressed pleasure at his recovery from his illness and hoped that he would preside at many more meetings in future.

The vote was carried with acclamation and the meeting terminated.

SOCIAL and PERSONAL

Conducted by Ben Peloni

Mr. and Mrs. Nathan Sachs, who left for America on furlough, returned to Shanghai last month.

* * *

Among the passengers who arrived by the *President Wilson* on the 20th ultimo, were Mr. Edmund Toeg, Mr. and Mrs. A. J. Israel, and Mr. William Katz. Mr. Katz expects to leave for Tsingtao and after spending a couple of months here he will return to 'Frisco.

* * *

Mr. and Mrs. J. Spunt have left for Canada.

Mr. and Mrs. M. Simmons and Mastor Leslie Simmons sailed for New York last week on the *Empress of Russia*.

* * *

Mr. George E. Sokolsky was the speaker at the meeting of the Literary Department of the American Woman's Club on the 23rd ultimo, his subject being "The Story of Shanghai." A hearty vote of thanks was accorded him for the lecture Members are promised a further address on Shanghai after the summer, the last occasion being too short to enable the speaker to give more than part of the fascinating history of its development and growth.

* * *

Miss Lily Noblston delivered an address on the "Soul of Egypt" last month at the meeting of the Theosophical Society.

* * *

Captain Ellis Sassoon has left for Hongkong en route for Bombay.

* * *

In the advance of women, Jewesses are everywhere taking a prominent part. At the end of January Miss Rita Reuben, LL.B. (Honours, London), L.R.A.M., daughter of Mr. Nissim Reuben, of Park Lane, and Singapore, was admitted to the Bar in London. She is the first Jewish woman admitted to practice as a barrister in England.

* * *

Don't fret. Don't worry. Have faith. Believe in yourself. Believe in the world. Believe in the Eternal Justice. If you do, the stars will fight for you. And if you don't believe, if you complain and get it into your head that this world is down on you, why, it will come down on you and smash you, and you'll get what you believed in.

* * *

The North-China Daily News of the 28th ultimo, has published an interesting article from the pen of Miss Nora Toeg on "Ballet Dancers and Wise Men."

* * *

Mr. and Mrs. S. E. Levy have moved to No. 50 Avenue de roi Albert.

* * *

Mr. Ch. S Gubbay left for Hongkong this week on the *Empress of Australia* to visit his mother.

* * *

Mr. E. E. Ellis has returned to Shanghai from Hongkong.

* * *

Mr. David Arakie has severed his connection with the *China Press* as Financial Editor and established a weekly financial journal *Capital and Trade*, the first issue of which appeared to-day. We wish the venture every success.

קרן קימת לישראל

THE JEWISH NATIONAL FUND

Garden Tree Fund in Eretz Yisrael for The Late S. J. Solomon.

Amount already acknowledged	$846.76
Mrs. Mozelle Goldenberg ...	15 00
	$861.76

The above contributionm akes up the total of £120/- required for 200 trees which will be planted in memory of one who was an examplary father, a devoted and earnest communal worker, a profound student of Jewish lore and a staunch Zionist. Shanghai Jewry in having his name perpetuated in *Eretz Yisrael* has paid part of its debt to him whose life was consecrated to the service of the community which he made rich by his work. It is gratifying to us to know that we were able to bring to a close a sucessful drive and wish to thank all those who have assisted us in the matter.

NEW JEWISH CLUB FORMED

Enthusiastic Meeting.—Representative Committee Elected

SUCCESS FORESHADOWED

The question of forming a Jewish Club where the members of our community could meet to discuss matters of social or communal nature has always been a great problem to solve. It has been proposed to take over the house adjoining Ohel-Rachel Synagogue in Seymour Road, as Club quarters, which in the opinion of many will prove an ideal place for the purpose.

At a meeting held on the 22nd ultimo, it was decided to proceed with the formation of the club, membership to which to be $4.- for men and $2.- for ladies, with an entrance fee of $15.- for gentlemen. The following have been elected on the committee:—

Ladies Committee:—Mesdames E. E. J. Abraham, H. Gensburger, R. D. Abraham, B. A. Somekh.

Gentlemen's Committee:—Messrs C. S. Gubbay, H. Gensburger, A. E. Moses, Ellis Hayim, Simon A. Levy, E. Shahmoon, B. A. Somekh.

We understand that about 150 members have been secured. We wish the new club every success.

Marie Correli and Her Disparaging Remarks Against the Chosen Race of God

BY DOBER ZEDEK

For a woman to champion the cause of her sex, for one reared in a creed deadly antagonistic towards venerable and immortal mother, there are various extenuating circumstances. Yet such weaknesses, selfishness and fanatical taints should find no place in the sublime life of such an illumined sister as a Mari Corelli. It is therefore extremely regretable that her magnificent pen should ever be wielded against a race too long misunderstood, maligned, brimful with helplessness, sufferings, injustice and calumnies, such as the diabolical one of the ritual murder, a race homeless and down-trodden, a race that hath come down the centuries of the world offering the cup of the Elixir of Life to the pagan nations and marching miraculously preserved, through their serried ranks only to be pelted with inquisitions, crusades, pogroms and various deadly and inhuman disabilities, a race whose published fragment of Autobiography is the Holy Bible, the Book of Books from which our sister hath drawn almost as much of her inspirations as did the sublimely lyrical Milton and as much of her vision as those of Jacob Boehem and Emanuel Swedenborg! And at what cost! At the cost of Justice and Truth, to say nothing of vaunted Christian charity! Is that exemplary of and edifying to the authoress of "The Master Christian" and "The Sorrows Of Satan"? Nay, esteemed sister, retract bravely and retrieve an exalted prestige and "into the well that hath supplied thee with such pure and ever fresh water cast no stones" of malice or ungratefulness. [Since publishing our article in our April number Marie Correli, the well-known writer has passed away, Ed.] The sblips and slidings of the great is great, yet to fall only to rise is better than not to fall at all. How subtle and formidable is the influence of suggestion! A mighty spiritual adept like Elisha Ben Abuyah studies Zoroasterian literature, becomes imbued with the conception of the dual and antagonistic system of divinity, goes up to heaven (enters the Supernormal subjective state) only to find two gods in contention and comes down to subscribe to one of them, namely, the malefactor. His disciples finding their efforts to recover him during his life time futile, wait and recover him after his death. Other instances are J. Boehem and E. Swedenborg who beheld Jesus as God in heaven with the church and New Jerusalem among the Angels, together with all the paraphernalia of the creed in which they were reared, a vision the least glimpse of which was not vouchsaved to the "lord-of-the-prophets" (Moses) and his disciple-prophets, psalmists and the thousand initiates that followed in his footsteps to say nothing of Zoroaster, Lao Tze and others! "The pure in heart alone see God" proclaims the reformer of Beth-Lehem.

We have next to consider the period in the history of civilization. so called, in which our brave champion is taking up the cause of the victim of "base uses" by her beastly cowardly-bread-winner, of the savage or heathen tribes? Not at all. It is the ever supremely enlightened and refined Israel! Oh, the pity of such a mix-up, not in a work of romance or fiction but in representations of vital facts of history and life. But it is the destiny of our race to be so maligned and calumniated that it might be chastened or purified by patience in sufferings unfathomable! The period in which our esteemed heroine sallies forth to meet the fortified enemy is one in which all venerable assemblies spring up to their feet at the first appearance of a lady at the entrance, and, hastily, shuffle to offer her their seats, the happy privileged among them bows deliciously to imprint his kiss on her soft wrist while the others compete in the honour of relieving her of her coat and other encumbrances. In the street all hats are off at her gracious smile. In the trade, millions are racking their brains in inventing for her ribbons and laces and fortunate is the firm that hits on a dainty feather for her hat or some scarlet tint for her high heel. Woman is actually adored in a manner that her Maker might envy. She is bewildered and becomes vain and looks about for means of exposing and displaying more of the charms of her sacred person to dazzle her devoted adorers all around. But, alas! Woman is not our toy and concubine only. She is our mother, sister, cousin, wife, daughter, niece and aunt, and her semi-nude pose is outrageously sacreligious. But let us just here listen to a voice that comes down the hoary centuries of antiquity. It is the voice of a Jewish savage—bigamist and slave of the gentle fair sex. Europe at this period is occupied in skin painting and dancing bell in hand round monstrous idols. Says the voice: "Why, alas! Does my Hannah weep? Why would she not eat? Why is she sad at heart? Am not I better unto thee than ten male children"? In distributing his presents among his other wife and her children he does not fail to give a double share to his dearer but barren wife. This teaches us bearing the patent of the usual faithfulness and candour of the Bible. If our heroine says this period is not remote enough we lead her back to the most ancient and oldest of Abrahams bent down to bowail and shed tears upon the dead body of his youthful 127 years old wife Sarah. He rises to choose an ideal burial ground for her and insists on paying in silver of established currency in business, for her grave, which he hopes to share soon. In our haste we have omitted to mention that the "base used" slave purchased at the auction at a price little lower than that of a horse, namely, Mrs. Elkana Ben Yeroham wrote a tiny piece of profane fiction, re ladies' evening semi-nude costumes at the ball and theatre which barbarous Israel uses as an opening chapter to his daily morning prayer! Alas! It costs not a hair breadth less than a Hannah to have a Samuel and the supreme-creed of the "Fashion" sees to it that such a queen-in-divinty becomes absolutely impossible or unfashionable. But let us return to the Patriarchs. Rebecca says to her favourite twin boy "and I shall prepare a dish that thy father loves" and later on leaning her head upon the breast of the blind old man she murmurs, "I am disgusted with my life.....if our Jack weds with the daughters of Heth what is the use of my living any longer dearest! Age hath not yet completely extinguished chivalry from the old heart of the slave and he swallows his partiality towards his eldest and more manly and useful boy and forthwith sends for his slaves favourite, pours the remainder of his blessings on his head and orders him away to Padam Aram according to the instructions of his long cherished, shall we say "better half?" (In its proper place we shall reveal the magnificent mystery of the connivance and sanction of God re the shameful and apparently unlawful treacherous methods used by Jacob in winning the birthright and blessings from his elder brother. The crime of the revelation be upon the head that has driven us to it.) The giant masculine Jack at the risk of his very life rolls the rock off the mouth of the well at the sight of the bewitching eyes of his fair cousin but only to throw his arms round her neck—shower his kisses and we blush to mention it, melts into honest loud sobs and tears of pure and holy affection. Can any one wonder that this young woman should later on rob her very father's god in the interests of *such* a slave? "But what of your Moses?" Our heroine may ask. "Certainly," we answer, "the regenerator and legislator of our matchless holy religion could never be wanting in chivalry. For did he not draw himself up to his full majestic height and awe the sturdy shepherds of midian with "Ladies first, if you would retain those uncivilised craniums on your unhallowed shoulders"? "And what of your Adam and Eve?" She may inquire. "With pleasure," we answer. Exclaims the enraptured enamoured first, husband and father. "A bone

of my bone and flesh of my flesh, this should be called 'man's perfecting-half' for was she not derived from man?" Name a definition of the divine harmony of sanctified love, more simple. More true, more explicit, more intense in its poetical expression! Hearing which the Divine Nature which our Christian brothers call the "Holy Ghost" sanctions that man may be allowed to turn his back upon both his father and mother in order to so cleave to his mysterious half as to be of one flesh (flesh is the manifestation of the soul) with her. The proper name of God, His Angels and all His creatures then most touchingly bestows the proper name of Hawah upon the venerable mother of living humanity, whose crime hath infused the diabolical ferment into the divine dough of the constitution of posterity and opened the gates of the graveyards for them. How gallant, how charitable, how affectionate, how tender, how manful! Nowhere is Adam more in the image and likeness of the supremely Adorable Holy One of (barbarous?) Israel! This is but the barest glimpse of the atmosphere of woman in Israel, as well as of the woman of the women, one of the latest daughters of whom confronts us with brush and a bucket of tar in hand to want only paint a far worse devil than that of her "Satan" on the face of a nation whose saints, sages, and men-of-God are of the highest type that ever trod the ground of this planet, a nation whom her religion teaches, God Himself could find no better bosom for His incarnation than theirs, a theocracy of prophets, pslamists and sages unequalled and the despair of approach, a people all Holy and having God in their centre, a nation, however, degraded and down-trodden have their glorious destiny always proclaimed from all tower tops with unmistakable language Woman the generator of man is his instrument of regeneration and alas, his degeneration also. In the weal and woe of either, both participate. Man to-day backs up his physical jewels in iron safes. The ancient Jews used to lock up the precious gems of their souls in fire-proof safes and thus insure the life and happiness of all parties concerned. Society has made this security impossible. But we have exceeded the limit of our space and can only hope the generous editor will be kind enough to allow us just a few more contributions on a subject that is really for volumes. "Allegory and Myth"? "Certainly, and happily, wisely and charitably it is so veiled in the story of Genesis." In our future contributions, if the editor would extend to us the hospitality of his too limited space for a subject like this, we propose to deal with

1. The Judgment of the Most High and fountain head of husbandhood and parent-hood in His Aspect or attitudes as Lord Chief Justice of the Four Universes.
2. The first crime (the crime of crimes) its nature and the consequent degradation and exile of divine humanity and the curse on their world.
3. Why of all creatures man alone is ashamed of his reproductive organs and their function?
4. Why Eve in naming her first child "I have begotten a man from God," since none accused her of getting him from His adversary?
5. Why only the third child was said to be in his father's divine image and likeness?
6. Why God claims the first born to Himself and orders two shares of the inheritance for him and why the first born of the woman only?
7. Why Sarah and Rebecca were barren and each of them had to pass one night in the arms of a heathen monarch?
8. Who were Isaac and Ismael and Jocob and Esau and why Esau should come out first only to lose his birthright and blessing by treacherous means which Rebecca—helped in and God seemed to approve of?
9. Who was Moses and why he slew the Egyptian and buried him in the sand?
10. What is the meaning of the institution of marriage that sharply confines the sexes exclusively for each other and why God said to the woman (1) "unto thy husband alone should thy devoted love be and (2) he should have absolute rule over thee", which is so incompatible with modern civilization to say nothing of its opposition to the views of our highly enlightened heroine, the authoress of a library of sacred literature for the young? We shall also deal with the Daniel and the glorious legs and more glorious food which he forfeited by the penalty of his crime and the cause of his malicious nature towards Adam and Eve and their posterity and with many other subjects of vital andoccult interest as we get the time.

Among the passengers who left for Vancouver this week on the *Empress of Russia* were, Mr. A. David, Mr. and Mrs. O. I. Ellis of Hongkong.

* * *

Mrs. Albert Cohen and her two children, Mrs. Albert Haim and the Misses Haim arrived this week on the *Morea* from Europe, and were warmly greeted by their relatives and friends.

THOUGHTS AND IMPRESSIONS.

By Abraham Weisbaum

I went to a Keren Hayesod meeting. I did not go to listen to any fiery speeches. Many such speeches and appeals I have already read. It interested me, as a European Jew, to see Dr. Bension, the Sephardi, the Jewish nationalist from "Mizrach" and listen to the Jew who is not so much inoculated with the spirit of 'Galuth." A Jew from *Eretz Israel* and I was not at all disappointed.

* * *

And this meeting which was held in the beautiful synagogue Ohel-Rachel, was in itself a symbol—prayers, wishes and ideas desire to be realised. Through the large windows of the ladies balcony the red rays of the setting spring sun penetrated through, mingling together with the electric lamps of the synagogue, giving a strange illumination. And the synagogue itself situated in a beautiful garden in a quiet district, far away from the business centre, away from the tumult, makes one forget the prosaic world, and brings you into an atmosphere of lofty religious moods.

* * *

When the "Hazan", a nice old man, with a long gray beard ended the "Mincha" prayers, Dr. Bension was introduced by the committee in charge. A sympathetic young man with a pair of dark dreamy Jewish eyes enterd the pulpit, and though I could not understand from Dr. Bension's speech spoken in Arabic except the few Hebrew phrases woven into that beautiful fluently spoken Arabic, I felf what the speaker impressed upon the audience.

* * *

Here stands before us a son of our old race, a nationalist, a delegate of the Keren Hayesod. He is sent to us to arouse our national consciousness and to raise funds which is so essential for the great idea, for a recreating of the Jewish people in our own land. And the task is heavy. To awake the people filled with apathy, and with a spirit of "Galuth", a people, who by force were driven from their land by the Roman Imperialists after a long heroic struggle for independence and freedom. A people who have been torn away from their soil for nineteen weary centuries, wandering about the world. For such a people the leaders must instill a spirit of self-respect, to awaken the feelings of nationalism which lies dormant deep down in the heart of every Jew. To kindle the spark which burns now for over two thousand years—for the recovery of *Eretz Israel*—and which can never be extinguished. "Im ain anee lee, mee lee?" asks the speaker, if we ourselves will not build *Eretz Israel*, who then will build for us.

* * *

Every one was glad to hear that Mr. E. S. Kadoorie, a wealthy man with a warm heart for his people, and who contributes enormously for charity generally, initiated the drive by donating £500/- monthly to the fund. Let all those rich Jews feel ashamed when their ears remain deaf to the voices of their suffering brethren who call for help. In such an important historical moment they lie tight on their money-sacks, and nothing can move them to open their hand and hearts for the great requirements. These are the yellow leaves from the Jewish tree which sooner or later are bound to fall off and wither away and in their place fresh green leaves will grow.

* * *

At the conclusion of the meeting, the old "Hazan" commenced to pray "Maarib", and I thought to myself what a comparison! From the pulpit just now, a modern Jewish nationalist appealed to help to realise the ideas which all Jews desire and mention in all their prayers. And here stands the representative of the Orthodox Jews, and prays—that God shall rebuild Zion in Jerusalem, and in the near future the Jewish people shall resettle in the holy land, *Eretz Israel!* But to the latter it has now become a habit. He says it automatically an idea with no flesh and blood, but still an idea, whilst the modern Jewish nationalist wants to instill a living body of flesh and blood into the same idea. And just like the sculptor painter or poet transform their ideas into an image, so does the Jewish nationalist transform the national idea into a similar form. So long as the idea will live, it will sooner or later be realised.

CHRISTIAN PROFESSOR, NOW JEW, HOLDS SEDER FOR JEWISH STUDENTS

BOSTON (J. T. A.)—A number of Jewish students at Harvard University observed the Seder nights at the home of Prof. Harry K. Messenger, of Harvard. Professor Messenger, who teaches Latin and Greek at the University, is a scholar of Hebrew and the Talmud, and after touring around the world and observing the life of various nations and their religions, embraced the Jewish faith. His wife, who is the neice of a Bishop, also embraced the Jewish faith.

Prof. Messenger is now a member of the orthodox congregation, Ohab Shalom, and is strongly opposed to reform Judaism.

JEWISH BOY SCOUTS

Fraser and Rotary Club Shields Display

Being unable to participate in the Scouts Empire Day jamboree on Jewish Sabbath—the Shanghai Jewish School boy scouts and wolf cubs gave their display on the 22nd ultimo in the charming grounds of Mr. and Mrs. R. E. Toeg's residence in Seymour Road. The Scouts competed for the Rotary Club shield (of which they were the winners last year), and the Cubs for the first time made a bold bid for the Fraser Shield (at present held by the Public School pack). The programme of work was, of course, precisely similar in detail to that which engaged the other scouts and cubs on the 24th ultimo and, as are all display of the kind, was quite interesting. It is a fine point about scout training that simple, trivial exercises and games are made valuable and interesting means towards developing character and intelligence, and it is always attractive to observe the alert, enthusiastic, earnest way in which the exercises are carried out. Mr. Sidney Barton, C.M.G., H. M. Consul-General, and Mr. F. C. Millington, Commissioner, Boy Scouts' Association, judged the cub display. and Mr. Tom Britton, President of the Rotary Club, and Mr. Millington judged the scouts' work. The programme was very smartly done, the work, especially that of the newly-formed pack of cubs, reflecting credit on Scoutmaster Noel Jacobs and his assistants. The compliments paid them at the close of the proceedings by the Consul-General were very well deserved. They gave Mrs. Toeg a pretty basket of flowers, and the youngest stalwart among the cubs handed to Mr. Leon Levy the gold Swastika, the special Scout gift to those who have done them a good turn, and a sure passport among scouts the world over.

At the conclusion of the inspection on the 24th ultimo, came the most interesting part of the afternoon, the display by the various troops in competition for the Rotary Club Shield (Scouts) and the Fraser Shield (Wolf Cubs). These were judged on the work of scouts and scoutmasters, originality of display, amount of training shown, timing, spirit and energy, etc., and the enthusiasm shown by the spectators The contests were won by the Jewish lads, both scouts and cubs.

At the conclusion of the programme, Mr. Barton presented the troops awards, including the Fraser Shield. He congratulated those responsible for the success of the jamboree, which, he said, was undoubtedly the best that had ever been held in Shanghai. He wished to thank the public, also, in his capacity as President of the Association in Shanghai, for their support that day.



GODFATHER OF JEWISH SCOUT TROOP

Mr. Leon Levy, the godfather of the Jewish Scout troop, and the trophies they have won in past contests. The basket of flowers was presented by the troop to Mr. and Mrs. R. E. Toeg, who lent their garden for the exhibition. [*The Shanghai Sunday Times.*

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HECTOR WILLIAM SASSOON
DECEASED

Pursuant to Statute 22 and 23 Vic. Cap. 35 intituled "An Act to further amend the Law of Property and to relieve Trustees."

NOTICE IS HEREBY GIVEN that all creditors and other persons having any debts or claims upon or affecting the estate of HECTOR WILLIAM SASSOON late of Victoria in the Colony of Hongkong, who died at 98 Baker Street, London, on the 24th day of November, 1923, are hereby required to send in particulars in writing of their debts or claims to the undersigned (the Solicitor for Charles Sassoon Gubbay the attorney duly substituted and appointed of Aaron Sassoon Gubbay, the attorney of the executors of the last Will of the above-named deceased, to whom Letters of Administration with the said Will and two Codicils annexed were granted by the Supreme Court of Hongkong on the 20th day of March, 1924, and which were Resealed by His Britannic Majesty's Supreme Court for China at Shanghai on the 9th day of May, 1924) on or before the 20th of June, 1924, at the expiration of which time the said Charles Sassoon Gubbay will proceed to distribute the assets of the said Hector William Sassoon at Shanghai among the persons entitled thereto, having regard only to the debts or claims of which the undersigned shall then have had notice, and will not be liable for the assets of the said deceased or any part thereof so distributed to any person or persons of whose debts or claims he shall then not have had notice.

AND NOTICE IS HEREBY ALSO GIVEN that all persons indebted to the estate are bereby requested to make payment to the undersigned forthwith.

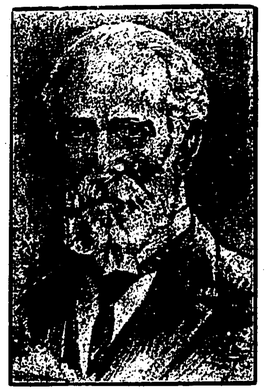
J. E. SALMON,
17, Yuen Ming Yuen Road
Solicitor for the above-named
CHARLES SASSOON GUBBAY.

Dated: the 17th day of May, 1924.

THE MIRACLE OF MODERN ISRAEL

By Dr. JOSEPH SILVERMAN
(New York)

There has been some question as to whether I am a Zionist or not. I haven't labeled myself yet, but I am willing to label myself now as a "Lover of Zion", Chovev Zion. I went away last October with some misgivings in my heart, not knowing whether the claims of the Zionists were exaggerated or not, not knowing whether the opposition of the anti-Zionists was justifiable or not, not knowing exactly whether the charges of the Zionists and their denunciation of Jewish settlement in Palestine was worthy of consideration or not.



Dr. J. Silverman

I am glad to be able to tell you and the world, that Palestine is a land that deserves to be restored and rehabilitated, that the opposition of the anti-Zionists is illogical, misleading to an extreme, that the villifications and denunciations of the anti-Zionists against the Jewish rehabilitation of Palestine ought to be condemned by all fairminded and liberal thinking people of the world.

I wish that every Jew who does not yet believe in the restoration of Palestine had an opportunity to go there. One visit would convert him, because he would discover that he had been deceived by the specious arguments that have been brought against the proposition for the restoration of our Holy Land. There are still some who are deaf and blind when it comes to the proposition of Palestine's restoration. They have eyes and they see not, they have ears and they hear not. They are deluded by their own fanaticism. I have, on my trip through Europe after I had been in Palestine, talked with men and women, Jews and non-Jews who were not in favour of the rebuilding of that country. They had never seen the country, they had never seen the pioneers who work there, and yet they ridiculed Zionism. I told them "You do not understand the import of the great problems that are facing before Israel. You talk like enemies of Israel rather than members of the House of Israel."

If ever the words of Shakespeare, "There are sermons in stones", have had a verification, that verification is found in Palestine. There are sermons in stones. The very stones speak and in their mute appeal they even shriek to the passersby, "Redeem the land". Those very stones about which so much has been said and which have been made the basis for claiming that Palestine can never be restored, those very stones in the valleys, on the slopes of the mountains, on the hilltops, which are the product of the destruction of 2000 years or more, providentially, have become the salvation of Palestine. Under those stones lies buried the ancient soil of that country still intact. Remove the stones, open this tomb of Palestine and the land leaps forth. The fertile land that in ancient days flowed with milk and honey leaps forth, as it were to receive the well nursed seedling and the ploughman's plough, and then to give back to the pioneer a rich harvest for his work. This is not mere rhetoric. This is not a fairy tale. I have seen the land transformed whilst I stood upon it. They remove these rocks. They dig into the soil. They find under the rocks a subsoil. It is actually fertile. Then they plant a seedling in that subsoil. They fill it up. They watch it, nurture it, and lo and behold, the seedling grows into a wonderful olive tree and within a short while thereafter the fruit comes forth. That planting has been on a large scale, and hundreds of thousands of olive trees have thus been planted, hundred of thousands of eucalyptus trees have been planted, whole forests have been grown where formerly there were swamps and marshes.

The Jewish pioneers are not your ordinary men and women. They remind me of the American pioneers who believed that the plough was the best instrument for building up a new country, and who with the plough built up the wonderful region of the West that is the greater and better part of our American republic. Of such stuff are the Jewish pioneers of Palestine. They are not gold seekers. They are home seekers. They go with the plough to dig the soil. They go with the materials that will build farms and barns and houses in order to establish villages and colonies and settlements which finally grow into wonderful cities. You will travel through Palestine in an automobile over splendid roads which the Jewish pioneers have built. Our chairman has referred this evening to the men and women who break the rocks in the open country and build these automobile roads. Mr. Chairman, I have seen them do it. I have often heard of tourists who came back and spoke of those road builders and I could scarcely believe them. I could not understand what they meant until I saw for myself. If you go tomorrow to Palestine, you can see the Jewish young men and women who come out of universities in Russia, who probably were lawyers and doctors or nurses in Europe, breaking stones and building the roads, butting stone upon stone and filling up the crevices with cement and making that road firm. When you see that work you stand there thrilled, spellbound. I turned to some of the workers and said: "This is very hard work for you," and one of them replied for the rest, "We do not think of the hardships of the task, we think only of the time when these roads will bring hundreds of thousands of Jewish settlers to this new country." That is the spirit that prevails all over Palestine. I never saw such a spirit anywhere else as I saw in Palestine, and if I had not already been friendly to the idea of the restoration of Palestine, my one visit of three weeks would have converted me completely to that idea.

I have come away from Palestine and bring you a message of the country. The first message of Palestine is to the Zionists themselves. The Zionists have not made enough noise about the accomplishments which are to their credit in Palestine. They have not told the story completely. This work in which we are engaged is the greatest task that Israel has ever undertaken. Nothing has occurred in the past 3000 years of Israel's history that can equal this restoration work. We are not building Palestine in an amateur fashion. We have our experts, scientists, artists, architects planning the building of Palestine with all the ingenuity and skill that the human mind can bring to the subject. We are not working haphazardly. Everything is being undertaken in a systematic and scientific manner. No one can have any conception of what there is being done for the upbuilding of Palestine until he goes there and sees it.

I will give you one example out of the hundreds that can be quoted. You have often heard it said that Tel-Aviv is a great Jewish city. Those words mean nothing to one who has not been

NOTICE

THE NEXT ISSUE OF "ISRAEL'S MESSENGER" WILL APPEAR ON THE 3rd July, 1924. Correspondents are kindly requested to send in their contributions not later than the 28th instant, or earlier if possible.

there. Tel-Aviv is like a wonder city of the world today. Fifteen years ago, it was only a sandy sea coast, with not a blade of grass, not a shrub growing, not a piece of wood, not a house. A few Jews went out of Jaffa; nine families started building a few cottages by the sea coast and from those nine families has grown this wonderful city of 19,000 Jews, with modern houses built not of wood but of stone. There are wide streets, opacious sidewalks, noble avenues. Tel-Aviv has modern schools, synagogues, hotels, stores, banks and other institutions necessary for modern life. If nothing had been done by the Zionists and the Keren Hayesod—if there had been no other Jewish colonization than the building of the city of Tel-Aviv, it would be sufficient to justify all the output of means and energy.

Palestine has a message for the anti-Zionist. It says, "All your arguments which you have bolstered up and used to denounce the restoration of Palestine are illogical, inaccurate and misleading. You say principally that you are opposed to the upbuilding of Palestine because you are opposed to Jewish nationalism. Let me tell you that today the question of rebuilding Palestine is no longer a question of mere Jewish nationalism. It is a question of the survival of Israel. That is a greater question than mere Jewish nationalism and if you are a Jew, you must be interested in the survival of Israel and his perpetuation throughout the world. There has been too much hasty assimilation. Assimilation that is not resorted to with discretion is destroying the solidarity, the very integrity and the future of Israel. I say that, because at one time I was a thorough-going assimilationist myself and I have seen the evils of an unintelligent and misguided assimilation. It is necessary that ethnical groups retain their integrity because when they lose their integrity as an ethnical group they lose nearly all the virtues that belong to them as members of that group. The Jew has traits of character which he never should barter for a questionable assimilation. He must retain those traits of character which are, individuality, self-determination, and conviction and independence. He must retain his integrity as an individual in order to maintain his ideals. If the Jew stands for anything, it is certain ideals, the purity of the soul, justice to men and women, the sanctity of the home, the unity of Israel, the pure worship of one God, the execution of moral law and loyalty to country. If Israel loses its integrity as an ethnical group, it will lose its ideals and the virtues for which it has stood for the last three thousand years. I was never so much convinced of this fact as I was during my last visit in Palestine. I saw him as the product of three thousand years of Jewish history. I saw in the Jewish pioneers of Palestine the ancient spirit of Jewish martyrdom which preserved Israel in the past. That is the spirit that sustains the pioneers in Palestine. They are our martyrs, and that martyrdom is preserving the integrity of Israel. When Palestine has been fully rebuilt and we have some day not merely a hundred thousand, not merely five hundred thousand, but five million Jews in Palestine---as many as that country will hold, then you will see exhibited to the world a wonderful people, a people that will create and establish a new kind of civilization and culture. It will be a land not only flowing with milk and honey, but a land of liberty and justice to all, a land of faiths and good works---a land of culture and genius which will bless Israel and Mankind. You have heard it said by the anti-Zionists who are trying to cast aspersions upon the rebuilding of Palestine that the Jews and Arabs cannot get along together and therefore the Jews ought not to go into Palestine, that they are inviting an era of destruction there. It is all false. The Arabs and the Jews have proved to one another that they can live amicably together, that they can cooperate, and that they can harmonize, even fraternize. The Arab has begun to learn that lesson, and as a result there is growing up in Palestine a large group of friendly Arabs who are opposed to this clique in London and elsewhere that is trying to stir up strife between the Arabs and the Jews.

After leaving Palestine I went to London and there attended a great meeting of Zionists. I was told there that the Jew who went from London to America in order to villify Palestine and denounce the upbuilding of that country, has lost the respect of the better community in London. They did not approve of his tactics. They do not believe in his methods. They were horrified when they read of the reports of his doings in this country.

In conclusion, let me revert to the late war. It was a great war. It had a great object to achieve and every country of the Allies sent the flower of its land to the trenches, to the front, to fight for the cause of liberty and humanity, and the others who could not go to the front, who were compelled by age or circumstances to remain at home, did yeoman work behind the lines. We had to do our duty behid the lines, collecting money, clothing, gathering together surgical instruments and sending these things across for the use of the men and women of stamina who went to the front. We did not leave the men in the trenches to themselves, because we in the rear knew that unless we sent certain ammunitions, money, food, gun-powder, those men in the trenches would suffer.

The flower of Israel is in the trenches in Palestine. I saw them there, young men and women, even boys and girls, digging in the tenches, doing their utmost to upbuild the land, building houses, caring for the farms, gardens and forests and making that country again alive. We are not in the trenches as they are. We are behind the firing line, as it were. Will we leave them in the trenches there to starve? They need clothing, food, implements, seeds, building material. They need architects, engineers, doctors, medicines, nurses. They need everything that men in villages and cities need—what you need today these men, these brethren of ours, in the trenches of Palestine need. Shall we leave them there to themselves to starve, to failure? Let us buckle our armour, gird our loins and work behind the lines, to send them ammunition in the way of money, food, clothing, to hearten and encourage and sustain them.

Thus let us build Palestine for the Glory of God, for the Glory of Israel and humanity.

A Japanese, after listening with corrugated brow to the exposition of a recent Duke of Argyil concerning the Trinity in Unity and the Unity in Trinity, suddenly exclaimed with radiant face, "Ah, yes, I see—a Committee!"

BABY'S OWN TABLETS

Cured This Little Girl of Stomach Troubles in Kelantan

Anxious parents everywhere ask one another what to do when their little ones are ailing. It is for the benefit of such fathers and mothers that Mr. M. Ghazaly, of Kota Bahru, Kelantan, Federated Malay States, permits the publication of the following letter. He says:—

"I am glad to inform you that since my infant grand-daughter has taken Baby's Own Tablets she has grown in weight, sleeps well at night and is free from stomach troubles."

Baby's Own Tablets, the Canadian children's remedy, are guaranteed absolutely free from narcotics or other injurious drugs and are perfectly harmless even to the youngest infant. They are recommended for the treatment of infantile indigestion, feverishness, constipation, colic, diarrhoea, vomiting, they allay the pains of teething, quickly relieve colds and croup, expel worms, promote peaceful health-giving sleep. If you cannot obtain them where you live send 60 cents for a vial to Dr. Williams' Medicine Co., 60 Kiangse Road, Shanghai.

THE TWO BIBLES, II.

By Rabbi Dr. N. Mosessohn, Founder-Editor of "The Jewish Tribune" (New York)

[*Concluded from our last issue*]

Another degrading law Dr. Potter finds in Deuteronomy xxi:18-21, where he finds "a command to stone to death disobedient children, without trial, on the accusation of their parents." Here again the doctor showed his lack of understanding of the Jewish Bible. Let us quote these verses in the original Hebrew and supply their true meaning. They read: Deuteronomy xxi:

Ki when—*yihyeh*—there will be—*l'ish*—to a man—*bein*—a son—*sorrer*—mutinous—*umoreh*—and rebellious—*einennu shomea*—he is not obeying—*bkol oviv*—his father's voice (instruction) *u'vkol immo*—and the voice of his mother—*v'yissru otho* (and even) when they punished him—*v'lo yishma aleihem*—he does not obey them (their instructions) (19) *Vthofsu bo oviv v'imo*—and his father and his mother shall lay hold of him—*v'hotziu otho*—and they shall bring him out—*el ziknei iro*—to the elders of his city—*v'el shaar mkomo*—and unto the gate of his place—(20)—*v'omru*—and they shall say—*el ziknei iro*—unto the elders of his city—*bneinu zeh*—this is our son—*sorer umoreh*—he is mutinous and rebellious—*einennu shomea*—he does not obey—*b'kolenu*—to our voice—*zoleil v'sove*—he is a (habitual) glutton and drunkard. (21) *u'rgomuhu kol anshei iro voavonim*—and all the men of his city shall stone him with stones—*vometh*—that he shall die—*uviarto horo mikkirbecho*—and thou shalt put evil away from among you—*v'chol yisrael yishm'u v'yirou*—and all Israel shall hear and fear.

To understand the true meaning of the quoted verses we have to call the attention of our readers to the following facts:

(1) The word *sorer*—mutinous—when it is followed with *umoreh*—and rebellious—conveys the idea of *mutinous* against the laws between man and man, as a thief, a robber, etc., and *rebellious* against the laws of men toward God, in which is included idolatry. (Cf. Jeremiah v:23, where *sorer umoreh* is mentioned and defined in verse 24 and 27.)

(2) Beside being an idolator and a thief or robber, this son also obeys neither the instruction of his father and his mother; the character of this instruction will be found further (par. 5).

(3) He even left home and the city of his parents, and then had to bring before the elders of HIS city not *their* city.

(4) When the parents came before the elders of their son's city, where he was known, they had to tell the elders "this (is) our son," because they were not known there.

(5) They had to explain the cause that brought him to so low a state that he was a *zoleil v'sove*—he became a habitual glutton and drunkard. It is against this that they warned him in their instructions, and when they punished him he left for another city, where he could carry on his misdeeds without fear of his parents.

(6) The very fact that the parents were compelled to come before the elders of a strange city proves that the elders—in the olden times the judges—tried the case, and when the son was found guilty he was punished according to the law.

True, the Bible does not mention a trial in this place, but neither does



A Modern Rabbi Yahanan Ben Zaccai. "O'ker Harim."

it mention any trial in the laws enumerated in Exodus xxi and xxii. The reason being that these are criminal laws and have nothing to do with the procedure which is found in Deuteronomy xvii:6 and other places in the Bible. Space does not permit us to dwell upon this any more, yet we think that the doctor's unjust criticism is so refuted here as to require no other arguments.

And now for the doctor's branding as unscientific the record of Joshua's "making the sun stand still." Here again with great regret we must say that the doctor has displayed a greater talent for criticism of the Jewish Bible than for understanding it.

Explains Sabbath-Sunday Controversy

At the time when the Louis and Clark Fair was in Portland, Oregon, a Mr. J. H. Allen defended the Oregon Ministerial Association, in their demand that the Fair should be closed on Sunday. He criticised an editorial of ours published in The Jewish Tribune February 12, 1904, and reprinted in *The Oregonian* February 13th. Mr. Allen strove to prove that the present Sunday is the real seventh day Sabbath, because Joshua stopped the run of the sun for a full day. We reprint here our answer to him published in The Jewish Tribune, February 26, 1904, which will answer fully Dr. Potter's criticism.

". . . To enlighten Mr. Allen that 'the long day of history' never existed, we find it incumbent upon us to cite the verse referred to by Mr. Allen (the same which Dr. Potter refers to) and explain them accordingly:

'Then spake Joshua to the Lord in the day when the Lord delivered up the Amorites before the children of Israel. Sun stand thou still in Gibeon; and moon, in the valley of Ajalon. And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies. Is not this written in the book of Jasher? So the sun stood still in the half of heaven and hastened not to go down about a whole day. And there was no day like that before it or after it that the Lord harkened unto the voice of a man: for the Lord fought for Israel.' Joshua x:12-14.)

This seemingly plain narration is one of the most difficult in the Jewish Bible. To the student's mind there arise the following question:

(1) Could not Joshua satisfy himself with the sunlight, that he even needed the service of the moon?

(2) Why did Joshua appoint the sun to stay in Gibeon and the moon in the valley of Ajalon, when the theatre of the battle was in Gibeon, Beth-horon, A Azeka and Makkedah, and never touched Ajalon (Idem 10-12)?

(3) The sun, being 92,700,000 or 92,965,000 miles above the earth, is justly cited in the Hebrew original of the Bible in conjunction with the word *al*—upon—and never with the prefix *beth*, meaning "in" (cf. Genesis xix:23; Exodus xxii:12; Deuteronomy xxiv:15; ii Kings:22 and many other places in the Jewish Bible. Why then did he express his order to the sun not with the word *al*—upon—but with the servile *beth*, meaning "in," and instead of *Shemesh al giv'on dom*—sun stay still *upon* Gibeon—he says *Shemesh b'giv'on dom*—Sun stay still *in* Gibeon—? (The J. V. erroneously translates it "upon" instead of "in.")

(4) There is no doubt that stopping the sun and the moon from motion is the greatest miracle ever produced and yet by recapitulating the happenings of that day (Joshua x:13) those miracles have not been even mentioned. What is the reason for such an omission?

To answer these questions intelligently and at the same time not to deny the facts recorded in the cited verse we offer the following explanation:

(A) The facts recorded in the book of Joshua prove that Joshua was a great warrior and a skilled leader of his army.

(B) When he went to war against the five kings of the Amorites it is said: "So Joshua ascended from Gilgal, he and all the people of war with him, and all the mighty men of valor" (Joshua x:7). From this verse we learn that his army was divided in two general divisions, "the people of war" and "the mighty men of valor"; no doubt that these two divisions were subdivided into regiments; so also there is no doubt that each regiment bore its own name, to distinguish it from the others.

(C) Each regiment bore a name of a heavenly body, according to its valor and skill. *Sun* and *Moon* were the names of "the mighty men of valor," according to their high merits on the battlefield: the more skillful were called *Sun*, the less—*Moon*.

(D) Joshua, being fully confident of conquering his adversaries (Joshua x:8), did not engage his entire army. At noon time before the battle (*Bachatzi-a-hashomayim*—when the sun was) in the midst of heaven—(8d. 13), he placed his reserve regiments "Sun" Gibeon, the place where he was about to strike first (Gibeon was in Benjamin's land); and "Moon" in the valley of Ajalon (in Dan's land).

(E) He conquered his adversaries without employing his reserve regiments, and, therefore, after the conquest recapitulating the details of that war, the only fact "for the Lord fought for Israel" (Idem 14), referring to the hail storm (each hail being as large as a stone which overtook the Amorites) was told and no mention made about stopping the motion of the heavenly bodies.

Analogous to this interpretation of "Sun" and "Moon" as names of the most important regiments, we interpret two other seeming ambiguous verses in the Jewish Bible, viz:

When King David took Uriah, the Hittite's wife, the prophet Nathan, in the name of God told him that his wives will be defiled "in the sight of this sun" (ii Samuel xii:11): "For thou didst it secretly, but I will do this thing *before all Israel and before the sun* (Idem 12). Nathan's prophecy was accomplished by Absalom "in the sight of all Israel" (Idem xvi:22), but there the sun is not mentioned, because the highest regiment Sun was included in "in the sight of *all Israel*," and Speaking about the peace which will prevail in King Solomon's time, the divine psalmist (Psalms lxii:7) says: "In his (Solomon's) days the righteous will flourish and abundant peace continue *till the Moon be no more*." (The J. V. erroneously translates "so long as the moon endureth." The Hebrew has it *ad bli yoreach*, the literal translation of which is, *till without moon*.) It is obvious that when peace will prevail the regiment of "the mighty men of valor," called Moon, will not be necessary. The higher regiment Sun was necessary as an honour body guard of Solomon (Songs of Songs iii:7) even in time of peace.

The above explanation, based on facts and sound reason, will, surely, disperse the cloud upon Joshua's long day, which Dr. Potter could explain no better than by a lack of knowledge on the part of the writer of that story.

OBITUARY

The Late Mrs. Flora Ezekiel (Bombay)

We regret to record the death at Bombay, on the 9th of March last, of Mrs. Flora Ezekiel, at the age of eighty-one years. The deceased lady was if not the oldest, one of the very oldest Jewish residents of Bombay, and her death removes another link with the pioneer settlers. She was married to the late Yeheskel Baruch Faraj Hayim after the death of his first wife, and had two children by him Rebecca who married the late Mr. Ezekiel Hardoon and Frederick who both predeceased her. Our fellow citizens, Messrs. E. and J. E. Salmon are her step grand-children, being descended on the maternal side from her husband by his first wife. A lady of culture and refinement, she was conversant with Hebrew, English and Arabic, which she wrote and spoke well. She was endowed with a sweetness of disposition which never deserted her and though she was overwhelmed with a series of misfortunes during the latter part of her life, she bore her sufferings with patience and submission as a pious and God-fearing daughter of Israel.

The memory of the righteous is for a blessing.

RUSSIAN JEWISH MILLIONAIRE SETTLES IN PALESTINE

JERUSALEM (P. T. A.)—Mr. M. Nassatisin, the well known Russian Zionist, has arrived for the purpose of making his home here. Mr. Nassatisin, who has invested over one-half a million dollars in Palestine enterprises, is the director of the Rutenberg electric company. He recently contributed G$50,000 to the Keren Hayesod Fund.



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(A) The facts recorded in the book of Joshua prove that Joshua was a great warrior and a skilled leader of his army.

(B) When he went to war against the five kings of the Amorites it is said: "So Joshua ascended from Gilgal, he and all the people of war with him, and all the mighty men of valor" (Joshua x:7). From this verse we learn that his army was divided in two general divisions, "the people of war" and "the mighty men of valor"; no doubt that these two divisions were subdivided into regiments; so also there is no doubt that each regiment bore its own name, to distinguish it from the others.

(C) Each regiment bore a name of a heavenly body, according to its valor and skill. *Sun* and *Moon* were the names of "the mighty men of valor," according to their high merits on the battlefield: the more skillful were called *Sun*, the less—*Moon*.

(D) Joshua, being fully confident of conquering his adversaries (Joshua x:8), did not engage his entire army. At noon time before the battle (*Bachatzi-a-hashomayim*—when the sun was) in the midst of heaven—(8d. 13), he placed his reserve regiments "Sun" Gibeon, the place where he was about to strike first (Gibeon was in Benjamin's land); and "Moon" in the valley of Ajalon (in Dan's land).

(E) He conquered his adversaries without employing his reserve regiments, and, therefore, after the conquest recapitulating the details of that war, the only fact "for the Lord fought for Israel" (Idem 14), referring to the hail storm (each hail being as large as a stone which overtook the Amorites) was told and no mention made about stopping the motion of the heavenly bodies.

Analogous to this interpretation of "Sun" and "Moon" as names of the most important regiments, we interpret two other seeming ambiguous verses in the Jewish Bible, viz:

When King David took Uriah, the Hittite's wife, the prophet Nathan, in the name of God told him that his wives will be defiled "in the sight of this sun" (ii Samuel xii:11): "For thou didst it secretly, but I will do this thing *before all Israel and before the sun* (Idem 12). Nathan's prophecy was accomplished by Absalom "in the sight of all Israel" (Idem xvi:22). But there the sun is not mentioned, because the highest regiment Sun was included in "in the sight of *all Israel*," and Speaking about the peace which will prevail in King Solomon's time, the divine psalmist (Psalm lxii:7) says "In his (Solomon's) days the righteous will flourish and abundant peace continue *till the Moon be no more*." (The J. V. erroneously translates "so long as the moon endureth." The Hebrew has it *ad bli yorcach*, the literal translation of which is, *till without moon*.) It is obvious that when peace will prevail the regiment of "the mighty men of valor," called Moon, will not be necessary. The higher regiment Sun was necessary as an honour body guard of Solomon (Songs of Songs iii:7) even in time of peace.

The above explanation, based on facts and sound reason, will, surely, disperse the cloud upon Joshua's long day, which Dr. Potter could explain no better than by a lack of knowledge on the part of the writer of that story.

OBITUARY

The Late Mrs. Flora Ezekiel (Bombay)

We regret to record the death at Bombay, on the 9th of March last, of Mrs. Flora Ezekiel, at the age of eighty-one years. The deceased lady was if not the oldest, one of the very oldest Jewish residents of Bombay, and her death removes another link with the pioneer settlers. She was married to the late Yeheskel Baruch Faraj Hayim after the death of his first wife, and had two children by him Rebecca who married the late Mr. Ezekiel Hardoon and Frederick who both predeceased her. Our fellow citizens, Messrs. E. and J. E. Salmon are her step grand-children, being descended on the maternal side from her husband by his first wife. A lady of culture and refinement, she was conversant with Hebrew, English and Arabic, which she wrote and spoke well. She was endowed with a sweetness of disposition which never deserted her and though she was overwhelmed with a series of misfortunes during the latter part of her life, she bore her sufferings with patience and submission as a pious and God-fearing daughter of Israel.

The memory of the righteous is for a blessing.

RUSSIAN JEWISH MILLIONAIRE SETTLES IN PALESTINE

JERUSALEM (P.T.A.) Mr. M. Nassatisin, the well known Russian Zionist, has arrived for the purpose of making his home here. Mr. Nassatisin, who has invested over one half a million dollars in Palestine enterprises, is the director of the Rutenberg electric company. He recently contributed £500,000 to the Keren Hayesod Fund.



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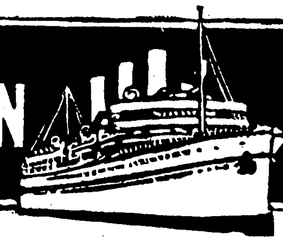
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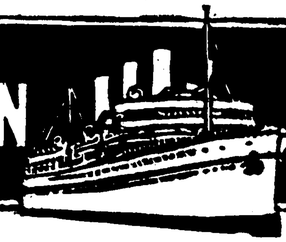
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SHANGHAI, CHINA, FRIDAY 4TH JULY, 1924, 2ND TAMMUZ 5684.

THE WORLD ZIONIST ORGANIZATION AND THE UNIFICATION OF JEWRY

The constant contact of the Jews of the East with those of the West in recent years, is bound to create a strong bond of union among themselves. Thanks are due to the World Zionist Organization for sending delegates to Jews in far-off lands to expound to them the Zionist ideals and interest them in the project to rebuild the Jewish National Homeland. The latest envoy in the person of DR. ARIEL BENSION deputed by the Keren Hayesod is producing excellent results. DR. BENSION, while a product of the East is, nevertheless, saturated with Western culture and can, therefore, penetrate deeply into the recesses of his Eastern co-religionists and make them realize fully their duties and responsibilities in the presemt critical period of our national destiny, towards which we are swiftly moving. The successes achieved by him during the last three years are remarkable and noteworthy. Dr. BENSION possesses a wealth of patience and resourcefulness from which he can draw in case of need. He commands respect and attention owing to his tactful and rigid adherence to principles from which he never recedes. His presence in the East of Asia is a symbol of the solidarity of the Jews in the Diaspora. His message of hope and optimism has aroused intense interest in the future prospects of our people in our ancient Fatherland. The Jew of Bagdad vies with the Jew in New York to do his "bit" for *Eretz Yisrael*. The link has been well established. The time has gone by when one Jewish community in a remote corner of the world cannot know how the other one lives. Quarter of a century ago, the Jews in their world-wide dispersion were disunited or have had no common platform on which to unite their forces for their common cause. To-day all this is a memory and a thing of the past. Delegates from the Zionist Organization are crossing land and sea in order to visit far-off Jewish centres and expound the ideals of Zionism and sound the note of optimism in regard to *Eretz Yisrael* restoration. The World Zionist Organization has succeeded well in creating a bond of union and enthusing Jews as Jews. By a pressof the button it can communicate with the whole world. The fate of Jewry in its dispersion is no longer a menace to-day. It is no longer subject to extinction as was the fate of the Jews at Kaifengfu. The latter, owing to lack of communication and the backward state of China, could not keep in touch with their co-religionists abroad, hence their downfall. Mr. ISRAEL COHEN, who will go down in history as the first Zionist Envoy to visit Jews in far-off countries, contributed an interesting article in the *New Palestine*, New York, of June 23rd, 1922, under the caption "My Zionist Mission: Impressions and Reflections," in the course of which he makes the following striking observations:—

> Never was I so profoundly impressed by the need of Jewish missionaries to Jews as during my travels through the Far East and especially the Middle East. The Christian world maintains thousands of missionaries among the yellow and black races, but the Jewish world has not yet sent a single missionary to the children of the Jewish race who may perish from spiritual starvation or communal isolation. The fate that overtook the Jewish colony at Kai-Feng-Fu is hardly ever likely to descend upon any of the modern Jewish communities in the East, for intercommuntion with the Jewries of the West is too easy and frequent. But if no ecclesiastical authority has yet thought it necessary to spread its wings over those forlorn congregations, the Zionist Organization at least is doing what it can to foster in them a sense of national pride and racial solidarity and to mobilize their support for the historic enterprise of regaining Palestine for the Jewish people.

This is well said. It is conceded that the World Zionist Organization is *the* representative Jewish body and the official mouthpiece of world Jewry. The position of Diaspora Jewry to-day is infinitely better than it was five and twenty years ago and for this state of affairs thanks are due to the Zionist Organization for having fostered a bond of union which the tooth of time will not be able to gnaw and which the arrows of outrageous fortune will not be able to destroy.

* * *

THE NEW JEWISH CLUB

In our last issue, we called attention to the establishment of a new Jewish Club, adjacent to the Synagogue Ohel-Rachel. We are convinced that this new institution will play a useful role in the development and expansion of our small community and become a real centre of communal activities. We congratulate all those who have conceived this idea, since it is destined to fill a long felt want. In the past, our young boys and girls had no recreation

ground to meet each other and consequently too wide a barrier had been created between themselves. Efforts to remedy the defect proved unavailing for want of cohesion in our midst. The Y. M. H. A. and the Girls Club which came into being were short-lived on account of the division of the two sexes. The present venture augurs well for the future. It is founded on a sound basis and sponsored by the best elements in our community. The ideal spot on which the Club stands is in itself a guarantee for its future. We shall no more have to complain for lack of a communal hall in which to hold our meetings or discuss matters of paramount Jewish interests. Mr. B. A. SOMEKH, one of the promoters and active workers, assures us that the Club is always open for meetings of any local Jewish body desirous of a place to hold any function. A Club if it is to prove of any utility to a community should really be an open platform for all to come in and cogitate upon matters of importance. We have outgrown the idea of a club where only card-playing and drinks are to be served. A Club worthy of the name should foster healthy sentiments and ideals. We cannot aford any longer to take risks. Our community has grown by leaps and bounds. Our young men and women, especially the unmarried—should get a chance to meet and understand each other and not live apart. We have confidence in the management to foster a healthy spirit in the club—not of snobbishness—but that of true democracy which makes no distinction between high and low, rich or poor. Conducted on this basis the Club will be a boon to our community. Disregard of it will bring its speedy dissolution and defeat the very object for which its was founded.

* * *

ISRAEL'S HERO—THEODOR HERZL

The twentieth *Yahrzeit* of Dr. THEODOR HERZL, of revered memory, falls this year on the 22nd instant. Jews all over the world will observe the day in a becoming manner and recall the great services which this great Jew had done for his people and our historic land. Dr. HERZL had a unique vision of Israel's future. He realised the need of a national homeland as the only means of solving the eternal Jewish Question. He believed that Israel was a nation amongst the nations and that the latter's problem could only be solved on the basis of Nationalism. This was the real charter of Zionism. To this end, he laid down the foundation of a Jewish Commonwealth and worked incessantly, until he succeeded in arousing the national consciousness of the Jewish people. Twenty years have gone by since that illustrious statesman had breathed his last and yet what a glorious chapter he has added in Israel's history! Due to him and him alone, we are to-day a happier people conscious of our dignity and nationhood, ready to play our role of reviving the ancient Jewish civilization in the land of our hopes and dreams. When HERZL passed away, our MAX NORDAU, another great figure in the galaxy of Israel's immortals, said of him, "The Jewish people had a HERZL but HERZL never had a people". This sums up in a nutshell the heroic task of our lamented leader in that he was ahead of his time and looked with a prophetic eye to the future destiny of Israel. Slowly, but surely, the light has penetrated into the remote corner of the Jewish world and to-day there is not a community on the face of the globe which is not dignified by a Zionist Association and swears fealty to the Zionist flag. HERZL's *yahrzeit* reminds us of our duties to Zionism and the necessity of upholding with might and main the fundamental principles upon which he had founded the movement. Ours is the task to watch vigilantly the designs of the pseudo-Zionists who, unlike the Marranos of old, appear outwardly as devotees of HERZL while they strive hard to stab the movement from within. ISRAEL'S MESSENGER was amongst the few journals which raised its voice against the sinister designs of the pseudo-Zionists and will continue to do so until Israel's camp is freed from the pollution of foul air and foul plots. The task confronting us to re-build our ancient Fatherland is by no means completed. Nay, it has just begun. We are on the threshhold of a great era in Israel. The key to open the door of *Eretz Yisrael* is now in our hands. It remains to be seen how far we are able to open it and make the best use of it. True, there is no HERZL to blaze our path, but fortunately, we have WEIZMANN and SOKOLOW, two outstanding national statesmen who are heroically battling against tremendous odds and carrying out the great fundamental principles of the immortal leader, "to create for the Jewish people a Home in Palestine secured by public law", or in modern parlance to make "Palestine as Jewish as England is English".

* * *

FELIX WARBURG SPIES ERETZ YISRAEL AND BRINGS DIBBA TOBA

Among those who visited Palestine in recent months and have returned with good tidings stands MR. FELIX M. WARBURG, head of the banking firm of MESSRS KUHN, LOEB and Co. and Chairman of the Joint Distribution Committee. Inflated enthusiasm and poetic outpourings are not to be expected from a man of MR. WARBURG's type. Moreover, account should be taken of the fact that

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MR. WARBURG has not been identified with Zionists and for that matter cannot even now be identified with them. Consequently the judgments of MR. WARBURG on the situation and prospects of the Jews in Palestine are of peculiar value. It is interesting to read his optimistic reports regarding present conditions in *Eretz Yisrael*. Of his trip to Palestine, the noted magnate says, "I came, I saw and I was conquered." He says also that he was enchanted with the country. He dwells at length on the remarkable spirit of the Chalutzim, the young pioneers who are devoting themselves with such extraordinary single mindedness to the restoration of the Jewish Homeland. He notes the progress made also in things material, the colonies, the suburbs, the new industries, especially the RUTENBERG plant near Tel Aviv, the schools and the University. The appeal of the latter seems to have evoked a special response from him since he has given G$100,000 to its establishment. This is a magnificent sum from one who has not been identified with Zionists but has given his contribution as the *New Palestine*, of New York, truly says, as "a tribute to the Zionist Organization and the Keren Hayesod no less than to MR. WARBURG's sincerity." The latter's contribution is a challenge to the pseudo-Zionists like LORD BEARSTEAD, who has contributed a paltry sum of £2.10.0 in response to an appeal by the organ of the pseudo-Zionists in London, which in our opinion should not have been accepted. The magnates of British Jewry are rendering a disservice to the cause of *Kol Yisrael* by their arrogant attitude and earning for themselves an unenviable reputation for notoriety. However, there is no cloud that has not its silver lining. The visit of MR. WARBURG to *Eretz Yisrael* has enabled the Zionist Organization and the Keren Hayesod to vindicate themselves in a striking manner. Of the latter, MR. WARBURG says:—

> "The Zionists have a good administration in Palestine and they are certainly doing good work for those wonderful pioneers, the Chaluzim. Those in America who have contributed to the Keren Hayesod or Palestine Foundation Fund, may be sincerely assured that they have given to a Fund which serves directly the purpose for which it was designated and is an important instrument in the upbuilding work. The Keren Hayesod has to its credit many strips of land now under cultivation, many roads now available for traffic, many improvements introduced in the old colonies and many an enlargement of those forces which are active in promising enterprise. Without the assistance of the Keren Hayesod many of these things could hardly have been accomplished."

These words, as the *Canadian Jewish Chronicle*, truly says, constitute an endorcement of which the workers and givers of the Keren Hayesod have every reason to be proud.

EDITORIAL NOTES and COMMENTS

A WOMAN TALMUDIST.

We have before us a brochure containing an address delivered on speech day of Jews' College, London, on the 13th April last, by MRS. FLORA SASSOON who presided on the occasion. It is replete with literary gems and profuse citations from the Talmud which show in a striking manner the scholarly abilities of the lecturer. The close contact of the Eastern Jews with their brethren in the West has not been without its advantages. The blending of the East with the West is a striking phenomenon in our times and should be hailed as a sign of the times. MRS. SASSOON's able and scholarly address published in a pamphlet form has earned for herself a unique distinction of being a woman Talmudist which is in itself an accomplishment of no mean significance. It is a pleasure to treasure such a learned discourse in one's library and we hope that our modern BERURIA will deliver more addresses in future and thus enhance the reputation of Jewish women to uphold Jewish learning and disseminate Israel's perennial fountain of knowledge, Torah W'Orah.

* * *

AN IMPUDENT LEAGUE.

The League of "British" Jews has again come out with an annual report containing full of misleading accusations against the foreign Jews and the Nationalist Jews. We are surprised to observe that London Jewry is taking no steps to dethrone the "League" from its present ridiculous position by repudiating its *mis*-leaders who, *mirabile dictu*, occupy some official positions in the rank of London Jewry. We are pleased to observe that the two doughty champions of Jewish rights, namely, *The Jewish Chronicle* and *The Jewish World* have come out with a severe denunciation of MR. LIONEL DE ROTHSCHILD, the President of the League for his uncalled for violent outburst against the people from which he has sprung. In our opinion every means should be taken to expose the highway robbery of the League in assuming to speak for even a section of Israel. As our above contemporaries have pointed out, the latter have no standing nor following of any kind. It is indeed surprising that a scion of the House of ROTHSCHILD should play the rôle of a *Moser*. THACKERAY once said, "Every man has a letter of credit written on his face." *Kol Yisrael* should know the sort of "credit" LIONEL carries with him!

* * *

WANTED: A NEW SCHECHTER OR JOSEPH MYER ASHER

If Orthodox Jewry in America had a leader with the ability, the vigor and the courage of Chief Rabbi Hertz, of the United Synagogue of Great Britain, it would be able to

PALESTINE RELIES ON CHINA JEWRY! HOW BIG IS YOUR SHARE IN THE UPBUILDING OF THE JEWISH NATIONAL HOMELAND? CHINA, THE YOUNGEST JEWRY OF THE WORLD, SHOULD APPEAR IN THE VANGUARD OF THE RESTORATION OF PALESTINE—THEBIRTHLAND OF THE OLDEST NATION ON EARTH.

accomplish outstanding results in the way of efficient organization and the conservation of its forces. Let us hope that the near future will develop such a religious leader.—*The Jewish Exponent.* (Philadelphia, Pa.)

We share the opinion of our contemporaty and have noticed the absence of a striking leader in orthodox Jewry in America. For the last half a decade or so, there has not risen a single towering personality to take the leadership of either a SCHECHTER or a JOSEPH MYER ASHER. We find the field of activity dominated by the withered branch in American Israel. Not very long ago, *The Jewish Tribune*, New York's only leading Jewish weekly publication, called for a symposium on Jewish education from its readers which obviously include the two wings of Judaism. To our surprise, practically all those who contributed were Ministers of reformed Judaism, the orthodox Rabbinate being conspicuous by their absence. It is not improbable that they were found too busy in discussing pilpulim to enable them to give any thought to our immediate wants. Again, *The Jewish Forum*, an orthodox Jewish publication issued monthly in New York, in its April issue before us, publishes a symposium from some leading Ministers on the need of Unity of Israel, and barring two contributions from two notable orthodox Rabbis, the rest are from Ministers of reformed Judaism. All this tends to confirm the impression that orthodoxy in America, for want of a great leader, is losing its hold upon the young and the old. The outlook is certainly not encouraging when we witness so much laxity on the part of the Rabbinate to hold their own in the present wave of religious unrest and doubt. We echo the hope of *The Jewish Exponent* that "the near future will develop a religious leader," in American Israel.

* * *

SHIM OO A'HAI! HEARKEN, O BROTHERS!

We clip the following illuminating paragraph from the columns of *The American Israelite:*—

As was to have been expected, the cuisine of the new Dormitory of the Hebrew Union College, which is to be opened in the fall, will be kosher. This decision will meet with general approval. The cuisine, as long as the food is sufficient and wholesome, is of little interest to the majority of the supporters of the College. They have no objection to a kosher kitchen. To a number of others, however Kashruth is a matter of importance, and the failure to provide it would probably alienate some of the friends of the College. The decision of the Board of Governors is therefore, well taken.

The Hebrew Standard, of New York, a defunct contemporary had waged incessant warfare against the destroyers of "kitchen" religion and to-day it finds itself sufficiently vindicated. Clearly, someone is responsile for the statement that Zionism has revived Jewish sentiments amongst the reformed Jews of Cincinnati, who in their eagerness to uphold their discredited theology have come into contact with "live" Jewish problems which have roused indirectly their national consciousness. The Cincinnati Union College in the past accepted students who had violated the dietary laws, the Jewish Sabbath and the High Holidays. On the other hand, the Jewish Theological Seminary, of New York, founded by that Sage in Israel, SABBATO MROAIS stands for just the opposite. The rigid requirements for admission call for a strict observance of the Sabbath and Holidays, and of the dietary laws. Now that the Cincinnati College is leaning more and more towards orthodoxy, judging from the statement made by its mouthpiece, there may yet be a day when there will be a "return" of the prodigal to Jewish Judaism!

TWENTIETH ANNIVERSARY OF DR. THEODOR HERZL

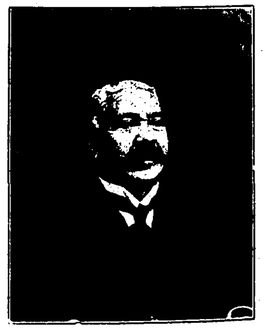


The twentieth anniversary of Dr. HERZL will be observed by Jews throughout the world on the 22nd instant. The great leader in modern times was a striking personality and created a movement which bids fair to bring about the early restoration of *Eretz Yisrael* and the fulfilment of the dreams of centuries. By a stroke of the pen, the author of the "Jewish State" had shattered the ideal of Reform Judaism and annihilated its doctrine in regard to Jewish Nationalism. To-day the reform movement stands discredited by its own devotees, the majority of whom have embraced the Zionist cult and given the movement their whole-hearted support. Dr. HERZL's *yahrzeit* will be observed by holding memorial services and planting trees in Palestine in his memory. We are pleased to say that the local "Kadimah" is organizing such a service and it is hoped that there will be a good attendance of the deceased's followers to demonstrate by their presence that HERZL still lives in their heart.

MR. S. A. HARDOON

Guest of President of China and The Boy Emperor and Empress

FIRST VISIT TO THE CAPITAL DURING HIS LONG STAY IN CHINA



MR. S. A. HARDOON

Mr. S. A. HARDOON left for Peking last month at the invitation of the Chinese Government and was accorded an armed guard. He returned to Shanghai last week after staying two weeks in the capital. While there, he was received by the President of China and had lunch with him. He was also the guest at tiffin of the Boy Emperor and Empress in the Forbidden City Prior to his departure from Peking Mr. HARDOON was invited by the British Minister, Sir RONALD MACLEAY at the Legation and had dinner with him. We were surprised to learn from Mr. HARDOON that this was his first visit to Peking after his sojourn in China covering a period of fifty years.

Mr. HARDOON, as our readers are aware, has received several decorations from the Chinese Government for his philanthropic work in China. He is advisor to the Tuchun of Kiangsu, to the government of Anwei, and others. He is probably the best and widely known foreigner in China amongst the Chinese.

RABINDRANATH TAGORE ENTERTAINED AS A GUEST OF HONOUR BY MR. E. S. KADOORIE

ON HIS DEPARTURE TO INDIA.

STRIKING SPEECHES AT THE BANQUET.

DR. TAGORE MAKES A STRONG PLEA FOR ZIONISM.

Dr. Rabindrauath Tagore and his party on their return trip from China to India were guests of Mr. E. S. Kadoorie in his residence, Marble Hall last week. A banquet was given in honour of the distinguished poet on the 26th ultimo, where a number of prominent local Jewish and non-Jewish residents were present.

Mr. KADOORIE, the host, in a few well-chosen words welcomed Dr. TAGORE and referred to his dominating personality in the realm of literarture. He called upon Dr. BENSION an Oriental scholar, to deliver an address as he knew how great was the admiration of the latter for the former.

Dr. BENSION who, by the way, is a guest of Mr. Kadoorie since his arrival in April last, was received with cheers and delivered a remarkable speech, ably defending the Zionist ideal. He spoke as follows:—

"I find myself to-day in the presence of a distinguished assembly who have gathered to honour one who is the light of Asia, Dr. Rabindranath Tagore.

"I desire here to express my sense of deep appreciation and gratitude to our dear host for having given me the opprtunity, perhaps the only one in my life, of welcoming such a distinguished guest. Mr. Kadoorie, and his family as you know have always been very much interested in philanthropic works, a fact testified to by the Laura Kadoorie Homes in Palestine and the fine Schools and Hospitals bearing her name in Mesopotamia and the Near East. She was indeed a Lady of noble character whose sense of hospitality and kindness combined so well with that of her husband, children and whose immortal spirit lives in them, and dominates their lives. One must also remember the Sir Ellis Kadoorie Schools in Shanghai Hongkong and Canton where thousands of Orientals, irrespective of caste or creed, are given the opportunities of education. It is characteristic of the idea of this Family that the late Sir Ellis Kadoorie in his will left money to build schools not only for the Jews but for the Arabs. Is not this the best proof of our wishes to work together to accomplish our great ideal of making Palestine a model country of peace and brotherhood?

"Dr. Tagore is a man of rare nobility of soul, a man who has climbed to heaven and wrested for us some glimpse of visions which are a delight and a feast to the eye. He is indeed the king of modern oriental Poetry. Our Sages of the Talmud have enjoined upon us to beware of praising individuals in their presence for they had seen deep into the soul of human nature and knew the pain it would cause the really great, to have their eulogies sung before them. However, my feelings are too strong to be entirely curbed even by such advice.

"I hope you will excuse my telling you here of how I first came to know of the works of our famous guest. Some years ago, I wrote and published a book of verse entitled "The Wedding of Death". In this book I tried to bring to the mind a vision showing that fear of death should be overcome and that death was only the birth of another life. One of the critics of my book stated that he found some resemblance between it and the works of Dr. Tagore. This immediately aroused my great interest and it was in this way that I discovered a field of poetry, that was indeed a revelation to me. Thanks to Dr. Tagore, an inspired vision of a new world was put before my eyes. With your permission I will refer to three points to-night. First, of the atmosphere created by Dr. Tagore's Poetry—second of the influence of his poetry on the present generation of the Jews, and the third of his message to Oriental Nations to retain their old culture and civilisation, again with special reference te the renaissance of Judaism in Palestine.

"To my mind I find his poetrical works based on the purity, the beauty and sanctity of life. It is sufficient to feel his delicate touch to bring one into a world, filled with purity, beauty and sanctity. To read his Chitaniali is to have the universe transformed in one's eyes into the temple of God. His conception of the Deity is not confined to a personal or national God, but to the universal God, who is to be found everywhere and in everything. We are mere instruments in the hand of our Creator who sounds on us the melodies of life, of death, of joy and of sorrow,

"To read of Dr. Tagore's poetry is sufficient to fill one's heart with a great love to all forms of life. To read of his songs in the morning will enable you to meet the evening with purity of thought and peace of soul. The greatness of Tagore is not due to the heights of beauty which dweil in him, or to the sweetness of the music and rythyn contained in his songs. It is due to the holy atmosphere which you find throughout his verses. In these you will find not only an asthetic joy, but also a nobility of outlook on life. You will find yourself in the presence of a modern Psalmist who draws the same spiritual music as David drew when he played upon the harp. I felt this resemblance to the Psalms especially when I read Tagore's Chitanially which was translated into Hebrew by the famous David Frishman. I feel that in translating this book from Bengali to Hebrew, that is, from one oriental language to another, it has retained the soul that was in the original work. It is no uncommon sight to see many of our Hebrew pioneers in Palestine who break stones in the streets, drain the marshes, build bridges and construct houses during the day retire after sunset, and read either of our poet Bialik or of the songs of Tagore. His work has brought home to many the Gems to be found in the Literature of the Oriental; and has returned to many, the thoughts and ideas that have been lost to them through long contact with foreign civilisations. One moonlight night while walking on the hills in Jerusalem a great Hebrew writer said to me, "I wonder if you have realized how near Tagore's poetry is to ours and how justified is his call to return to the mentality as expressed by our prophets of old." "Is not the poetry of Bialik and the theory of Ahad H'Am a call to the young generation of Israel to return to the spirit of all, and is not this the aim of Zionism.?"

"In speaking of this, my third point I am encouraged by having read an article in Dr. Tagore's Review in Chanti-Necita stating his sympathy with this cause. It is a fallacy to suppose that Zionism is based upon materialism and not idealism. The aims of Zionism are twofold, namely, the return to Jewish culture, and a Jewish land. HERZL, the creator of modern Zionism said at the first Zionist Congress that the return to Zion must be preceded by a return to Judaism. That is the tragedy of our generation. Our weakness manifests itself when we disregard our own vineyard.

"As BIALIK has said:—

"I look forward to Palestine, because there, in sacred labor, we shall find unity. The land is still poor, and many and heavy must be the sacrifices which are needed to develop it. But better is a piece of dry bread eaten in peace than plenty in a house which is filled with quarreling.' Till now we have worked here in exile, and our work—I may say it without boasting—has been fruitful. But still more fruitful must be the work which we shall now begin in Palestine.

"To me the superior inspiration of the work which is done in the unity Palestine has been exemplified by the superiority of the Talmud Yerushalmi over the Talmud Babli. It is characteristic of the Jewish spirit that Dr. Weizmann, the great Jewish statesman had laid the foundation of the Hebrew University, a spiritual centre for Judaism. He tells of his ideals in the following words uttered in a speech in New York.—

Even on this day we are still looking for miracles, but reality is infinitely more miraculous than legendary miracles. This modest little University of which the foundation stone was laid in 1918, to the sound of guns, within ten miles of the front, this little University is being erected on Mount Scopus, one of the hills which overlook Jerusalem. On this very mountain, thousands of years ago, stood the tent of Titus, and before that tent were led the prisoners out of Jerusalem into captivity. Over this very hill on which today stand the first institutes of the future University, passed our judges, our kings our prophets, our young children and our young soldiers—into captivity and oblivion. Great Rome had proclaimed "Judaea Capta, Judaea is finished," and the mighty Roman state swept over little Judaea. Of Titus nothing is left but a marble arch which is the admiration of tourists in Rome, but Judaea Capta lives again, and from this very hill a new siege will be directed against Jerusalem, not with guns and not with stones and not Roman legions but with sciences and with art and with social jussice. "Ki beti bet befila yikore l'chol ha-amin." And that is a miracle which should inspire not only those who build the University but all those who contribute toward this building. It will be a source of pride and strength and encouragement to you, to your children and to your children's children until the end of all times.

"The Talmud says that Israel did not aspire to be freed and come back to their

own country in order to dominate others but in order to find a haven of refuge to develop their spiritual life without let or hindrance. In fact, our aspirations to return to Palestine are in order to accomplish there that which we are unable to do here. We wish to revive our language, our country, our institutions, our schools, our Jewish soul and prophetic ideals. We hope to be able to demonstrate before the world what a Jewish liberated nation can do in its own home. As Dr. Weizmann has said, the song of Psalms will be heard from Dan to Beersheba, not only in Palestine but everywhere. I wish to emphasize the fact that our Nationaliam does not mean that we desire to establish barriers between ourselves and other nations. Far from it. Our desire is to bridge the gulf which has been created through an abnormal life.

"With the help of Great Britain whose madatory powers over Palestine have been granted by the League of Nations, and in a renewed and liberated *Eretz Visrael*, where the selfish barriers between man and man no longer exist, we hope to realize the ideals of the Prophets of Israel, which are the ideals of our modorn Jewish poets and thinkers, and also those of our eminent guest, Dr. Tagore." (Cheers)

GREAT SPEECH BY DR. TAGORE.

Expresses Sympathy With The Zionist Ideal.

Dr. Tagore received an ovation when he proceeded to address the gathering. The following is the full text of his address:—

MR. KADOORIE AND GENTLEMEN.—I am thankful for all the kind words spoken by Dr. Bension, Delegate of the World Zionist Organization, about my works and my personality. I wish I could deserve them to a certain extent. You welcome me as the Poet of Asia and I am proud of it. I have deep sympathy for that great movement of yours in the West of Asia in the creative activities of Zionism in Palestine, for it represents a great truth—the marvellous stir of awakened life to discover its home land. Yes, the whole mind of Asia is hungering for its spiritual home.

For several centuries Asia has not sent any great voice to deliver any great message. For centuries she has remained dumb and degraded. Now, the time has come for Asia to speak again, to offer her great legacies to the world, distracted with hatred and greed. The West has suddenly discovered that her cult of progress has not given her that thing which comes from interior peace. She has come to have doubt in her imfalibility. She is groping for light.

Asia must rise equal to the occasion and realise her responsibility. We Asiatics must now organize our efforts to reconstruct that chapter of our history which is eternal. The key note to this eternal history of Asia was sounded by the great women poet of India Maitreyi who said:—"What shall I do with these perishable things which cannot give me immortality." The heart of Asia has ever hungered for immortality, and the world has to come again to her to learn from her age old spiritual wi-dom, proclaiming peace and love for whole humanity. Thus when Asia rediscovers herself, when she fulfils her spiritual vocation, it is not simply the East that would benefit by it but the West as well. With this hope and aspiration I have started in a humble corner of India an international institution, Visva Bharati, where I have tried to provide for a synthetic study of Asiatic culture, with a view to making it possible for any people of any land to enter into our spiritual legacies by participating in our life. May every such isolated activities be concentrated and co-ordinated with a view to bringing about a real liberation of the spirit of humanity. Yes, our bondages are in our own souls and true freedom must come from within—with the purification of our senses, with the conquest of greed and hatred.

My appeal to you my brethren, as an Asiatic poet, is for the winning of the freedom of soul. The world to-day is groaning under avarice, fraud and inhumanity. May Asia send forth again her great ideals of moral judgment, to sift essential from non-essential, and eternal from ephemeral things of existence. Let Asia offer at the same time her prayers—arising from the depth of her humble suffering soul—her prayer to win humanity back "From the unreal to the Real, from darkness to light, from death to immortality" as has been pronounced by the sacred voices of our immortal sages.

NOTES AND REFLECTIONS

By N. E. B. EZRA.

The banquet given by Mr. KADOORIE in honour of Dr. TAGORE was a notable success. The speeches delivered on the occasion were a treat in themselves. Both Dr. BENSION and Dr. TAGORE have demonstrated in a striking manner the similarity of the ideals pervading the Hindu and the Jewish people. This should occasion no surprise for both have found their origin in Asia and it is to Asia the world is indebted for all that is good and noble. Asia is peaceful. The Asiatic races have long established the truth that warring on behalf of ideals is a duty which should impel every being who is created in the image of God. The future of our people is indissolubly bound up with Asia. Asia has a great future with which to dispiay her moral greatness before the world. Dr. TAGORE is the apostle of Asia. He carries with him all that is best and noble with which to ennoble and beautify the ideals of the Asiatic race. We glory in him. We stand in awe in his presence. We realise that he is a great benefactor of the human race, a teacher whose moral and spirited teachings strike deeply in all the habitable face of the globe. Our ancient Sages gloried in the role that teachers had played. It is but natural that among our own people where the profession of teacher was regarded as the most honoured of all, where the best intellect sought that profession where the people were taught, "Let thy respect for the teacher be as great as that towards God"; "Let your respect for your teacher be even greater than that which you owe to your parents"; "The pupil that does not rise before his teacher is called a sinner". Such was the conception of the ideals that influenced our people from time immemorial. TAGORE, has a record of a prophet behind him, *Nabib'ummoth-ha-olam*, and his lofty message to mankind has received the homage of the world. "The ink of the wise", says an Arabic proverb truly, "is as precious in the sight of God as the blood of the martyrs"; How great and manifold is the power of the pen! A single book, a single verse, aye, a single line may, determine a whole career and we have many instances of illustrious careers that were thus determined. We have reason to believe that TAGORE has influenced the lives of millions through his epoch-making works. We are indebted to Dr. BENSION for unfoldiug before us the work of the great savant, the master mind whose contributions will shine resplendently for ages to come and take place side by side with the immortals of the human race, From time immemorial, our people gloried in the achievements of other races. There are records in the Talmnd which astonish us in these days of advanced liberalism, to find how gladly our Sages admitted the truth that was spoken and taught by men who were not of the Jewish faith. The Talmudical precept. "Accept the truth from wherever it comes" is the guiding spirit of men of our race and faith.

Dr. BENSION has pointed out in his lucid speech the role which the Jews expect to play in a remote corner of Asia, the cradle of their religion and the birth place of three monotheistic faith, namely, Judaism, Christianity and Islam. This little territory on the map of Asia has played and will yet play a great role for the advancement of civilization. At the present moment there is no sacrifice too great that can stand in our way to re-build the Jewish Homeland. Great Britain with her great principles of love, fair-play and justice towards the weak and the oppressed people has accepted the Mandate for Palestine and is to-day assisting the Jews to re-establish their Fatherland. A great American Zionist leader, SAMUEL UNTERMEYER, Chairman of the Palestine Foundation Fund has said, "The Jews going to Asia are not actuated by revenge or the lust of conquest, not with fire and sword, but with the tools of civilization and culture, with the school and university, the railroad and the tractor and hydro-electric equipment". In this great task we are inspired by the friendly attitude of the Powers like Great Britain, France, America, Italy, Japan, China, Siam and others. The ideals that animate us do not, happily, conflict with those of other nations. As Dr. BENSION has pointed out in his address, Jewish Nationalism does not mean oppression for other races. It is not a retrograde movement; it does not oppose the idea of a closer connection or freer intermingling with other races and nationalities. The realisation of our ideal will constitute the brotherhood of all nations, the brotherhood of all nations, not the effacement of all nations.

The presence of Dr. TAGORE in the house of one of the greatest living Jewish leaders, who has contributed much of his time and wealth to help his people and country, enables us to cling to the hope that our national aspirations will not be misunderstood by the people from which Dr. Tagore has sprung. We look forward with hope and confidence to the new era that is now opening in Asia through the help of Great Britain and the Jews, which should unite closely the link of chain that inspires the Asiatic people, and that Dr. TAGORE will understand us well when we say that we are ready to establish an *entente cordiale* with his people and clasp their hands for the development of that era of universal peace and goodwill grounded in perfect faith in the common Father of all.



TAGORE ENTERTAINED AT MARBLE HALL

Rabindranath Tagore, the Indian poet and philosopher, was guest at a reception at Marble Hall, Mr. E. S. Kadoorie's residence in Great Western Road, on the 27th ultimo. Our picture shows a group prior to the reception. Reading from left to right they are, back row: Dr. Reiss, Mr. Viccajee (President of the Shanghai Parsee Communit) Mr. L. Kadoorie and Dr. Nar. Seated: Dr. Bension, delegate of the World Zionist Organization, Dr. Tagore and Mr. E. S. Kadoorie, who is President of the Zionist Organization in China. *[Photo The Shanghai Sunday Times,*

THE RECEPTION

On the 27th ultimo, a reception was given in honour of Dr. Tagore by Mr. E. S. Kadoorie in his residence, No. 6 Great Western Road. A large group of the many nationalities represented in Shanghai were invited to meet the distinguished visitor. Tea and light refreshments were served and a most enjoyable evening was spent.

Dr. Tagore was introduced to all the guests by Mr. Kadoorie, senior and junior, after which the eminent poet adjourned to the ball-room and spoke words of thanks to his host which was attentively listened to by the vast audience. The address on this occasion was of a personal nature and contained an expression of thanks to Mr. Kadoorie in particular and the Jewish community in general for the cordial spirit in which they have received him and his party in Shanghai. The speaker then referred to the need of education and the necessity of extending the sphere of freedom to the children in their adolescent age. He alluded to the contributions which the Jews had made in the past for their common civilization and the great role which they are destined to play in Palestine.

Mr. J. E. Salmon on behalf of the assembly proposed a hearty vote of thanks to Dr. Tagore and conveyed to him the appreciatlon of the whole community for the honour he had done them in becoming the guests of the lay head of the Jewish community.

A NEW JEWISH CLUB.

Opened Last Month.—Inauguration Ceremony in October Next.

We are pleased to state that the proposal to form a Club in the Western district by some of the leading members of our community was well received locally and members are joining in as fast as they can. The spot selected for the Club is an ideal one and no better place could have been conceived. Situated on the Synagogue compound in Seymour Road, it has the privilege of a large play ground suitable for tennis and other games. Although opened for members since last month, we understand that the inauguration ceremony has been deferred until October next, Meanwhile, all those who wish to join and have not yet done so will be admitted with out balloting until the end of September next. The monthly subscription for men is $4.-and $2.-for ladies, the entrance fee for men being $15.-We understand that after September next the fee will be raised to $50.-It will be noted that the membership fee is exceedingly low in comparison with other clubs in Shanghai. This is the second effort of its kind to start a club and it is hoped that the community in general will use their best endeavours to make it a success. The Committee of management are arranging an excellent programme for the Fall which should foster a healthy spirit in our communal life. Meetings of a literary nature will be organized and help and some prominent speakers will be invited to give lecture. Concerts and balls will equally be given. In this way the promoters of the club hope that all the members will help to develop the *esprit decorps* and thus aid in the solution of one of the difficult problems which affected Shanghai Jewry in the past.

The club has been named the "Jewish Country Club" and judging from the names who are behind it, we fail to see why it should not have a long rein of prosperity in our midst.

"At justice, Justice thou shalt aim." (The duplication of the word "justice" signifies towards the Jews as well as towards the Heathen)—The Talmud.

THOUGHTS & IMPRESSIONS

BY ABRAHAM WEISBAUM

The German-Jewish poet Heine in his song "Die Prinzessen Sabbath" compares the Jew to a prince. During the whole week his mind is occupied in seeking an existence for himself and family surrounded by unbearable conditions. When Sabbath appears he throws off from his shoulders those doggish, slavish feelings of every-day life, and becomes transformed into a clean, pure being, clean in body and soul, into a prince. . . . Until this very day, whenever I see the "Sabbath candles"-die bensh licht—kindling and casting a homely, warm "Sabbath light" over the room, I then feel enveloped in a Sabbath—strange and holy mood, It appears to me that, I, as well as the others, have been similarly transformed into other beings, fresh, clean and holy beings! It is Sabbath in the Jewish World. It is the old, holy Jewish Sabbath. What a wonderful and magical effect the "Sabbath light" possesses, the Jewish Sabbath candle-light which will never be extinguished!

* * *

Such an impression was made on me when I heard Dr. Bension's warm and pleasant address at a Keren Hayesod meeting in the Jewish Club "Ahduth." A speech delivered in the beautiful language of the Bible, the language of the prophets in the old Jewish language—Hebrew. This speech in Hebrew at once brought the audience into a Sabbath mood. Even those who did not understand the language also felt that they were being spoken to in the "holy language." In the language of our fore-fathers, in the language of the ancient free and independent Jewish people. In a warm sunny language, in which is hidden so much depth and beauty, in the language of *Eretz Israel*.—And all threw off their "Galuth" mantles. The mantle which is full of "Galuth" dust, from many centuries of wandering. Even the "Atzmoth Hayebeishoth," those dried bones, which are estranged from their people, and which are not inoculated with the Jewish spirit and ideals, were also inspired. And a spark that glows under the ashes which cannot be extinguished has suddenly blazed up, a spark for freedom and independence.

* * *

There are two ways for us, declared Dr. Bension. One, of life, the other, of death. The one of life, is the re-birth of the Jewish people in their own land, to re-create a Jewish spiritual and cultural centre in *Eretz Israel*. There the language shall be the Jewish language, and where will be neither English, nor Russian, nor German Jews, but Jewish Jews. The other way,of death; is the way to assimilation, remaining for ever a people of the "Galuth." To be absorbed by other nations, losing its own individual character. This is not death for free men. . . . The first way, which leads to the revival of the culture of the Jewish people, is the aim of the true Jewish national intelligentsia, who mingle with their people for the purpose of strengthening their cultural treasures, and to reveal the beautiful sides of the souls of their people. To bring in to their people the great cultural masterpieces of the world and thus to enrich their own culture, encouraging new creations of Jewish art and liteature, which will be of benefit to all humanity.

* * *

And this was a good lesson for the local Jewish "intelligentsia," for those few intelligent Jewish doctors who speak all languages except their own, who know all literatures but not their own, who have tasted all cultures but their own culture is strange to them. . . . For those few Jewish intellectuals who are only interested in occultism, theosophy, and soul-searching, who hold lectures about chaos or cosmos, and seeking the triumph of truths! ! ! At a time when their own ideas are in great chaos, "itellectuals" who are interested in all problems of life but not in the vital problems of their own people! Intellectuals who are in search of knowledge, turning into different ways and directions. But there is one and only way, the true way! The way to one's self. The way to one's own people, to develop one's own language, art and literature and thus be true to one's own self!

TODA RABBA!

Hearty congratulations to *Israel's Messenger*, of Shanghai, which celebrates its twentieth anniversary; although there was a hiatus of some years in its publication. Our contemporary lacks nothing in power of expression and directness. May it go on from strength to strength, as befits a messenger of Israel!—*The Jewish World* (London).

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THE KEREN HAYESOD CAMPAIGN IN CHINA

PROPOSED GARDEN CITY FOR ERETZ YISRAEL

EASTERN JEWS AROUSED

STRIKING SUCCESS OF DR. ARIEL BENSION'S MISSION TO CHINA

The mission of Dr. Ariel Bension to Shanghai in the interest of the Keren Hayesod has borne excellent fruits. Mr, E. S. Kadoorie, President of the Zionist Organization in China and several of the local committee of the Keren Hayesod are interested in a project by which a New Garden City will be established, by the Jews of the Orient, with a view to offering a solid contribution to the present work of reconstruction going on in Eretz Yisrael.

The proposed Garden City is intended to be a big and ideal City modern in every respect, containing industries, and consisting of Synagogues, College of Rabbis for the East, houses for residential purposes, hospitals, schools, college of music, a large home for immigrants from the East, parks, squares, hotels, library, City Hall, theatres, a Bank etc. The rents and taxes of this City will be used for the building and upkeep of the various public works, among them theimmigrants home.

Mr. Kadoorie has arranged with Dr. Bension to give a monthly subscription of £500, until a considerable sum has been reached; meanwhile the following contributions have been made:—

Mr. D. E. J. Abraham,	£500-0-0
Mrs. D. E. J. Abraham,	£500-0-0
Mr. Simon A. Levy,	£500-0-0
Mr. R. E. Kadoorie,	£500-0-0
Mr. C. S. Gubbay,	£500-0-0
Mr. A. E. Moses,	£500-0-0
Dr. F Reiss,	£500-0-0
Dr. A. Rosemberg,	£500-0-0
Max. A. Joffe,	£500-0-0
Mr. C. H. Gonda,	£500-0-0
Dr. Y. Tongu,	£500-0-0
Mr. D. G. M. Aronovsky,	£500-0-0
Dr. Oscar Fischer,	£500-0-0
Mr. Ezra Shahmoon,	£500-0-0
Mr. I. S. Perry (Hongkong)	£500-0-0
Anonymous-	£500-0-0
Aaron Landau	£250-0-0
Mr. A. Cohen,	£500-0-0
Mr. R. E. Toeg,	£100-0-0

It is hoped that Jews throughout the whole of Asia to whom an earnest appeal is made to support the project, will join their co-religionists in Shanghai to make the venture a great success. It is estimated that a large sum will be required to make the proposed Garden City the wonder and pride of the Jews in the Orient.

In course of time it is proposed to appoint special Trustees and no doubt the Keren Hayesod in London will be called upon to assume control of the project.

Japanese Sympathy.

It will be observed from the list of contributions above, that a noted Japanese medical doctor has contributed voluntarily £500/- for the proposed Garden City. This should occasion no surprise. For a long time our Asiatic neighbours have taken a deep interest in the Jewish National Movement and the support given by Baron Ishi, Japan's Ambassador at the Conference convened in London for the ratification of the Palestine Mandate, is not unknown to the readers of Israel's Messenger. We are pleased to observe that the local Committee of the Keren Hayesod has shown their thoughtfulness for the generous contribution given by forwarding the following letter of appreciation to the donor:—

The Keren Hayesod
Shanghai, 11th June, 1924

Dr. Y, Tongu
Shanghai.

Dear Sir,—It is with much pleasure that we hear that you have contributed the sum of £500/-for one house in the proposed Garden City in Palestine, and we hardly need say that this spontaneous gift from you is very much appreciated by our Committee.

We have reason to believe that your generous contribution will create wide spread interest in the Zionist cause among the Japanese people, who, we are pleased

Dr. Ch. WEIZMANN Speaks to Every Jew!



Dr. Ch. Weizmann

"If a man were to appear before a judge to claim a piece of property which had been his fifteen or twenty years before, his case would be considered exceptional. If a man were to claim a piece of land which had belonged to his family a hundred years before, the case would be considered extraordinary, and the man an extraordinary character. Yet we came to the world and claimed from it a piece of property of which our ancestors were deprived two thousand years ago, and which, by the common consent of a great many of our own Jews, we had long ago finished with. And we pleaded with the world, saying we had prayed for this land, we had suffered for it; we needed it, and we claimed it. And the astonished world began to consider the claim, and the people which made it; and it came to the conclusion that this must be an extraordinary people, with an extraordinary interest in the country. And the world did not consider our prayers mere lip service. They took us at our word. They said: Here is the land; here is your opportunity.

But something else is involved.

The nations have given us the opportunity, and after ten or fifteen years—they will not wait another twenty centuries—they will ask us: You have prayed and you have protested that the land is yours. We have given you the opportunity. What have you made out of it?



Mr. E. S. Kadoorie

We have won our claim before the highest tribunal sitting in the world, but that tribunal has also imposed the highest duty which a tribunal is capable of imposing. And the first question will be: Have the Jews made good or have they been hanging on to their money?"

to state have all along consistently manifested warm sympathy in the Movement.

Assuring you once more of our appreciation of your contribution and with Zion's hopes and greetings.

Yours faithfully,
SIMON A. LEVY.
President

Keren Hayesod in Tientsin.

As a result of a flying visit to Tientsin last month by Dr. F. Reiss, vice-President of the local Keren Hayesod, a meeting of the leading Jews was held and an address was delivered by Dr. Reiss, explaining the object of the Fund. Much interest has been aroused in the matter and a committee has been elected consisting of Messrs L. Gershevitch, H. Brimberg, A. G. Foox and M. Gross.

Keren Hayesod in Peking.

Dr. Reiss had visited Peking last month and arrangement has been made to leave the Keren Hayesod in the hand of Dr. R. Hoselitz, legal adviser of Sino-Scandinavian Bank. The number of Jews in Peking is very small. They hardly number minyan.

Remarkable Progress in America

Herman Conheim, National Treasurer of the Palestine Foundation Fund (Keren Hayesod), recently announced that during the first three years of the society's existenee, it has collected in the United States G$5,070,140.95. He further announced that by the middle of June G$500,000 more in cash is expected from the campaigns now going on, which are not included in the totals now made public.

A Few Salient Points in Dr. Weizmann's Speech for Keren Hayesod in Dallas, Texas U.S.A.

"Two things are essential to the upbuilding of a country—land, and a people capable of building. We have them both."

"In the past five years we have been able to bring into Palestine about 1,000 immigrants a month, or about 35,000 people in all. The natural increase of the Arab population is around that figure. If we are to attain a large proportion of the population, we must double and treble our efforts in providing the means for a larger immigration."

"We are confronted with the same conditions as was France after the world war. Not only was everything in the war zone devastated but the very soil was ruined by shock and shell. Conditions in Palestine are the same. Only in France the devastated area is only 50 miles from Paris and ours is thousands of miles away from the Jewish population which is scattered all over the world. The French government has the whole nation behind it and does all in its power to bring it to a state of cultivation and productivity."

"We are also trying to rebuild our homeland without a government of our own, without any army and navy at our command: with only volunteers and our moral persuasion, but which will be the more permanent by reason of it."

"For centuries we have contributed to the progress of the nations, yet we are looked upon as being incapable of building up a country, a civilization, a culture of our own."

"The nations have a double bookkeeping for our account. Einstein is theirs, Trotzky is ours. Einstein being a credit to us, they put him on their side; Trotzky being a debit, they put him on our side. But in Palestine we do our own bookkeeping. Whatever we do there goes to our credit, We need houses there, we build them; we need roads and bridges, we make them ourselves."

At The "Ahduth" Club

On Tuesday the 24th ultimo, Dr. Bension delivered an address in Hebrew before a large audience, Dr. A. S. Rosemberg presiding.

Dr. Bension spoke in Hebrew and created a great impression as an orator. His manner of delivery has evoked much favourable criticism. The speaker made an impassioned appeal for the cause and called upon all those present to contribute their maximum and thus come in line with those who are earnestly striving to bring about the redemption of Israel and Israel's land.

Mr. A. Einhorn delivered a stirring address in Yiddish and he was followed by Dr. F. Reiss and Mr. Max Joffe.

A resolution was submitted and carried unanimously urging upon the necessity of making house-to-house collections for Keren Hayesod.

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

IN CEYLON

Baby's Own Tablets

ARE USED AND RECOMMEDED BY MANY.

Mr. J. M. Simon Perera, of 1 Stafford Gardens, Colombo, is one of the numerous people who can speak from experience of he efficacy of Baby's Own Tablets as a remedy for the ailments of infants and little children. Mr. Perera says:—

"About a year ago my little niece Rohine suffered from constipation with consequent loss of appetite. Her growth was retarded and she became fretful and weakly. Reading a mother's recommendation of Baby's Own Tablets I bought home a few vials for the child and the Tablets proved to be all that is claimed for them. Her constipation disappeared and her appetite increased, she put on weight and in a very short time was improved almost out of recognition. We are very thankful for her cure."

Baby's Own Tablets quickly reduce fever, relieve colic, indigestion, croup and colds, prevent constipation, check diarrhoea, allay teething pains, quiet the nerves, promote health-giving restful sleep in a perfectly natural way. Are guaranteed absolutely safe and harmless. Of Chemists, or post free, 60 cents the vial, from Dr. Williams' Medicine Co., 60 Kiangse Road, Shanghai.

SOCIAL and PERSONAL

Conducted by Ben Peloni

Among the passengers who sailed for Vancouver last month on the *Empress of Australia* were: Miss P. Saphiere, Mrs. H. Saphiere, Mr. Abraham Ezra, Mr. Leon A. Levy, Mr. C. E. Ellis and Mrs. David Toeg.

* * *

Mr. F. J. Schuhl left for the United States on the 22nd ultimo for a brief vacation. He will return in August next.

* * *

Mr. J. E. Joseph, of Hongkong, was a through passenger on the *Empress of Australia* which left for Vancouver last month.

* * *

Messrs I. S. Perry and E. E. Ellis have left for Hongkong.

* * *

Mr. and Mrs. H. Kammerling and the Misses Kammerling have sailed for Tsingtao to spend their summer vacation and will return in September next.

* * *

Mr. and Mrs. D. H. Silas left for London last week after a long stay in China coverling a period of fifty years. They will be missed by a host of friends who wish them *bon voyage* and a happy time in their future home.

* * *

The marriage of Miss Flora Sopher, third daughter of Mr. and Mrs. S. M. Sopher and Mr. Ezra M. Joseph will be solemnised on Sunday next, at the Ohel-Rachel Synagogue after which a reception will be held at the Jewish Country Club.

* * *

We regret to have to chronicle the death of Mrs. Elias Issac, wife of the Hazan of Ohel-Rachel Synagogue which took place on the 21st ultimo. The deceased was 55 years of age and is survived by her husband and several children.

* * *

Among the passengers who left for America on the *President Lincoln* last month were: Mr. and Mrs. E. Shellim, Mrs. A. Shainin and Mrs. V. Clumeck, of Singapore.

* * *

Mr. A. Horne has returned to Shanghai.

* * *

Mrs. Jacob L. Friend has arrived here from Harbin to join her husband.

NOTICE

I have this day sold all my interests in the Commercial Express & Storage Co. to Mr. J. B. Katz.

M. STERNBERG.

NOTICE

The partnership heretofore existing between Max. Sternberg and J. B. Katz. under the name of the Commercial Express & Storage Company, is this day dissolved by mutual consen'. The business will be carried on by J. B. Katz under the same name.

COMMERCIAL EXPRESS & STORAGE COMPANY.

M. STERNBERG. J. B. KATZ.

ASIA AND THE JEW

By Prof. H. P. Shastri, Vice President Asiatic Association, Shanghai.

The Jewish return to Palestine is a matter of great satisfaction to whole of Asia, and it is no exaggeration to say that if the Jews bring back to their ancient Home the pure Jewish spirit reflected in their monothiesm and lofty idealism they



Prof. H. P. SHASTRI

will render a very valuable service to Asia the cradle of humanity and mother of religions and civilisations. The Christian intolerance and race prejudice have been completely overcome by the Jew through his patience and trust in the ultimate triumph of Justice, and his example will strenghthen the hearts of many of the enslaved and oppressed peoples and kindle once more in their enfeebled hearts the flame of hope and vision.

The Arab opposition to the Jews in Palestine is not natural and cannot last long. Those who knew anything of the Zionist movement will agree with the writer that the Zionist does not contemplate enslaving or dominating the Arabs. The Jews and the Arabs are brothers and both are great in their spirits. The Jew will give to the Arab education, and teach him the scientific ways of living, and this influx of the two great brothers will once more give to the world the fresh Mutnabbees, Ibn-I-Khaldoons, Khalids, a galaxy of Arab stars of the first magnitude. The Arabs were the early teachers of Europe in medicine, astronomy, literature and science of number, and perhaps they will once more regain their former supremacy by going hand in hand with the Jews. Asia will undoubtedly gain a lot by the Jewish return.

To be able to win the sympathy of Asia the Jew must preserve his faith in the Jewish traditions, and institutions and divest himself of the dross of limitations acquired in the West. To remain Jews, the Jews must learn their holy language which, in the words of Chaim Nachman Bialik, is a language which imposes silence except for that which must find expression. Asia does not need Bolshevised Jews, Anglicised Jews, or Germanised Jews. But Asia needs the Jews of simple faith and lofty idealsim who love God more than things of passing interest and who reads a message of God in the silent language of the stars, flowers, and mountains; recognises inner kinship with the brooks, trees, birds and animals; the Jew who loves Judaism more than any other cult or fabulous philosophy. The Jew has a unifying spirit and loves unity, and his sacred writings show a wonderful unification of extraordinary contradiction of spirits.

To-day Asia needs unification more than anything else; and it is not unreasonable to think that the Jew will add to the unification of Asia. Japan, China and Siam have already given their moral support to the Jewish aspiration. Others will also support the Jewish national aspirations if the Jews remain true to their Asiatic ideal and their ancient traditions.

The Shanghai Asiatic Association has the fullest possible sympathy with the Jews and hopes that they will remain proud of their faith, language and idealism to deserve love of Asia, and serve humanity through the upliftment of the Asiatic peoples.

The Joy of Meeting a Spiritual Man

I have always held that the Jews are as good as any other people and my heart has always gone to them on account of their long and undeserved sufferings, the general intolerance of the world to them and the spirit of peacefulness and sobriety that pervades them. My sympathy with the Zionist movement is known to my friends, and through my writings and conversations I have always tried to impress the importance of the establishment of a Jewish National Home in Palestine on my Japanese friends: statesmen and diplomats. But I did not understand the hostility shown by the Arabs to the Jews till it was my good fortune to meet a great Jew in the house of my friend, Mr. E. S. Kadoorie. Dr. Bension, the learned Jew, impressed me as a great son of Asia, having a thorough grasp over the world politics, besides being a great scholar of philosophy and literature. Dr. Bension dispelled the clouds of doubt from my mental horizon and convinced me that the Zionist movement is never anti-Arab, and that the Jews are offering a friendly hand to their Arab brothers in Palestine. He brought to my notice a great Hebrew poet, Bialick, and when I read some short writings of this scholar I was sorry why his beautiful thoughts were not diffused widely in the world.

He told me of his fondness of the writings of our beloved Poet, Rabindranath Tagore whose Gitan Jali has been translated into Hebrew by a noted scholar.

Dr. Bension is a man of charming personality, and it is a pleasure to discuss with him the writings of Kant, Hezel, Philo, etc. I am convinced that Dr. Bension is a great Jew and those who come in contact with him will soon recognise that though working for the Zionist cause he has the good of whole Asia at heart. I hope Dr. Bension will travel in Japon where he is sure to win the sympathy of the people in the cause he represents.

Dr. Bension is free from fanaticism and sectarianism. While discussing the Arabic Poet Mutnabbi and others with him, Dr. Bension surprised me by remarking that Al Quran is a work of wonderful literary merits unsurpassed by any Arabic writings,-a fact which only an unprejudiced and thoroughly open minded Jew would acknowledge. I hope that the presence of this great Jewish scholar will kindle a desire to study Hebrew and Jewish philosophy in the hearts of the local Jewish brothers.

He who pursues Honour will not find her, for she flees before him. He who flees before Honour, will be pursued by her.—The Talmud.

If there are two men who wish to borrow money from us, a rich man and a poor man, and we cannot supply both, then we should help the poor man first.—The Talmud.

A usurer makes of Moses a fool and falsifies his teachings.—The Talmud.

A creditor who knows that his debtor cannot pay him, should avoid meeting him too often so as not to embarras him.—The Talmud.

NOTICE

THE NEXT ISSUE OF "ISRAEL'S MESSENGER" WILL APPEAR ON THE 1st August, 1924; Correspondents are kindly requested to send in their contributions not later than the 24th instant, or earlier if possible.

JEWS OF CHINA, ARISE TO THE OPPORTUNITY THAT IS NOW BEING GIVEN TO YOU, AND REMEMBER THAT ERETZ YISRAEL EXPECTS EVERY JEW IN CHINA TO DO HIS DUTY IN THIS GREAT HOUR OF OUR NATION'S REVIVAL.

CORRESPONDENCE

A JAPANESE LAUDS THE JEWS

Editor, ISRAEL'S MESSENGER

DEAR SIR:—Many thanks for your kindess in sending me a copy of the Jewish National Anthem in answer to my request. It is a grand and beautifully worded hymn and I am proud to introduce it amongst my Japanese people. I am now very busy but as soon as I find time I will try to translate it into Japanese.

Certainly the day is coming to restore the theocracy of God and your people have been chosen for it. Go straight your way and do not mind any people or any nation. Zion will be redeemed very soon and I am trying my best for the cause.

I am, etc.,
S. SAKAI

TOKYO, 9th June, 1924.

"THE TRIUMPH OF TRUTH"

Editor, ISRAEL'S MESSENGER

SIR,—The reply of Miss Lily Nobiston to my article on the above subject is a poor specimen of writers who are eager to demonstrate their cheap "toleration" and "broad-mindedness." In order to secure a pat on the back from certain quarters such writers often sacrifice principles, in order that they may secure "a niche in the temple of fame." I have no desire to indulge in a controversy with one who actually sets aside principles for the sake of convenience and secures some flattering notices from those who are outside the pale of her religion.

In my last article, I did not myself characterize Jesus as a myth. I have simply quoted authors who are not Jews, but Christians. Let Lily be told that Smith and Drews are eminent Christian scholars in the realms of science and whose contributions command homage and respect from even those who differ from their conclusions. We may or may not agree that Jesus was a myth, but there is no reason to sneer at those who honestly believe that he is and call them all sorts of names. It is evident that Lily has written with a view to please her "neighbours." She wants your readers to be proud of the founder of the Christian faith and adds: "it is worth centuries of persecution to have produced a soul that millions worship." "Millions worship?" Is that not a blasphemy in the mouth of a Jewess? Do we look forward to or do we want to teach the doctrine of man-worship? No, emphatically no. This doctrine is thoroughly anti-Jewish. Happily, thinking Christians are coming round to our view, judging from the present heated controversy raging between the Modernists and the Fundamentalists. The Jews can afford to wait. Truth will triumph in the end. The day foretold by our Prophets, Sages and Seers that on "that day God shall be proclaimed King over all the earth, He, God the Good, being one, and His name, Unity" will be fulfilled. This is the ideal of Judaism. For this belief millions have been martyred and burnt on the stake. For the greater glory of Jesus, I say it with all due reverence, millions have been burnt alive by Christians and who willingly sacrificed themselves on the altar of our faith with Israel's cardinal creed, "Shema Yisrael" on their lips before breathing their last. Lily's article contains a mass of misleading statements and I warn your readers not to take her seriously. She is not a student of Jewish lore nor of Jewish history.

Enclosing my card.

I am, etc.,
M. S.

SHANGHAI, 15th June, 1924.

P.S.—I want to make it clear that I voice my own views in my letter to you and that I am only responsible for them. Your desire to dissociate yourself from my writings is readily understood by me and should be equally so by your readers. Happily, we are living in an age, where free expression of views is the inalienable birthright of every man and woman, and unless we wish to recede to the age of intolerance and barbarism, none can check the flow of frank and candid opinions of thinking men and women who desire to be free from the power of ecclesiastical dominance.

AN APPRECIATED GIFT

Editor, ISRAEL'S MESSENGER

DEAR SIR,—I have much pleasure in sending you by post a copy of *Koor Masref Ha Emunoth Oo Mar'Ey Ha'Emeth* which I hope you will find interesting. This book which contains a literary criticism of the Christian Bible has been in my possession for more than fifty years and I would ask you to kindly accept it as a gift from me for your library.

I am, etc.,
E. A. MANASSEH.

PENANG, 28th May, 1924.

27 Beach Street.

[We wish to thank our kind correspondent for his welcome gift which we shall certainly treasure greatly owing to its being out of print. The work before us is valuable, especially to those who are likely to come into contact with Christian evangelists and thresh out the differences beween Judaism and Christianity. The author of *Koor Masref* was Rabbi ISAAC LOPEEZ, of Spanish origin. It was written at Aleppo, Syria, in the year 1695—5455. This edition, however is very rare, and there is no reason why some enterprising Jewish publishers should not reprint this good encyclopedic book. We make bold to say that a perusal of same will abundantly bring home to the reader the stronger position of Judaism which the discussion clearly sets forth. Rabbi LOPEEZ, makes it clear, that he wrote "for the sake of strengthening the belief in our holy religion of many stray sheep of Judaism who have been mislaid by the missionaries of opposing creeds." We believe the work will serve a much useful purpose if it were translated into English. The only body that can accomplish this is the Jewish Publication Society of Philadelphia. As far back as 1903, the Editor of this journal made such a proposal in the London *Jewish Chronicle* but, unfortunately, nothing has been done in connection therewith. We are, however, taking further steps in the matter and hope to achieve some success this time.—Editor, ISRAEL'S MESSENGER.]

JEWISH TEACHING ON WORK.

The following three letters appeared in the North-China Daily News of the 11th and 13th ultimo respectively:—

To the Editor of the
"NORTH-CHINA DAILY NEWS."

SIR—In this sermon headed "An Old Evil" published in your yesterday's issue, the Rev. Mr. A. N. Rowland, *inter alia*, said:—

"We have largely outgrown the old Jewish belief that work is a curse."

Such a sweeping statement cannot stand the searchlight of criticism. From time immemorial the Jews have regarded work as the most indispensable thing to pursue. "Labour is a kingdom," runs an ancient Hebrew proverb. The Wise King in his Proverbs (22—29) was not less emphatic when he said, "Seest thou a man diligent in his business he shall stand before kings." The first uprising of labour against capital, the first overthrow against domineering force, was conducted by the Jews in Egypt. "Cursed be he," said Jeremiah, "that builds his house by unrighteousness, and his chambers by wrong: that useth his neighbour's service without wages, and giveth him not for his work." The Rabbis of old were themselves recruited from the artisan and labouring classes, and some of them even maintained that poverty is a means of purification. The Talmud lays great stress on work and declares, "He who does not teach his son a profession instigates him to become a thief." As a matter of fact there is no instance where work had been decried or regarded as a curse." On the contrary, work was extolled as a virtue and as an adjunct to achieve higher aims and pursuits in life. The climax was reached when work was praised in the following flowery language in Tractate Baba Bathra, 11a:—

O strip a carcass in the street
And take your pay for labour sweet,
And say not "I am a priest or king,
And 'neath my honour's such a thing".

The foregoing will, I hope suffice for the present to disprove the allegation that the old Jewish belief regarded work as a "curse."

I am, etc.,
N. E. B. EZRA.

SHANGHAI, June 10th, 1924.

To the Editor of the
"NORTH-CHINA DAILY NEWS."

SIR,—In his sermon in the Union Church on the 1st instant and reported in your issue of the 9th, the Rev. Mr. Rowland told his intelligent flock "We have outgrown the old Jewish belief that work is a curse." Will the Rev. Mr. Rowland please tell me if his authority in propounding this doctrine before his audience is based on Biblical, Talmudistic or national belief?

I am, etc.,
M. MYERS.

SHANGHAI, June 10th, 1924.

To the Editor of the
"NORTH-CHINA DAILY NEWS."

SIR,—When I referred to "the old Jewish belief that work is a curse" I had in mind, of course, the words spoken to Adam in Genesis 3.17. "Cursed is the ground for thy sake; in toil thou shalt eat of it all the days of thy life." But lest this should be taken as an aspersion on the ideals of the Jewish people, I welcome Mr. Ezra's criticism and accept the correction. There is no doubt that the Jews have stood pre-eminently for the necessity and dignity of work. "Six days shalt thou labour" is a great law, and made a permanent tradition. Ben Sirach felt keenly the limitations imposed by a life of mechanical work, but he closes his famous passage on the subject in the 38th chapter of

Ecclesiasticus with these fine words concerning the artisan: (They shall not sit on the seat of the judge, nor declare instruction and judgment. But *they will maintain the fabric of the world. And in the handiwork of their craft is their prayer.*

Delitsch quotes the following passage from the Talmud which bears upon the point. "When the Holy One, blessed be His Name, pronounced judgment upon Adam, at the words 'Thorns also and thistles shalt it bring forth to thee,' his tears fell, and he cried 'O Lord of the world, must the Ass and I eat out of one manger?' But when God continued 'In the sweat of thy face shalt thou eat bread' he acquiesced. Here, as so often, common sense proved itself to be a window of the divine revelation.

I am, etc.,
A. N. ROWLAND

SHANGHAI, June 11th, 1924.

GREETINGS FROM CARDIFF

Editor, ISRAEL'S MESSENGER

DEAR SIR,—I notice from the columns of *Israel's Messenger* dated April 11th, 1924 (7th Nisan 5684) that your valuable organ celebrates its twentieth birthday.

Permit me to offer you my hearty congratulations on this stage of your existence, and to express a hope that your organ will continue to be the means of furthering the best interests of Zionism in China and in the Far East, also Judaism in general

I wish the paper and you Mr. Editor, under whose aegis it has attained such an influential position, many, many more birthdays to come, and increasing power and prosperity.

I beg to remain, Dear Sir,
With Zion's greetings and *B'bircath Shochen B'Tzion.*
Yours respectfully,
A. GABLE

CARDIFF, 15th May, 1924.

"PLAYING THE GAME"

The following letter appeared in the North-China Deily News of the 27th May and which was crowded out from our last issue:—

To the Editor of the
"North-China Daily News."

Sir,—Those of us who visited the Scout Jamboree on Saturday last were shown two very clear instances of how the Game should be played and how it should not.

It was the Jewish Sabbath. Yet there were large numbers of Jewish children at the Jamboree, and it was a treat to see how keenly they enjoyed it all. The Jewish Scouts, in all their pomp and circumstance, with drums beating and colours flying, were present in full force to receive their well-earned prizes, but they couldn't perform their stunts because it was the Jewish Sabbath: Hundreds of Jewish children, both boys and girls, were coming down the chutes all the afternoon, and to witness their pleasure was a delight in itself; I hope they will come in double numbers next year. And yet it was the Jewish Sabbath! The aerial flight, and all the various side shows, not excluding the tea rooms, were crowded with Jewish children as well as others from early till late. And yet it was the Jewish Sabbath, the day on which the Jewish Scouts could not compete, but had to have a show all to themselves in the quiet of somebody's private garden. Does the soldier refuse to fight because it is his Sabbath?

I am, etc.,
RICARDO.

SHANGHAI, May 26, 1924.

To which the following rebuke has been administered by our local contemporary:—

We cannot help thinking that our correspondent "Ricardo" is a little hard in his comments on the Jewish Troop of Boy Scouts in suggesting that they "played the game" any less vigorously or properly than any other of the troops which they competed. As regards the fact that numbers of Jewish boys were present during the festivities on the Race Club's enclosure on Saturday afternoon, and that the Jewish boy scouts turned up to receive the shields that they had won, while they were not allowed by their religion to take part in the competition on that particular day, we do not feel competent to express any opinion. This is a matter of Sabbatarian observance on which the only proper people to say what may or may not be done are the Jewish elders themselves. But in respect of the Jewish troop having done their share in the competition on the previous Thursday, we do not see that there can be any question of advantage to them at all; in point of fact, if any difference there were, we should rather say that it was a disadvantage to them to have to go through their display alone, because the sense of rivalry with other troops visibly competing all about them might naturally be expected to stimulate them to greater efforts. In any case they gave their display on the Thursday with the full cognizance of everybody connected with the scout movement, and in the presence of its chief officers and authorities.

The following letter, among others, was published in the North-China Daily News of the 29th May.

To the Editor of the
"NORTH CHINA DAILY NEWS."

SIR,—In reply to your Note and Comment whether Jews can participate in the rejoicings of their fellowcitizens on a Sabbath day or not, I believe there is nothing in the Bible to prevent them from doing so, so long as they do not engage themselves in manual work.

If there were some Jewish patrol leaders on the course on Saturday last, they were there as spectators to watch the work done by their competitors and anxious to know the result of the day, which is not unnatural and does not in the very least degree desecrate their Sabbath.

I am, etc.,
M. MYERS

SHANGHAI, May 27, 1924.

BACK AT CRIKCET

Ceylon Sportsman Tells How After a Serious Illness Dr. WILLIAMS' PINK PILLS Rebuilt His Strength

Sub-Inspector F. K. Jonklaas, of the Colombo Police Force, is well-known in Ceylon as a keen sportsman and ardent boxer and cricketer. It was a sad day for Mr. Jonklaas when sickness knocked him out, and he found the long period of convalescence especially trying. His eventual restoration to health and strength, and work and play, he gladly states was greatly accelerated by the tonic virtues of Dr. Williams' Pink Pills.

"I had pneumonia and pleurisy and a stay of six weeks in hospital resulted," says Mr. Jonklaas. "Even after coming out I was still very weak and confined to bed. When eventually I could walk doctors forbade me to take part in games until my strength should have returned.

"As I was keen to get back to cricket and boxing, I tried Dr. Williams' Pink Pills to build up my strength. They proved of great benefit. I had been anaemic and thoroughly run-down but after a course of Dr. Williams' Pink Pills I felt a fit man. In a little time I had resumed my place in the cricket teams and was playing in representative matches."

Whenever a good tonic is needed Dr. Williams' Pink Piils for Pale People are recommended because they rapidly purify and enrich the blood, tone up the nerves, invigorate the digestive organs, increase the appetite, expel the causes of rheumatism, neuralgia, sciatica and neurasthenia from the system. For their especial value to women suffering from the ailments of their sex they are world famous. Your chemist sells Dr. Williams' Pink Pills, or post free, $1.50 per bottle, $8.00 for 6 bottles, from the Dr. Williams' Medicine Co., 60 Kiangse Road, Shanghai.

"SIBERIA PALESTINE"

Edited by Dr. A Kaufman.

WEEKLY ISSUE

Official Organ of the District Bureau of the Far-Eastern Zionist Organisation.

The only Zionist Magazine in the whole world issued in Russian.

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BRITISH JEWS IN CHINA SHOULD REMEMBER IT IS NATURAL THAT THE BRITISH EMPIRE, WHICH, BY SUPPORTING THE ZIONIST IDEAL, IS GIVING TO THE WORLD AN EXAMPLE OF GENEROUS SYMPATHY, SHOULD EXPECT ITS JEWISH CITIZENS TO DO THEIR UTMOST TO ENSURE THE SUCCESS OF THE LOFTY ENTERPRISE WHICH IT EMBARKED.

KAIFENGFU

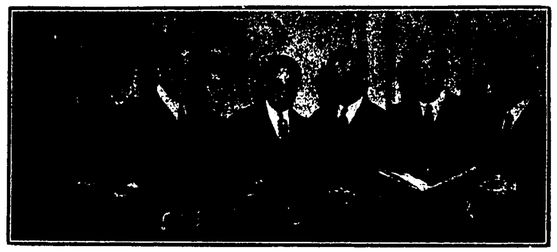
By A. HORNE

My trip to Kaifengfu was a terrible disappointment. I had for years been looking forward to making the journey; to seeing and speaking to that old colony of Jews who, though living for centuries among a strange people, had remained faithful to their heritage. Imagine my sadness to find that the Jewish Colony, so-called, is a colony in name only; that those who profess to belong to the Jewish stock know nothing of their religion, know nothing of Jewish history and traditions, know nothing of Jewish rites and customs. The Chinese Jews are Jews in name only; the few descendants of the once existing colony (there are only about a hundred and fifty left) live in different quarters of the town, never meeting together for religious or communal purposes. In their own homes they observe no Jewish customs; the same gods adorn their altars as are found in the ordinary Chinese home. They have no sacred books left; inundations swept some away, poverty forced them to dispose of them to others. They no longer have a temple; ignorance and spiritual apathy consumed it. No one is left to them to expound the Law; no one is there among them who has even the slightest knowledge of the Hebrew language, or the faintest conception of what it means to be a Jew. They do not even circumsize; as to keeping their race pure, it is difficult to say to what extent intermarriage has thinned their Jewish blood. One wonders in what sense they can be called Jews. In appearance, in behaviour, in practice and belief, they are indistinguishable from the Chinese around them. A Chinese-inscribed tablet is the only record they have of their history, and very meagre at that; even the laver that once was the property of their synagogue was sold and is now used in a Christian church as a baptismal fount. The few manuscripts they had up to recent times preserved, are now dispersed to the four corners of the world, lodged in different museums and libraries as witness to the complete demoralization of a once-unified people In memory only does their race exist, and that perchance will soon fade, if nothing is done to resurrect their Jewish consciousness and give it a new life. It will practically mean making converts of a strange people. For they are Jews no longer. They are Chinese. Absorbed, assimilated, rendered indistinguishable; every vestige of Jewishness as completely effaced as last year's snow, a terrible warning to the assimilating Jews all over the world! The sadness of it makes one weep.

The Jewish Colony is no more A once-flourishing branch of the Jewish tree has withered and died.

AMERICAN REFORM JEWS EXAMINING CHINESE MSS.

SERIOUSLY PONDERING OVER THE FATE OF THE ORPHAN COLONY AND WONDERING WHETHER THE SAME TRAGIC FATE WOULD BEFALL THEM OR THEIR CHILDREN'S CHILDREN IF THEY PERSIST IN THEIR ASSIMILATION POLICY WHICH UNDERMINES ALL JEWISHNESS AND DESTROYS ALL VESTIGE OF REVERENCE FOR THE PAST.



CHINESE MSS. JUST BROUGHT OVER FROM EUROPE.

Left to right, JOSEPH SCHONTHAL, of Columbus, Ohio; NATHAN J. MILLER, ADOLPH S. OKO, Librarian of the Cincinnati Union College; DAVID M. BRESLER, DR. NATHAN KRASS, Minister of Temple Emanu El, New York, a most radical reformed congregation; LEE K. FRANKEL and DAVID M. BROWN.



Ancient Jewish Relic in Trinity Church, Kaifengfu

Now used as font. The bowl and stand and relics of the ancient synagogue erected at Kaifeng in 1185 A.D., by refugee Jews from Palestine, the ruins of which were excavated under Bishop White's direction and this treasure discovered.

The cross, we understand, has been added by the Mission authorities at Kaifengfu.

Under date of June 18, 1924, the Rev Geo. E. Simmons, writes us from Kaifengfu, *inter alia*, as follows:—

". . . the cross on the top of the laver is one made of the wood merely as a cover by Bishop White. The originial relic was but the bowl and the foot of the present font. The post was not part of the laver, the original must have been destroyed."



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Written for ISRAEL'S MESSENGER

PASSOVER—5684

By N. S. Burstein, Cardiff, Wales

Under the above caption, there are two articles in *The Jewish Guardian* of April 18th, 1924, one by the Rev. MORRIS JOSEPH and the other by Mr. CLAUDE G. MONTEFIORE, D.D. Many, besides myself, must have derived great pleasure and delight from reading Rev. JOSEPH'S elevating, inspiring and instructive article, as it is written by a Jew whose heart palpitates with the true spirit of Judaism and whose heart is filled with genuine sympathy for the long "national suffering" of his people.

In describing the *Seder* service of former times, Rev. JOSEPH said (words worth repeating): It was charged with deep solemnity; it aroused the celebrant's finest feelings—gratitude, hope, a sense of loveliness, but also a noble pride. For were they not Jews? And was not suffering, the hall-mark of the elect? Like the 'wise' son, Rev. JOSEPH asks, in a terse manner, the readers of his article:—"What mean the Statutes and the Judgments which the Lord our God commanded you?" And he also asks them to think of what Israel has endured at the hands of his implacable foes . . . and to appeal for justice—yea, and for vindication too. Rev. JOSEPH finishes his excellent article by showing how, by his courage, the down-troddren Jew is transferred into a Prince.

But Mr. MONTEFIORE'S article is altogether quite of a different quality, a quality that is bound to exasperate any self-respecting Jew. At the very beginning, he comes out with a sentence like this:—"Nobody goes to Synagogue on Passover because he has some dim feeling that it may be a profitable investment to do so. He goes because he likes to go . . ." As all the other holy days are, according to Mr. MONTEFIORE'S mind, "connected and co-mingled with some traces of superstition," therefore he likes the idea that the Jew goes to Synagogue on Passover for no other motive but that "he likes to go." That, of course, is a very poor opinion of the Jew and his Judaism.

After pulverizing all the age-long sacred customs, observances and ceremonies in connection with Passover, and telling his readers that the story of the departure of the Israelites from Egypt only affected a certain portion of the Hebrew clans, Mr. MONTEFIORE expresses himself, with a touch of religious fervour, thus: "Nevertheless, we see no impropriety or hypocrisy in continuing to observe the old rites and the ancient Festival. . ." Truly, the broad-mindedness shown in such a remark is really beyond all praise! . . . Still, one would forgive him had he stopped at that. But no, Mr. MONTEFIORE goes on to say: "We may agree with our Jewish nationalists that the Passover celebrates the birth of a 'nation' or 'people'. But of what sort of nation, of what sort of people? Not by any means an ordinary nation, an ordinary people, but a consecrated, a religious brotherhood. The people as a people, the nation as a nation, was ever small, *uninteresting, valueless.* (The italics are mine.) It never did anything remarkable, or produced anything of the smallest interest, except in one direction in religion. . . It seems that Passover *did* arouse in Mr. MONTEFIORE a real sense of lovelivess, but alas, with no gratitude, no hope and with no noble pride! Like the wicked son, he asks 'What is this service of yours?' *Yours*, not *his*!

To the Jewish nationalists, who trace their ancestry 4,000 years back and who have been justly defined as "the dough of which deities are kneaded," whose ancient spiritual, moral, hygienic, civil and even international codes led the world to civilisation and again whole national heroes and sages are still adored by Prince and peasant, as well as by the greatest nations on earth, and who are still recognised as a nation by all modern nations of the world—to these, Mr. MONTEFIORE says that they belong to a 'nation', a people *that was ever small, uninteresting, valueless* . . . . It is only a person so crushed in Jewish spirit as to have lost all national consciousness—only a person whose racial pride has completely departed, who can use such epithets to the troubled Jewish nation, and specially at a time when it has found a ray of hope which did not favour our ancestors throughout the long and eventful course of their travail.

It has been well said that to the Jew time is but a transient thing; a generation of humanity is but as a moth in the sunlight to a people who have lived on the breath of ages. Passover is still the perpetual reminder of the ancient nation's birth to the scattered sixteen million Jews throughout the world. Passover has still the effect of heartening the Jew to remain steadfast to his faith that his Redeemer liveth and that there is still hope for a still more glorious future for his nation.

It cuts me to the quick to think that such an excellent Jew as Mr. MONTEFIORE should, in face of such tangible facts, deny all this. But alas, what a terrible curse is a wrong idea in the head of a highly cultured man!

Masonic Order Pledges Support To Keren Hayesod.

Masons Honor Dr. Weizmann.

[*From A Correspondent.*]

NEW YORK, 18th April, 1924.

For the first time in history of Masons, as such, have organized to support both morally and financially the movement for the rehabilitation of Palestine as a Jewish National Homeland. On Saturday, March 29th, eighty Master and Past-Masters of Masonic Lodges of New York tendered a banquet to Dr. Weizmann at the Hotel Imperial, where they pledged themselves and their lodges to the movement. A committee was immediately formed to take up the matter with the Grand Master of New York, and to decide upon a quota for the State. Enthusiasm was at such a high pitch at the banquet that, in all probability, G. $200,000 will be made the goal.

Dr. Weizmann told of the work that is being accomplished by the Haluzim in Palestine and of what still remaind to be done. He pointed out that, as Palestine was the birth-place of Masonry, it should be a holy duty to Masons all over the world to participate in its rebuilding. He spoke of the spiritual meaning back of the actual reconstruction and of the fulfillment, at last, of the aspirations of the Jews, through centuries of wandering. At the conclusion of his speech the audience rose in a body and cheered him to the echo.

It remained for a non-Jew, Judge F. H. G. Wahle, to actually call Masonry to the ranks of the Keren Hayesod. In opening his address Judge Wahle said he felt ashamed that there were not more Masons present. "We ought to pack the Metropolitan Opera House," he said, "and this meeting should consider itself as the Organization Committee to carry the message to all Masons. "There should be a Massonic function given within the time of Dr. Weizmann's stay in the United States that will pack the largest hall in this city, and his message should be told not only to the Past-Masters and Right Worshipfuls who may be Jews, but to the Christians, like myself, whose eyes ought to be opened."

He declared that the Grand Master would be both happy and proud to give an official welcome to Dr. Weizmann, even though he is not a Mason.

Continuing, Judge Wahle disagreed with Dr. Weizmann's assertion that the Jew had not hitherto been a pioneer. "I would say, that he has always been a pioneer. He has been a Pathfinder for the Truth, keeping and carrying the Ark of his Covenant with him wherever persecution sent him, whether it was Roman persecution or Turkish persecution or Christian persecution, and just as he has always done, he is today pioneering in the wonderful work of world peace. * * * "It is recognized that the Jews of the world are united in that great work. How much longer do you think Christians will be out of it? That is the example you are setting. That is the work you are laying out for the world. That is the work you ought to make the Masons do. That is the work you ought to put on you trestleboard. The message of its holy meaning should be broadcast. All glory and all honor to Dr. Weizmann and the men, who like him, are the leaders in the real struggle for a brotherhood among men."

A THOUGHT FOR TO-DAY

My health is my greatest asset and the sustainment of good health almost entirely depends upon functional regularity. Therefore it is wise to always keep at hand a mild laxative and liver regulator such as Pinkettes for use, when necessary, to

PINKETTES

prevent constipation, dispel bilious attacks and sick headaches, to keep the skin clear and the breath sweet. In short, Pinkettes obtainable at chemists, or post free, 60 cents the vial, from the Dr. Williams Medicine Co., 60 Kiangse Road, Shanghai.

KEEP ME WELL

[Written for ISRAEL'S MESSENGER]

MARIE CORRELI AND THE JEWISH WOMAN.---II

BY DOBER ZEDEK

"For the portion of the Lord is His people, Jacob the lot of His inheritance."—MOSES.

"This people I have created for myself, They are for revealing my glory."—ISAIAH.

"The Jews in their Biblical days were God's 'chosen people'."—MARIE CORRELI.

How do we know that "their Biblical days have ended?" We have simply to use this modern priestess' lenses to behold that the Jews have ceased to exist, the Bible is nowhere published and used, and people are rushing to Synagogues, Mosques and churches to sing the sorrows of Satan, preach the Soul of his better half "LILLITH" and dream of "the romance of two worlds" when in reality there exists but one, namely this gross material world! Fiction has dethroned the Eternal Truth and a modern woman, who has "suddenly stumbled upon the discovery of her almighty latent powers and employed them," has dethroned all the Prophets, Psalmists and sages of the once "chosen" people of God, a woman who entered this life stamped with the Seal of her Maker from head to foot, the most unmistakable seal of her mission to become a wife and a mother of Divine Humanity and nurse babies and sing lullabys for them instead!

What portion of our heroine's constitution is not wifely and motherly? We all know that the fish was made for the water and the bird for the air and that the invasion of either's field of life, by the other, spells death by violence and unbearable pain. Did the discovery of her "latent powers" work any change in her structure or disturb or discontinue any of her womanly functions? God made our heroine a woman and sent her down here to become the home of exiled man and the authoress of real living human beings. She has become the authoress of books of fiction instead. Which is the right and normal life of these two? But there is no telling to what extent the discovered latent powers, when employed in the creations of romances, may reach. They may overwhelm the Powers of the Eternal Reality and revolutionize the Kingdom of Truth! God planted two seeds in our heroine. One of these is the woman for the here. The other is the Authoress for the hereafter. Does the latter cancel and annul the former? Which of these two is more accentuated and to the fore the wife-mother or the authoress of fiction? Millions of hearts thrill to-day at the mention of our heroines' name and many more millions will thrill with respect and veneration in the future. Yet all works of romance and fiction are doomed. The death knell of the novel is the cinema film. In the presence of the few lines of Hannah's prayer all the Goliaths of fiction fall prostrate and dead. We want Eternal Truths. We want the realization of God and our Divine Nature. The dreams of the opium smoker may be paradisal. But they are unreal, treacherous, short-lasting and deadly poisonous. For Hannah there was but one Substantial Being in Life, namely, Absolute Godness or God. Her God was not the shadowy creature of the hero of a romance. She poured her soul in His Presence, and ratified her devotion by the greatest sacrifice of dedicating her God-beloved Samuel (in Hebrew - his name is God) to His service and God who penetrates the innermost recesses of the heart, did not wait until the child had grown up into manhood but proclaimed him to be His medium in unmistakeable terms by the message to Eli, the then Jewish Pope or Patriarchal Father. Samuel grew up to be a Spiritual Seer or Clairvoyant. The nation by foolishly preferring an earthy Ceaser to be a divine ruler laid the foundation of the fall of their estate and today's exile distribution of unnamable woes. We love and are grateful to those who minister to our physical wants. We love and respect those who minister to our minds more; but we love and reverence those who minister to our souls most. Our heroine's works entertain and instruct.

But "AS THE HEART PANTETH AFTER THE WATER BROOKS, SO PANTETH OUR SOUL FOR THE LORD OF IMMORTALITY, PERFECTION AND BLISS, OUR SOUL IS EVER THIRSTY FOR THE LIVING GOD." Give us this water, this nector, this Elixir of Life, his Tree of Immortality in the Garden of God's own farming and we shall be free, happy, contented and at Home. We need the joy, Triumph and support of the Almighty rather than the Sorrows of Satan, we would rather listen to the Song of songs and Music of musics of the soulful Hannah than the absolutely soulless Lillith, we are dying to learn of a Real Realm of Harmony, Peace, Liberty Joy and Holiness, Love and Beauty rather than of a Romance of two or more fictitious worlds. Let us just here explain the meaning of the Cabalical or occult terms of Satan and his worse half namely Lillith. Satan in Hebrew means a deviation or inclining away from the Divine Positive and Absolute Perfection, Truth or Goodness. It is a leaning away from the Positive towards its NON-EXISTENT negative; for if God defines Himself as "I AM" The Devil or Satan must be defined as "I AM NOT". Yet the negative is a necessary creation of that magical department of our mind which we call the IMAGINATION. This faculty can always create characters and personifications with ease and perfect freedom. Shakespeare and all profane authors and artists are indebted to this Alladins' Lamp or genius for their creations.

It is the WOMAN in spiritual humanity, for it conceives from Intellect by the will her husband, and develops and gives birth to various spectres and castles in the air, or phantoms. Satan is one of these. So is Lillith. In Hebrew Lillith means the darkness of night literally. It is matter personified. MATTER IS THE NEGATIVE ASPECT OF THE SPIRIT (This is a most magnificent occult Truth and happy are those who would penetrate this hint from us). Standing between spirit and matter staggering between them, is that Tree of Knowledge or Mind, which is so essential to consciousness, yet so fatal to immortality! Man was created like his

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to provide the Zionist Executive (the administrative and executive agency of the World Zionist Organisation) with funds to enable it to discharge its political organization and propaganda functions, the Zionist Congress has authorized the collection of a Golden Shekel, as an annual voluntry contribution. This is exclusive of exclusive of the regular shekel, which every organized

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LOUIS LIPSKY.

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This space is donated by the Editor of ISRAEL'S MESSENGER.

Maker, a Super Mental being with mind and its Serpentine creations and movements in thoughts of science and fiction, at his feet. The nahash of Genesis has two meanings for those who know Hebrew. One of these is serpent. The other is MAGICIAN . . . . . Lillith is absolutely soul-less. She is the arch-enemy of Eve "the mother of Life" and her daughters who are our mothers, sisters, wives, daughters and all that woman can mean for us. Than matter nothing could be more Self-less, Feelingles,s will-less or Inert. Intelligence-less object and at the disposal of Force or Energy—But Alas! Where is the space and time for a hearty dive into this ocean of spiritual effulgence and revelations of the mysteries of divinity, semi-nude dancing ladies that would dance with strangers and be led to the dining table by any but their lawful inferior half. They were never choked with corsets, suspended or high-heeled shoes and went about in clownish hats with precious feathers stuck into them. No one had ever seen them sitting down in public vanity box in hand to paint anxiously and with the help of their saliva! . . . . . WOMAN IS THE HOLY SPIRITUAL FACTORY OF THE DIVINE—HUMAN RACE. And her knees are the foundations of the first school and Church of Life. Her holy breast is the fountain or Providence. She is the central pillar of that shrine or substitute of the Garden of Eden namely "HOME SWEET, SWEET HOME." Her ATMOSPHERE ALONE SUPPLIES THE MATERIALS FOR THE MAKE UP OF THAT JUSTLY COVETTED CHARACTER, namely, "THE GENTLE MAN"! SHE IS OUR SISTER'S BACKBONE OR WIFE! DAUGHTER! And oh of ohs! MOTHER. Where would God Himself be in her presence if He were not her creator? And how can we ever adore the supremely Adorable better than as the Creator of this Glorious Half of Ourselves? THE FOUNTAIN OF MOTHERHOOD HOW MOTHERLY MUST HE BE? Blessed art thou God who hast made me according to "Thy Will" says the Jewish Slave-wife-and Mother to her Maker every morning of her life and this after proclaiming her slavery with:—"BLESSED ART THOU GOD, WHO HAST NOT MADE ME A SLAVE"! To read how the man thanks God for not making him a woman and miss how the woman thanks Him for not making her a slave, is to go about nastily single-eyed!" Of one form of idolatory God is not only jealous but is much pleased. It is the worship of His faithful though now alas! marred Image in Humanity. Moses prostrates himself before his idolatrous priest-father-in-law and Jacob before his brother Esau. Our heroine has to become a MAN in order to realize the astounding magic that the word woman does spell for us! WE, not she, are championing the cause of our DIVINE INDIVISIBLE COUNTER CHARMERS. But we must stop somewhere! We regard our enlightened sister with that Love that only initiates can know and dare experience or we would not have taken his hard-work for her benefit. Regarding occult matter too sacred for publication we respectfully offer our services through the editor. We regret that she has driven us to the Supreme Court of Justice and Truth at the bar of Conscience.

She should have shown deeper reverence to a race simply Aristocratic in its natural Divine Spirituality, a people into whose bosom Jesus and his mother had (inadvertently shall we say?) incarnated to say nothing of the apostles. It we had condescended into the airy-structures of romance and fiction we would have drawn a picture of one of our innumerable smart Jews confronting the great authoress with:—"My father, Madam, slaved patiently for 14 years under heathenish heartless treacheries, for the hand of his lovely eyed sweetheart the beautiful and graceful mother Ray Barring the ball-room, the theatre, the gambling table and the costumes at the shop windows what hath thy ancestor done for his natural half?" And finding her unable to answer, he would give her his Jewish knowing look as he solemnly yet sarcastically repeats—"BLESSED ART THOU GOD, who hast not made ME A WOMAN!" In an intellectual warfare like this such a cowardly attack would of course be pardonable for the question a issue is not one of sex but of principle.

Cuckoo eggs like these have frequently been smuggled into the Nest of The Eagle (?) of Deuter XXXII. Who constantly stirreth His nest on His young ones is ever hovering with His protecting wings. (Of the 12 works that make up this verse, 9 proclaim this Bird of birds and Lord of Heavenly flights to be a male bird, yet the English rendering speaks of a hen bird!) People forget the fact that "The Eternal OF ISRAEL DOES NOT LIE OR REPENT" as the Bible says of God. Many narrow-minded Christians complacently tell you that God has discarded Israel and has transferred His choice to the gentiles. We invite the arbitration of the foremost thinkers of this age to decide re our present contention. We are true believers in the Bible and are writing for implicit believers in the same Book of Books. Israel has been accused of various vices and crimes. Yet the vilest breath of anti-Semetic columny did not dare whisper the least insinuation against his competency as witness or his faithfulness in his records of sacred literatures or the scriptures. The scribes devoted their lives to the most careful transcribings of the Law.

The Pharisees lived it as their very life. Our affectionate advice to our readers:—PERUSE THE BIBLE IN HEBREW, LISTEN TO IT IN ITS MOTHER'S TONGUE. BREATHE IN THE ATMOSPHERE OF ITS NATURAL WORLD. LOVE THE NATION THAT HATH GIVEN THEE ITS VERY SOUL IN THE GLORIOUS PSALMS; ALAS! when would humanity arrive at its maturity! IT IS A FACT too glaring to hoodwink that of all the nations that incarnate for their evolution on this planet the woman of one only rises every morning to thank and bless her allwise Maker for making her according to His Will and proclaim her birthright to Freedom; one Nation alone have a woman's unpublished prayer for an introductory chapter to their morning prayer.

THE LEAGUE OF NATIONS DECREES JEWISH NATIONAL HOMELAND IN PALESTINE. . . "WHEREAS RECOGNITION HAS HEREBY BEEN GIVEN TO THE HISTORICAL CONNECTION OF THE JEWISH PEOPLE WITH PALESTINE AND TO THE GROUNDS FOR RECONSTITUTING THEIR NATIONAL HOME IN THAT COUNTRY." . . . THE WORLD HAS SPOKEN IT—IT IS NOW UP TO THE JEWS. AND CHINA JEWRY MUST DO ITS SHARE!

humanity and the four universes of the Most High and Holy One of Israel. Nevertheless all those who had succeeded in penetrating the Veil of the master Adept or "Lord of the Prophets" as Moses is justly called, know that in his too bright face they behold one who is the most "Trustworthy and familiar with all the Home of God" as God says of him in the Bible. How subtle, plastic and volatile are the serpentine thoughts of the Mind! How magical and creative is the imagination! The Biblical times will have ended when the history of Israel which forms the continuation of the records of the Bible shall come to an end and the Bible shall become obsolete and out of print. The choice by God of Israel can be said to be transferred to another nation only when that nation can point to prophets and men-of-god that can stand up and proclaim: "The Spirit of God is upon me because He hath annointed me to bring tidings to the meek and humble" or that can preface their messages with "thus Says the Lord God". We may have a thousand Shakespeares, Miltons, Bacons, Spencers and Darwins or a million Lord Lyttons and Marie Corellies. It does not help to transfer the choice of God to any other nation for all the genius they may produce in physics or methaphysics in Science or fiction. Of the Jewish slavish wife sacred history and tradition have these records:—Sarah was such as God Himself would order Abraham saying; "To whatsoever Sarah shall say unto thee, hearken and obey!" Rebecca says to her favourite son "upon me be the curse hurled by thy father on thee." Knowing full well how her husband loved her and how his curse would be converted into a blessing on its way to her, for it is the will or sincere feeling that galvanizes a prayer, a blessing or a curse. Without his concentration it becomes lifeless like a dead soldier or sleeping barrister. Mrs. Manoah belonged to that class of slaves, whom the Angels of the Most High would visit and prescribe their prodigy redeemer like Samson! These were purely wives and mothers and not

One nation alone who have assigned WOMAN her proper place in life to the infinite peace, happiness and glory of all parties concerned; one notion alone whose Spiritual Laws proclaim God to be the Champion of the Cause of the Widow and orphan, one nation alone who is proclaimed as a woman and the spouse of the Most High, one nation alone who spells the institution of Marriage as extremely Holy and of the first and direct commandment and blessings and a means of REGENERATION AND SPIRITUAL EVOLUTION, one nation alone who interprets matrimonial alliance as a competition not in enslaving but in slaving for each other and self sacrificing. This is the real meaning of LOVE DIVINE. The nation that poses as a woman in the presence of her Maker can never look down upon her woman folk. Our heroine stands thoroughly confuted in her heartlessly malicious attack of the nation of her highest inspirations, the nation of the books of Genesis! Proverbs! Ruth! Job! Jonah! Isaiah! Her obligations are as untenable as those of a nightmare.

In conclusion we would call upon medical science to do its MOST SACRED DUTY by proclaiming to blind social life the fact of the horrible damages and devastation to masculine life wrought by the immodest pose of woman to-day—the sapping, drawing and washing stimulation by dancing, novel readings and other works of art to say nothing of the public traffic in LOVE. MASCULINE EXCELLENCE is WOMAN'S OWN INHERITANCE. MASCULINE DEGENERATION IS WOMAN'S GREATEST LOSS AND GOD HAS MADE HER ALONE RESPONSIBLE FOR IT. WOMAN'S HIGHEST CROWN IS CHASTITY, HER BEST COSTUME IS MODESTY, HER GREATEST POWER IS HER WEAKNESS AND YIELDINGS, SHE CAN CONQUER BEST WHEN SHE STOOPS AND GIVES WAY IN ALL DIRECTIONS. Masculine qualities are as abnoxious in woman as a beard. Cowardice the greatest insult to man becomes the best ornament of woman. Like the oak in the acorn, behind every Jewish girl there awaits a Hannah. Fashionable life poisons and smothers her in the bud. The choking of a Hannah is a choking of a Samuel. "THOU SHALT COMMIT NO MURDER!" The universe is a cosmos and not a chaos. It is the reign of Laws Immutable! A realm of Order, Love, Life, Light, Justice, Truth, Beauty and Harmony. Realize the Truth and you will live a life that will be the death of death itself.

JEWISH "SIR" ROGER CASEMENT SHOT DEAD

JERUSALEM, 1st July, 1924

Dr. de Haan, the Dutch poet and writer and leader of the Orthodox Anti-Zionist Jews, was shot dead yesterday evening in the Jewish quarter, of Jerusalem. The murderers escaped Reuter.

[Jews everywhere will deplore the murder committed, no matter how provocative De Haan might have been. The latter was a notorious traitor and plotted all along to frustrate the Jewish national aspirations and allied himself with the avowed enemies of Jewry. His murder is bound to create deep resentment in Palestine. — Editor ISRAEL'S MESSENGER.]

MR. AND MRS. D. H. SILAS BID GOOD-BYE TO CHINA



Mr. D. H. SILAS

A veteran communal worker in his days, both here and in Hongkong, left for London with his wife, where they hope to make their future home. Their departure last week was regretted by a host of friends by whom they are held in high esteem.

LOCAL ZIONISTS PLEDGE SUPPORT FOR KEREN HAYESOD

The following resolutions were passed at a Keren Hayesod meeting called by the Shanghai Ashkenazie Community held at the Jewish Club "Ahduth" on Tuesday 24th June, 1924. Representatives of the following organizations were present.—

Zionist Organization "Kadima".
"Oheil Moishe" Synagogue.
Hebrew Relief Society.
Jewish Club "Ahduth".
"Ort" Society.
Palestine Women's League.
Hebra Kadisha.

1. We desire to express our appreciation and sympathy for the Zionist leaders, Dr. Chaim Weitzman, Mr. Nahum Sokolow and others, for their unstinted labour for the great cause of rebuilding our National Homeland, *Eretz Israel*.
2. We pledge ourselves, morally and financially to assist the Keren Hayesod campaign in Shanghai.

PALESTINE WOMEN'S LEAGUE.

The first Thé Dansant given under the auspices of the League on the 15th ultimo, at the "Ahduth" Club was well attended and an enjoyable evening was spent. Thanks are due to Mrs. H. Kammerling for the great help rendered by her which contributed greatly towards the success of the evening. Mesdames D. G. M. Aronovsky and N. E. B. Ezra were responsible for the whole arrangement and we understand that a sum of $80.-has been realised after defraying all expenses. A draft for £11/-was remitted to the Jewish National Fund at Jerusalem for whose benefit the function was given.

NOTES BY THE WAY

A conference that promises to have far reaching consequences has been held in New York, convened for the purpose of considering American participation in the Jewish Agency and the creation of an Investment Corporation for Palestine. Here avowed non-Zionists got together for the express purpose of seeing to what extent they could cooperate in the building up of Palestine as a cultural center for Jewish life and thought, and that the conference should have been an unqualified success shows what new trends this question of Palestine is nowadays taking. Here the issue was no longer political; it was purely economic, cultural, and spiritual. And it was the consensus of all those present that, leaving aside the question of a Jewish *political* State in Palestine, it was eminently desirable to build up in Palestine a center wherein Jewish life could find fit expression in every phase of its activity; a land moreover, that would serve as a refuge for the persecuted and the oppressed. As Mr. Louis Marshall said.

"There are millions of Jews in many parts of the world—not as happy and free as we are—who are seeking an abiding-place, who are feeling the urge of a homeland, and who desire in their very souls the opportunity to plant their homes upon the soil which they and their ancestors have always regarded as holy ground. Where shall these Jews go? Where will the pioneer spirit, which forces thousands to the resolution to leave everything behind and seek a new home—where will that find its outlet if not in Palestine?"

This widening of activity with reference to Palestinian question is a well-taken step, inasmuch as it puts the development of a Jewish home-land on the Jewish people as a whole, instead of confining it to those who believe in a political State, for the Jews. There are many who do not believe in such a State; who believe that, so long as States have to be bolstered up by armies and navies and various paraphernalia of government, a Jewish State would be a mistake, and a failure. Yet these very same people, prevented by practical considerations from supporting a political programme, may yet earnestly feel that the Jewish people have something that is eminentty worth while to give to the world, culturally, morally, and spiritually; something that is characteristically Jewish, and which therefore must have a soil of its own on which to grow, unhampered and unfettered by foreign influences. They may believe that a refuge should be provided for their unfortunate brothers and sisters, who literally have nowhere to lay their head; so that no Jew might ever have to remain in a land where he is merely tolerated, where he is accepted on sufferance: so that every Jew might be able to raise his head in pride and know that there is a land that he can call his own. People who would thus support the idea of a cultural and spiritual, if not a political, home gladly, have until now been debarred from doing anything for Palestine. Under this new arrangement every sincere Jew, whether or not a political Zionist, is given the opportunity of helping in the building up of a Jewish home.

A. H.

One nation alone who have assigned WOMAN her proper place in life to the infinite peace, happiness and glory of all patties concerned; one notion alone whose Spiritual Laws proclaim God to be the Champion of the Cause of the Widow and orphan, one nation alone who is proclaimed as a woman and the spouse of the Most High, one nation alone who spells the institution of Marriage as extremely Holy and of the first and direct commandment and blessings and a means of REGENERATION AND SPIRITUAL EVOLUTION, one nation alone who interprets matrimonial alliance as a competition not in enslaving but in slaving for each other and self sacrificing. This is the real meaning of LOVE DIVINE. The nation that poses as a woman in the presence of her Maker can never look down upon her woman folk. Our heroine stands thoroughly confuted in her heartlessly malicious attack of the nation of her highest inspirations, the nation of the books of Genesis! Proverbs! Ruth! Job! Jonah! Isaiah! Her obligations are as untenable as those of a nightmare.

In conclusion we would call upon medical science to do its MOST SACRED DUTY by proclaiming to blind social life the fact of the horrible damages and devastation to masculine life wrought by the immodest pose of woman to day- the sapping, drawing and washing stimulation by dancing, novel readings and other works of art to say nothing of the public traffic in LOVE. MASCULINE EXCELLENCE is WOMAN'S OWN INHERITANCE. MASCULINE DEGENERATION IS WOMAN'S GREATEST LOSS AND GOD HAS MADE HER ALONE RESPONSIBLE FOR IT. WOMAN'S HIGHEST CROWN IS CHASTITY, HER BEST COSTUME IS MODESTY, HER GREATEST POWER IS HER WEAKNESS AND YIELDINGS. SHE CAN CONQUER BEST WHEN SHE STOOPS AND GIVES AWAY IN ALL DIRECTIONS. Masculine qualities are as obnoxious in woman as a beard. Cowardice the greatest insult to man becomes the best ornament of woman. Like the rat's in the acorn, behind every Jewish girl there awaits a Hannah. Fashionable life poisons and smothers her in the end. The choking of a Hannah is a choking of a Samuel. "THOU SHALT COMMIT NO MURDER!" The universe is a cosmos and not a chaos. It is the reign of Laws Immutable! A realm of Order, Love, Life, Light, Justice, Truth, Beauty and Harmony. Realize the Truth and you will live a life that will be the death of death itself.

JEWISH 'SIR" ROGER CASEMENT SHOT DEAD

JERUSALEM, 1st July, 1924

Dr. de Haan, the Dutch poet and writer and leader of the Orthodox Anti-Zionist Jews; was shot dead yesterday evening in the Jewish quarter of Jerusalem. The murderers escaped. Reuter.

[Jews everywhere will deplore the murder committed, no matter how provocative De Haan might have been. The latter was a notorious traitor and plotted all along to frustrate the Jewish nation, desperadoes and allied himself with the avowed enemies of Jewry. His murder is bound to create deep resentment in Palestine. Editor Israel's Messenger.]

MR. AND MRS. D H. SILAS BID GOOD-BYE TO CHINA



Mr. D. H. Silas

A veteran communal worker in his days, both here and in Hongkong, left for London with his wife, where they hope to make their future home. Their departure last week was regretted by a host of friends by whom they are held in high esteem.

LOCAL ZIONISTS PLEDGE SUPPORT FOR KEREN HAYESOD

The following resolutions were passed at a Keren Hayesod meeting called by the Shanghai Ashkenazic Community held at the Jewish Club "Ahduth" on Tuesday 24th June, 1924. Representatives of the following organizations were present:

Zionist Organization "Hechalutz"
"Ohaeil Moishe" Synagogue
Hebrew Relief Society
Jewish Club "Ahdut"
"OSE" Society
Palestine Women's League
Hebrat Kadisha

1. We desire to express our appreciation and sympathy for the Zionist leader, Dr. Chaim Weitzman, Mr. Sakow Silas and others, for their unstinted labors for the great cause of reclaiming our National Homeland, Eretz Israel.

2. We pledge ourselves, morally and financially to assist the Keren Hayesod campaign in Shanghai.

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The first Lecture given under the auspices of the League on the 15th ultimo, at the "Ahdut" Club was well attended and an enjoyable evening was spent. Thanks are due to Mrs. H. Kadoorie for the crystal bowl presented by her which contributed greatly towards the success of the evening. Mesdames D. D. M. Yeomans and N. E. Ezra were responsible for the whole arrangement and we understand that a sum of $80. has been realised after defraying all expenses. A draft for £11 was remitted to the Jewish National Fund at Jerusalem for whose benefit the function was given.

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"There are millions of Jews in many parts of the world not as happily placed as we are. Many are seeking an asylum; others are feeling the urge of a homeland and wherever in their very midst the opportunity to plant their homes upon the soil which they and their ancestors have always regarded as holy ground. Where shall these Jews go. Where will the glorious star which rises before and to the resolution to leave everything behind and seek a new home, where will it lead and its outlet if not in Palestine."

This awakening of activity with reference to Palestinian questions is a well taken step, inasmuch as it puts the development of a Jewish home land in the hands of the people, instead of continuing to rely on the political State for the Jews. Those among who do not believe in such a state will believe that such a State has to be fostered by the efforts and labors and sacrifices of Jewry at large, a Jewish State would be a mockery, and a farce. Yet these very same people perceive the practical consideration from supporting a political programme, may yet consider it to be to the Jewish people have nothing that is eminently worth while to give to the world, culturally, morally, and spiritually; something that is distinctively Jewish, and which the world at large has a right of its own to wish but to see unhampered and unfettered by [illegible] and ignorance. They may believe that a [illegible] should be provided for their unfortunate brethren and sisters, who literally have nowhere to lay their head; so that no Jew whosoever have to remain in a land where he is merely tolerated, where he has to [illegible] maintenance, so that every Jew [illegible] that there is a land that he can call his own. People who would thus support the ideal of a cultural and spiritual center, a [illegible] abroad, [illegible] gladly, [illegible] debarred from doing [illegible] Palestine. Under this new arrangement every sincere Jew, whether a political Zionist or not, is given the opportunity of helping in the building up of a Jewish home.

A. H.

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Shanghai (China) — 1st Ab 1, 5684 — **Friday, Aug. 1st, 1924**

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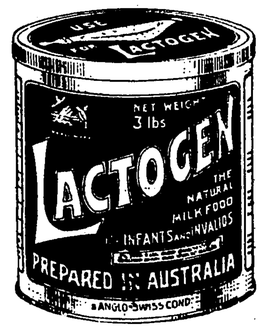
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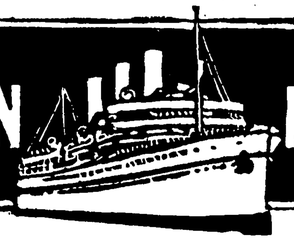
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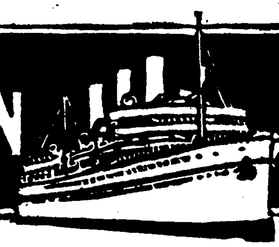
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Jewish National Fund Commission for China ... ... Palestine Women's League.

20th Year] *Edited by N. E. B. Ezra.* **[Establisted 1904.**

SHANGHAI, CHINA, FRIDAY 1ST AUGUST, 1924, 1ST AB 5684.

SEPHARDIM JEWRY AND ZIONISM

The time is coming when Eastern Jews, which compose mainly of Sephardim, descendants of the exiled Jews from Spain four centuries ago, will be called upon to assume an active part in the upbuilding of the Jewish National Homeland. Hitherto, there has been no organized body to give voice to the needs of the latter, nor were they consulted by the Actions Committee on matters of vital importance relating to *Eretz Yisrael.* True, here and there, there had been activities on the part of the Sephardim Jewry to promote the interests of Zionism, but that is quite a different thing from an organized body having a seat on the Council of the Jewish Agency and co-operating with the Zionist leaders in everything appertaining to the Jewish Homeland.

The advent of DR. ARIEL BENSION in China aroused considerable interest in Zionism, which augurs well for the future. The success of the plan to initiate a Garden City in *Eretz Yisrael* has excited keen interest in the rank of Eastern Jewry and the movement is likely to spread throughout the whole of Asia. Sephardim Jewry has now a unique opportunity to play in the rejuvenation of its ancient Fatherland. Men like EZIEKIEL JOSEPH SHEMTOB, EZRA SASSOON, E. S. KADOORIE, MENASSEH MEYER, to mention only a few, are not likely to leave no impress of their footprint upon the sand of time in playing *the* rôle in the regeneration of the Land of Israel, which cries once more for the return of her exiled sons into her own borders.

The Zionist Congress will be convened at the end of this year and we hope steps will be taken that a Sephardi Jew will be invited to join the Jewish Agency. The name of DR. BENSION comes to our mind as the most ideal representative of Eastern Jewry and we are assured that Bagdad has already endorsed and approved of this nominee. A similar proposal will be submitted by Shanghai and other Oriental Jewish communities. The necessity of having a voice in the Jewish Agency is regarded as of vital importance by the latter. The Jewish Agency aims to restore the land without a people to a people without a land, or in modern parlance to make Palestine as Jewish an England is English.

DR. ARIEL BENSION

The step taken by the local Zionist Association to have trees planted in *Eretz Yisrael* in honour of DR. ARIEL BENSION, the first Keren Hayesod delegate to China, is worthy of the man and the cause which it is intended to benefit. We are sure that local Jewry will respond to this move with its characteristic spirit of generosity and see to it that a substantial sum is raised. The appeal is not confined to Shanghai alone. It is hoped that Jews abroad who are in sympathy with DR. BENSION's mission and the good work done by him, will send in their contributions to the Editor of ISRAEL'S MESSENGER or to any members of the local Keren Hayesod.

It is interesting to note that Bagdad Jewry inscribed the name of DR. BENSION in the Golden Book of the Jewish National Fund, prior to his departure for India, in token of its appreciation of the excellent work accomplished by him. There is no gainsaying that DR. BENSION is uniquely fitted to represent the Keren Hayesod. Wherever he went he brought the message of Zion's hope and by his wonderful tact and diplomacy conquered many who, at first were reluctant to pay attention to his mission. The mere fact that he succeeded in securing a legacy of £140,000/- from a noted Jew at Basra, speaks volumes for his ability to conquer men of ideals for the cause. We have not yet seen, *mirabile dictu,* any recognition given by the Zionist Organization for such a splendid work accomplished by him. In the last Zionist Congress report issued by the latter, which we have read with interest, we are surprised to see that no reference was made to the bequest, nor the names of the donor and DR. BENSION mentioned in connection therewith. Be that as it may, we are sure we are voicing the sentiments of ALL our readers, both local and abroad, in saying that we are proud of DR. BENSION's achievements for Zionism and believe that when the time comes to take a stock of the work done by the various delegates deputed by the Keren Hayesod to overseas communities, it will be found that DR. BENSION's accomplishments excellest them all. Let then your contribution for his honour be a tangible one, one which may reflect great credit on the man whom we delight to honour and the cause which will benefit by it.

ANGLO-JEWRY'S GREAT LOSS

We regret to chronicle the sudden death of RABBI SAMUEL GROSS, the Minister of the Dalston Synagogue, London, which took place in May last after a brief illness. The deceased was but 32 years of age and was regarded as one of the most brilliant graduates of the Jews' College. The late RABBI GROSS was at one time a candidate for the local pulpit, but owing to family reasons he could not accept the "call." In a letter published in our issue of April 7th, 1920, he regretted his inability to accept the position offered him and wrote us, *inter alia*, as follows:—

> " . . . I feel very sore over this episode as I think it very unfortunate that so earnest and energetic a community should be left without a religious leader. . . .
>
> "May the coming year witness a strong return to our Holy Land, may it speedily assume its rightful place in the religious hegemony of Israel. May learning and inspiration flow from it! And you and your outpost keep aloft the banner of Judaism. *"Degel Mahanei Yehudah"* true to all our old ideals, a beacon to the nations, a light to the Gentiles, waiting for the time when Palestine the heart of the world, the heart of Israel shall again beat firm and send its hearthy blood of pure Judaism along its veins to all the outposts of Jacob.—aye, unto England, so also unto Shanghai—and then strongly shall we be united working happily in the field of the Lord. *Al Geulathainu w'al peduth nafshenu!*

The foregoing stirring message indicates the writer's loyal Jewish spirit and his ardent devotion to Zionism. The majority of the Anglo-Jewish Ministers are noted for their indifference to the Zionist ideal, but RABBI GROSS was an exception. He realised that without Zionism, Judaism will not recover her strength in this age of religious unrest and materialism. RABBI GROSS was a man of indomitable courage and preached his Zionist messages from his pulpit, notwithstanding the fanatical opposition meted out to him by the Wardens of the Synagogue. As the *Jewish World* says, "He (RABBI GROSS) possessed independence of character, deep earnestness and strong conviction—seeing a thing right, he went for it there and then." The intense Jewish spirit which pervaded RABBI GROSS had been reflected in his opposition to "Liberal" Judaism in England under the leadership of a goy-Rabbi and his brilliant advocacy of Traditional Judaism. Like SAMUEL of old, he towered above all the Anglo-Jewish Ministers, great in body and noble in soul. In him world Jewry has lost a valiant fighter for the cause, a great pleader of Zionism and a staunch supporter of Jewish ideals. May his soul rest in peace!

* * *

THOSE WHO BORROW COPIES!

A wail reaches us from Wellington, New Zealand. Our gallant little contemporary, *The Jewish Times* finds itself in distress, after celebrating its third birthday. It complains that the Jewish public instead of subscribing for copies, actually borrow them from their neighbours. "They read the paper," says our contemporary, "but do not buy it. They read their brother's copy, their sister-in-law's, their friends' copies—when they have finished they send the copy to a relative elsewhere. . . ." And yet what a false economy! It costs a trifle to purchase a copy or become a subscriber. There are still strange anomalies in our lives. A Jewish paper which exists for the welfare of all and which fights the battle of all, is the least respected and supported. There are some who are indifferent, while others suddenly discover that the policy of the paper is not in consonance with their views, and others while in sympathy, harbour a sort of an indefinable ill-feeling against the Editor for his outspokenness and rewards him by discontinuing his support and even drags others with him. He, however, reads the paper just the same. He borrows it! He is careful to find new excuses to nurse new grievances against the Editor and yearns for the day when the paper will be no more, or die a natural death through *his* lack of support and sympathy. Has the Editor expressed views or said anything new and ahead of the moral apprehension of th se who hear him? He is bound to make enemies! And so on, *ad infinitum*. The wail that reaches from New Zealand is nothing new. It shows unmistakably that some of our people are still behind the times to appreciate something that is praiseworthy. It takes years to educate them to get out of the small hole into which they have pitched themselves. Men of stout hearts are needed to bear all this childish notions and overcome them. Although ISRAEL'S MESSENGER has had loyal supporters all along, still there are incidents which sometimes irritate us. We have all along maintained a dignified attitude and upheld a fearless policy on behalf of principles and the eternal verities of Judaism. When we thought fit to condemn wrong and vindicate right as against might, we did not shirk our duties nor hesitated to voice our views. That we, too, have hostile critics we do not deny. At any rate, we do not feel their pressure to any extent. Only recently we have noticed a childish attitude against us. We do not refer to it in order to create a hostile feeling against anyone. Happily, we have friends and well-wishers who stand by us and who, we are convinced, will support us to the bitter end. We refer to this little incident just in order to show how some folks are petty-minded and blind to their own interests. In one of our recent numbers, we have given prominent advertising space and chronicled a report of a meeting of a leading religious institution. When a bill of cost for same was sent—fourth year in succession—it was for some unaccountable reason resented, and an ultimatum sent that no further support would be given. All this tends to show that some of our people are not ripe for progressive life, and as soon as they come into power they endeavour to show their authority and destroy the good work that is being done. Happily, we are not likely to succumb to the whims and fancies of anyone. We shall not sacrifice our principles for anything in the world. Only recently we defied the high-handed action of one who thought he would be able to impose his will upon us. Failing to gain his point he actually withdrew his advertisement from our columns! We repeat again we are not offended by such rudeness on the part of some of our readers. We can only say that we exist to-day because some inner force impels us to carry on our duties for our people and country in these days of *Eretz Yisrael* restoration. We look to no monetary gain. We have always pleaded for the cause which is dear to us and which we shall defend to the last drop of our blood. We fight for principles and not for bagatelles. If there is anyone who is willing to take over our job, we shall be glad to meet him, our stipulation being that he must uphold the two principles which animate us, namely, the defence of Traditional Judaism and Jewish Nationalism.

And now a word to our colleague, MR. GREEN of *The Jewish Times*. We wish to express our unfeigned sympathy with him in his great struggle to maintain his publication in the teeth of undeserved opposition from the Jewish public. Happily, MR. GREEN is a man of grit and enthusiasm for the Jewish cause and his journal has rendered yeoman work for Zionism. He came out at a time when his work was needed to arouse the national consciousness of our people. He worked for no monetary gain. He worked for principles that are dear and near to our heart. We sincerely hope that his pessimism in regard to the future outlook of his valued publication will not be realised. We need the *Jewish Times* and men of the type of MR. GREEN. For the services of such will ever remain *green* in our memories, notwithstanding our failure to appreciate their worth and value!

JAPANESE SYMPATHY WITH ZIONSM



Dr. Y. TONGU

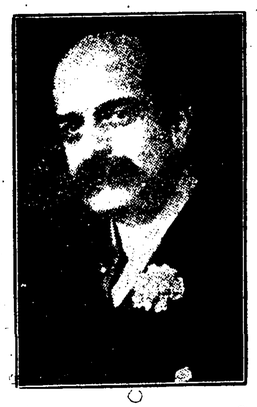
In our last issue, we published a letter of thanks addressed to the donor Dr. Y. Tongu, by the President of the local Keren Hayesod, MR. SIMON A. LEVY for his contribution of £500/. We are enabled to publish the following reply sent by the latter to the former:—

SHANGHAI, 12th July, 1924.
SIMON A. LEVY, Esq.
President, of the Keren Hayesod
Shanghai

DEAR SIR,—I beg to express my greatest pleasure to the whole Committee, as well as to your delegate Dr. BENSION for assisting you in the movement for the re-building of Palestine. I sympathize fully with your ideals and am prepared to co-operate with you.

The Jewish People had played an important role in the past and I am quite sure that the only help is Zionism, which bids fair to arouse world Jewry in your national work.

Yours very sincerely,
Dr. Y. TONGU,
President of the Asiatic Association, Shanghai.



Mr. Felix M. Warburg

Who has contributed G$100,000.00 to the Hebrew University of Palestine.

SPECIAL!

At the moment of going to press we learn that, through the kindness of the British-American Tobacco Co., one of their Town Topics—"Kaifengfu"—will be screened at the meeting of the Society for the Rescue of the Chinese Jews, on August 5th. This picture will take us right into the atmosphere of Kaifengfu and will vividly portray the city in which a colony of Jews have lived for light centuries.

SYDNEY JEWRY

Sydney Jewry is blessed with a plethora of Cohanim. The President and the Warden of the leading Synagogue are the lineal descendants of AARONIC priesthood. Even the Rabbi is a Cohen. The latter is a rabid anti-Zionist and is noted for his fanatical opposition to the Movement His ministry in Sydney would have been a greater success had he not followed the line of least resistance and antagonized the greatest movement in Jewry in modern times. That a Rabbi who is known for his orthodox leanings should offer a determined opposition to Zionism and be proud of it is indeed astonishing. We, however, believe that the time is coming when such anomalies would be a thing of the past. World Jewry, happily, is fast becoming Zionized, thanks to the active propaganda of the World Zionist Organization. When recently Pretoria wanted to elect a Rabbi for its congregation it made it a *sine qua non* condition that he must first and foremost be a Zionist. Twice it cabled to the Editor of ISRAEL'S MESSENGER about it and, needless to say, a prompt reply was wired giving an assurance that the Rabbi it sought was an ardent Zionist. This should not, however, occasion any surprise, for South African Jewry is Zionistic to the core. The spirit of Judaism is warm over there, while in Australasia it can hardly hold its own. The reason for this decay is not far to seek. So long as we have leaders who are false to the ideals of Judaism and who are not far-sighted enough to realise in Zionism a movement by which to save Jewry from total extinction, there is no way to stem the tide of assimilation and save our people from disintegration. Happily, Sydney is an isolated case. The propaganda of the World Zionist Organization is bearing good fruits. The views of *The Canadian Jewish Chronicle*, of Montreal, whom we heartily congratulate on its celebration of its tenth anniversary, coincide with our own. In its issue dated June 27, it makes the following striking observations:—

> "Young Judaea may be looked upon as the recruiting station and training camp of Zionists. From its ranks will come our future Zionist leaders. From its ranks there have gone out and there will continue to go out, some of the finest of the *New Citizens* of Palestine. Young Judaea is not only a living force. It is the *Life Force* of the Zionist Movement."

This is well said and we may well leave it at that!

EDITORIAL NOTES and COMMENTS

A COMMUNITY WITHOUT A CAPTAIN

A community without a spiritual head or an ordained Rabbi may be likened to a steamer on the high sea without a captain struggling against the waves not knowing when her fate would be sealed and doomed.

* * *

CHICAGO JEWRY AND SHANGHAI JEWRY: A CONTRAST!

Rabbi LOUIS L. MANN, of Sinai Temple, Chicago, is the highest salaried rabbi in the country. At the annual meeting of his congregation last week, his salary was increased from G$15,000 to G$20,000 a year. Sinai Temple also boasts the largest budget of any congregation in the country. Its budget for the maintenance of the temple and social centre is G$140,000 a year; G$85,000 being disbursed by Sinai Temple, and G$55,000 in addition by the social centre.

The foregoing item of news which is going the rounds of our American Jewish exchanges is reproduced here for the delectation of some of our local wiseacres who think that such an official is a "luxury". The Jews of Chicago did not

raise the remuneration of Dr. MANN because they are simply rich and desire to appear in the limelight. Far from it. Their action indicates a real desire on their part to respect the office of the Rabbinate and to give it as much dignity and prestige as possible. The office of the Rabbinate is by no means a sinecure. Those who toil for several years in the precinct of a Seminary are surely entitled to our high regard and consideration for their calling. The fact that we can get any "adventurer" for a nominal sum to perform the duties of a Rabbi does not justify us to look forward for a high standard of intellectual progress in our midst. Let those who still think that the Rabbinate is a luxury ponder well over the action of their co-religionists in Chicago. The latter must have attained a high degree of spiritual level to make such a splendid provision for their Rabbi. If it takes Shanghai Jewry another five or ten years to come even nearer to that level, we shall not have worked in vain to bring about a clearer vision of our duties and responsibilities towards the vital needs of our people and religion.

* * *

DISTINGUISHED NON-ZIONISTS LAUD ZIONIST STRIVINGS IN ERETZ YISRAEL

In recent times, several distinguished non-Zionists, such as FELIX M. WARBURG, DAVID M. BROWN, OSCAR STRAUS, *et. al.* visited *Eretz Yisrael* and brought with them gratifying news regarding the future prospects of re-building the Jewish National Homeland. WARBURG went to Palestine with a biased mind. Nevertheless, he admitted after seeing the vast developments everywhere that he was "enchanted" and declared: "I came, I saw and I was conquered." He has sealed his optimism with the munificent gift of G$100,000 to the Hebrew University, the crown of Israel's educational system, the new fount of Jewish idealism and inspiration which, we hope, will some day revivify the world as it did in the past. BROWN was equally enthusiastic, while OSCAR STRAUS could not conceal his joy over what had been achieved through Zionist strivings. It is plapably evident that a visit to *Eretz Yisrael* performs wonders. It actually converts those who stand aloof from the cause or oppose it through sheer ignorance. Were such rabid anti-Zionists like MR. IKE LANDMAN, REVEREND DAVID PHILIPSON and "Rab" SHEMUEL prominent personalities, whose words count in the Chancelleries of Europe, we would have urged the Zionist Organization of America to grant them free passages to Palestine in order to convince them of their folly in rowing against the tide. But, happily, or unhappily, they are mediocres and are no factors in the Jewish politics. In the words of the late MAX NORDAU, all that is living in Israel must be within our camp and those outside it will remain mere ruins that have accidentally survived the vicissitudes of the ages.

* * *

ACTION PENDING AGAINST "THE AMERICAN HEBREW".

It is obvious that the *American Hebrew* is still appearing and continuing its dirty work against the Zionist Jews who form the bulk of world Jewry. We were, however, mistaken in saying that it had bowed to the inevitable and vanished from the stage. It is evident that MR. IKE LANDMAN, a graduate-journalist of the Cincinnati Union College, has disliked our criticism and Zionist policy, and by way of retaliating has given orders to remove our journal from the mailing list. In the ordinary course, a notice to that effect should have been given us, but such a step was not deemed advisable. Meanwhile, our contemporary had been receiving ISRAEL'S MESSENGER for several months without paying for it. This is certainly unfair to us. We are now seriously thinking of taking legal advice from Messrs. UNTERMEYER and MARSHALL, the legal luminaries of America, and if we can recover damages, we pledge to hand them over to the World Zionist Organization as our contribution to the Golden Shekel in order that they may, *pace* JABOTINSKY, "restore to Zionism its royal dream."

* * *

TISHA B'AB—A DAY OF COMFORT YE, COMFORT YE MY PEOPLE!

On the 10th instant, world Jewry will observe the *Yahrzeit* of her national day of humiliation when our people were driven into exile and the *Shekinah* departed from the Holy of Holies. The manner in which this black day was observed for several centuries is a striking testimony of Israel's yearnings to re-possess the land from which he was ruthlessly driven by the Roman Imperialists two thousand years ago. Modern Zionism has added a brilliant chapter in our history and rescued the people from falling a prey to the theories of the false prophets who preached the gospel of assimilation and the perpetuation of galuth life. To-day we are armed with the BALFOUR Declaration and the Palestine Mandate, testifying to the historic rights of Israel to re-possess his ancient Fatherland and to revive his ancient culture and civilization. The national day of humiliation bids fair to become a day of national feast and it is imperative to turn the day into one of cheer and comfort in order that the blessings foretold by the prophets of old may be fruitfully realized speedily and in our days. *Tisha b'Ab* is a call to Israel's steadfast loyalty to the Land of Israel, and Jews to-day, in their dispersion may well turn over a new leaf and do their bit by building with spade in hand, the land which had lain fallow in the past and which bids fair to become full of "milk and honey" as in the days of yore. *Kol ha osech b'yishuba shel Eretz Yisrael zocay w'roaei b'simhatha.*

* * *

NOT YET "DEAD"

The Shanghai, China ISRAEL'S MESSENGER has performed the funeral rites, said the Kaddish and lowered into its grave *The American Hebrew*, of New York, to say nothing of putting on the three shovels of earth, which is but a trifle in comparison with the amount of dirt THE MESSENGER has been scattering over its contemporaries ever since it came into existence. However, *The American Hebrew* is coming to this office apparently as much alive as ever. So, we are afraid we must consider our Chinese friend's notices as being entirely wasted.

The foregoing illuminating editorial is culled from *The American Israelite*. Just why our contemporary should take up the cudgels on behalf of another publication which is not yet "dead" unless it is dying of inanition or is on the verge of breathing its last (as befel the *Jewish Comment* of Baltimore), passeth our understanding. The fact that we have "performed the funeral rites", (according to orthodox ritual, please) to which our contemporary refers, is due to the fact that we failed to notice that journal for some months on our sanctum. The perusal of that sheet was indeed a great strain upon us. It made our blood boil whenever we read its distortion of facts and the abuse of the Zionists for adhering to their programme of reconstituting the Jewish National Home in *Eretz Yisrael*, to use the words of the Palestine Mandate. On the other hand, we missed the chance of replying to that traducer of our people and their ideals,—MR. IKE LANDMAN. That his paper is not yet "dead", we are assured by our Cincinnati contemporary. Well, what of it? Who is so mean as to gloat over the death of the unrighteous and the wicked? Ah, for an EZEKIEL to raise his clarion voice that God does not desire the "wicked" to "die" but to *live*!

AS OTHERS SEE US

AMERICAN JEWESS SURVEYS SHANGHAI JEWRY

Mrs. A. J. Rubel Reveals Interesting Facts In Report To National Council of American Jewish Women

The writer of this article is Mrs. Marcella Crohn Rubel, now resident of Shanghai, 121 Rue Massenet, who was until recently a resident of New York City. Mrs. Rubel is an ardent Zionist having worked under Mr. Jacob de Haas and Judge Julian Mack before coming to Shanghai. Her contribution, though written after a few months' stay here, is sure to be read with interest by our readers:—

In this city of the Far East, scattered among the heathen Chinese and a mixed population of approximately 20,000 "foreigners", (of which number 10,000 are Japanese), can be found a community of Jewish people, small in numbers but not in prominence. About 3,000 people of the Torah constitute the Jewish community of Shanghai. These 3,000, on account of the heterogeneity of nationality, do not represent what one would call a solid or united front as understood in America. However, co-operation and generosity are not wanting, when any Jewish function takes place, or whenever the Jewish people of Shanghai are called upon for their support. It is interesting to know that Shanghai's earliest Jewish settlers,—in fact among its earliest foreign settlers, who brought money and enterprise into China and who made fortunes there,—are the Arabian Jews who emigrated from Bagdad, having imigrated to India and all parts of the Orient. The names Kadoorie, Ezra, Toeg, and others, are as well known in China, as significant of Jewish prestige and wealth, as relatively those of Straus, Marshall and Warburg in America. But the entirely different customs, background ideas and opinions of this set of Jews, make it rather difficult for the Jews of the western world and themselves to get together on committees for a common benefit or cause. Another difficulty is the language obstacle. On a certain committee on which I served, the entire discussion was carried on in pure Russian, and I felt almost an intruder when some of the ladies had to labour over their interpretation in broken English, for my sole benefit. In some cases where there are French Jews present, for instance, they can understand neither English nor Russian, and Yiddish has to be resorted to the disappointment again, of those who do not understand that medium of understanding. Incidentally, this represents a concrete appeal for a universal language among the Jews,—and what other shou'd that be but Hebrew the language of our Bible?

Before getting down to concrete facts regarding detailed Jewish activities in Shanghai, let us generalize a bit further. The attitude toward the Jews here on the part of the non-Jews, is in no way antagonistic. A self-respecting, reputable American Jew is respected by the community at large, as any self-respecting, reputable American, and so with the Jews of other countries. The success of any local Jewish affair is dependent in no small measure on the co-operation and friendliness of the non-Jews. At the annual Purim Ball, the attendance of Gentiles outnumbers that of jews, necessarily so, and as much money is liberally spent by the former as by the Jews themselves. The advertisements in the dance programme are again necessarily solicited and received from the non-Jewish concerns and individuals, and are given lavishly. At a meeting addressed by Judge Linebarger on "A Gentile's Appreciation of the Zionist Movement," the judge of the U.S. District Court for Shanghai, Judge Lobingier (not a Jew) presided, and there were present a noticeable number of non Jews and Chinese. Among the ranks of the Jewish workers themselves, however, it is most amusing to recognize the self-same disagreements regarding principles, personalities, and policies, also the same catering to the rich of the community, with which one is so familiar at home.

And now to acquaint you with some of the existing institutions and activities mainly among the women. There are three Synagogues in Shanghai, two of which conduct services according to the ritual and customs of the Arabian Jews, and one attended by the Ashkenazie or non-Arabian Jews. On the last High Holy Days more than 500 Jews attended the services of the Ashkenazic Congregation alone, and the other two congregations had their proverbial Holy Day throngs.

A most commendable undertaking is the maintenance of the Jewish school in Shanghai, on the premises of the old American school. Here approximately 140 Jewish children some of whose parents cannot afford the monthly tuition fee of $50 or more at the "public" schools, receve not only secular education but also a Jewish one in their daily curriculum. Football, hockey, and other sports are not forgotten in the school programme. Further more, these children are supplied daily tiffin (lunch), through the generosity of a single Arabian Jew, who with a handful of earnest and untiring workers on the Jewish School Committee, form the backbone of the school. Ten capable teachers, some of whom serve voluntarily, and one principal, form the staff of the Jewish School. This institution is supported by voluntary contributions, by periodic monthly allotments of $400 given by the Hebrew Relief Society, and by the proceeds of affairs given for its benefit. *Israel's Messenger* the Jewish organ of Shanghai, conducts a Jewish School Building Fund Campaign in its columns.

The Kadimah Society, the Zionist Association of Shanghai, carries on a Zionist programme as well as Zionist ideals. The Achduth, or Jewish Club of Shanghai, is composed of Jewish young men and young women, who congregate in the club rooms for purposes of Jewish service and recreation.

And now we come to the philanthropic organization of Shanghai.—The Hebrew Relief Society. Its *raison d'etre* is to alleviate the poverty and starvation among the Russian Jewish refugees in the city. Do you happen to know that there is a Jewish ghetto in Shanghai, China? Well, there is. There are many local committees for the repatriation of the Russians, for Russian relief, etc., but the recipients of these benefits are the non-Jewish Russian refugees, in great part the exiled soldiers of the Ex-Czar's army,—the Whites—who we all know are guilty of unspeakable outrages against the Jews. The Hebrew Relief Society affords an opportunity to the Jewish community to bend its efforts toward its own brethren who sorely need them. This society aims to spend every copper in its treasury for relief purposes, (except the allotments to the Jewish School), and it can be put down as a statement of fact that this aim is realized. During the past year, $15,000 was spent for relief. Clothing was distributed. Voluntary workers undertook to make district investigations and administer medical aid. Every maternity case that came to the attention of the committee was allowed $15, and subsequent interest in the mother and child was taken. One of the purposes of the HRS is to send to America as many Russian Jews as their funds and the immigration laws will allow, to enable them to become self-supporting in a land where they can make themselves understood, and where the cheap labour of the Chinese does not offer prohibitive competition. The funds of the HRS are accumulated by means of voluntary monthly subscriptions, by a yearly donation of at least $2,000 from the Shanghai Race Club (made up mostly of non-Jewish members) and by the proceeds of the annual Purim Ball. Last year this Ball was the instrument for adding $6,660.00 to the treasury.

It is remarkable to witness this handful of workers reaping fruitful results by which scores of impoverished Jews are assisted. The Purim Ball is always the talk of the season in Shanghai society. The attractive feautres arranged by the Ball Committee, beckon the throngs of merry-makers and money-spenders without much urging. At last year's affair the Japanese Tea House in which tea was served by women in Japanese costume, was an unforgetable feature. This year a Turkish Kiosk is being planned, in which the women in Turkish costume will sell Turkish coffee, cigarettes, candies, and other Turkish confections. There will be a Turkish solo dancer, Turkish music, and many colourful effects to coax more profits into the coffers of the Hebrew Relief Society. More than 750 people attend this annual affair at the "Carlton", the most fashionable place in the city, which is given gratis every year for the holding of this popular function.

Shanghai Jewry does not infrequently welcome the arrival of some personage from outside its limited area, who brings a Jewish message. Mrs. Caroline Greenfield spent some time here a year ago, in the attempt to create enthusiasm for the Hadassah Movement. Before she left, considerable interest was aroused among the women, and a very substantial sum of money raised for work in Palestine in connection with the Hadassah Organization there. Mme. Bella Pevsner passed through Shanghai on her tour en route to Palestine which is her home, and after occupying the pulpit on behalf of the Zionist Movement, a handsome sum was collected for work in the Holy Land.

Speaking locally once more, it may not be known in the Occident that observant Jews are enabled to procure Kosher meat

in Shanghai. The Arabian Jews, who are extremely orthod x, have taught their Chinese cooks how to cook their own particular type of home food. I have enjoyed German food in German homes, Russian food in Russian homes, and good old-fashioned Jewish cooking at more than one table here,—all prepared by Chinese servants, most of whom speak the pidgin English, but some of whom speak perfect Russian, German, French, as the case may warrant. On Passover, Matzohs and other special Passover food is sent out from "home," and can be secured without difficulty from the Synagogues or other Jewish agencies here. It may also be interesting to know that there is a Jewish cemetry in Shanghai.

In conclusion, it may be said of Shanghai, China, that while there is no live Jewish spirit or *esprit de corps*, still the nucleus is here, and as has been shown above, surprisingly long strides have been made in that direction. As a comparative new-comer to this part of Atlas, I find it both amazing and gratifying to realize that in such a remote corner of the Globe, so cut off from Jewish stimulation and atmosphere, the traditions of the race persist, altruism for charity and education prevails, and the spirit of the people perseveres.

[Written for ISRAEL'S MESSENGER]

THE TWO GREAT CENTRES

By Prof. H. P. SHASTRI.

The great spiritual ideals which have contributed to the growth and stability of our civilisation, finding expression in the highest art and literatrure of the world have originated in India and Palestine. The greatest Truth yet discovered by man, *tat twam asi*, that thou art, fundamental unity of life which forms the basis of the Ethics of KANT was first proclaimed in the clam of the Himalya forests, on the bank of the holy Ganges by the Brhaman mysties who dived deep into the mysteries of life through the sheer force of introspection, intuitive flights, *samadhi*. The sun-burnt, bark clad seers, *rishis*, enunciated the law of Unity of life and cut the roots of duality. Little NACHEKETA preferred blessedness to happiness, and SWETKETU the joy of self-knowledge to the pleasures of a palace.

The Jewish sages of Palestine realized the hollowness of the sensual pleasures, and found supreme bliss in the undivided love of One God. They could not tolerate for a moment any barrier between themselves and God, and proclaimed the stupidity of idolatory. They condemned the worship of anything other than God, attaching little importance to material things, fame or pride. To them God alone was real and the world His temple. They went straight to the One Cause, and found full satisfaction of the heart in It. Being spiritual scientists of the highest order they ignored the theories of duality and trinity, at once unscientific and illogical. Asia built its cultural and ethical life on the spiritual principals of the Hindus and the Jews, and Europe found more practical satisfaction in the Hebrew theory than in the books of ARISTOTLE.

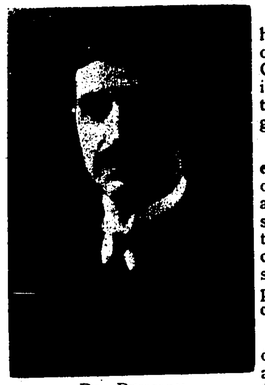
Zion being associated with the highest ideals and holiest traditions of the Jews was adpted as a symbol of their faith and culture. "How shall we say the Lord's prayer in a strange land?" cried the Jews on the bank of the river Babylon. So great was the love of the Jews for Zion.

The world ridden by greed and narrow nationalism needad the old Hindu-Jewish ideals in a modern form for the emancipetion of humanity. The ideals of territorial expansion, aggressive industrialism have proved dangerous to humanity. For the salvaging of the civilization the world needed the old Light of Spirit through new lanterns. And the same has appeared in the for of the Jewish University at Jerusalem, which means, the city of peace and the Hindu University of Vishawbharti at Shantiniketan, which also means abode of peace, in India, having been founded by our beloved Poet RABINDRANATH TAGORE. From Vishwabharti raditaes the light of the ancient and modern culture of India, BHATART DHARAMA. RABINDRANATH is wandering from land to land in the interest of this spiritual Centre, the only one of its kind in the world and he will make another Nalanda of it.

The Jewish University in Palestine is another Centre which will send out the rays of the Hebrew culture to energise the spiritual health of the world. The combined influence of the two Centres must create a new hope, new vision of the revised ideals of Asia for the good of humanity, to destroy ignorance, *avidya*, the only enemy of man.

It should be the duty of every right thinking man to help the two great Centres of spirituality.

GARDEN TREE FUND IN ERETZ YISRAEL IN HONOR OF DR. ARIEL BENSION



DR. BENSION

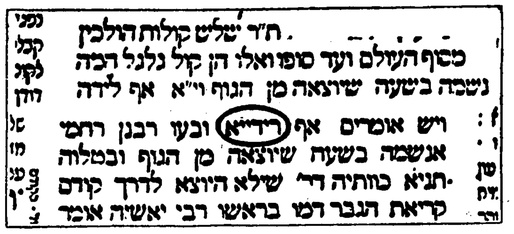
Members of local Jewry having realised the importance of Dr. Ariel Bension's mission to China, have decided to plant trees in his honour in *Eretz Yisrael* in token of their appreciation of the good work performed by him.

Contributions towards this end are invited from the readers of *Israel's Messenger*, both local and abroad, and it is hoped that a substantial sum may be raised so that as many trees as possible could be planted in the first square of the new Garden City projected by the Jews in Oriental countries.

Contributions from one dollar upward will be accepted and gratefully acknowledged in *Israel's Messenger*.

We are pleased to say that we have received a contribution of $50.-from E. S. Kadoorie towards the Fund and it is hoped that all our readers will follow suit and vie with each other in making substantial offerings.

RADIO IS MENTIONED IN THE TALMUD, NEW YORK HEBREW SCHOLAR CLAIMS



Word encircled is "radio"

That the seemingly new discovery of the radio is not a discovery but rather a rediscovery is the claim of the Jewish scholar and lawyer, Samuel Kahan, in the *New York World* of June 1.

Mr. Kahan draws the attention of scholars to Braitha mentioned in the fifth chapter of Youma, which states the following:

"The rabbis have learned three sounds which travel from one end of the world to the other. They are the sound of the sun traveling around the world, the sound of the soul when it leaves the body and the sound of a mob in a large city. Some rabbis say also that the sound of a woman lab uring in child-birth travels from one end of the world to the other; some of the rabbis say that the sound of the r-a-d-i-o also does the same thing."

The fact that the ancient Talmudic document mentions the radio as a matter of reference only would seem to indicate that it was a matter of general knowledge, which did not need any explanation.

WILL MAKE PALESTINE THE "CALIFORNIA OF ASIA"



Professor Elwood Mead, of the University of California, the world's foremost colonization expert, who recently returned from a survey of of the Jewish settlements in Palestine, undertaken at the invitation of the World Zionist Organization. Professor Mead, in his report, said that Palestine was destined to be come the California of Asia, as a result of Jewish pioneering efforts, supported largely through the Palestine Foundation Fund.

Messrs E. D. SASSOON & Co.

Historic Firm transfers interests to Arnhold and Co.

It will not come as a surprise to the readers of *Israel's Messenger* to learn that Messrs. E. D. Sassoon and company have removed to-day to Arnhold's Building in Nanking Road. There are certain businesses in Shanghai whose rise to prosperity and importance has synchronized with the progress and development of the Settlement itself. Among the historic firms having their roots right down at the foundation of this Treaty Port, that of Messrs. E. D. Sassoon and Company, Limited, must certainly be included.

The transference of their interests to Arnhold and Company, in a way, was a foregone conclusion, last year, when Arnhold and Company was re-organized, and the Sassoons were allowed to come in-to furnish capital for extensive operation. It seems that E. D. Sassoon and Company prefer that Arnhold and Company should exploit this field and enable E. D. Sassoon and Company to concentrate their attention in Bombay and Calcutta, and in Manchester and London. The firm's interests in India are supervised from Bombay headed by Mr. A. J. Raymond. The Bombay offices appear to be interested in a variety of undertakings, and are owners of considerable property and a number of cotton mills.,

When Warren Hastings was laying the foundation of the British Empire in India, a fruitful source of revenue was provided by the import and export trade with Canton. which the Sassoons had established from their headquarters in Bombay. As soon as the British took possession of Hongkong, representatives of the Sassoon family opened a branch there, and they have gradually extended their business to all the treaty ports in China.

The founder of the firm of Messrs. E. D. Sassoon and Company, which was an offshoot of the still older house of David Sassoon and Company, was one of the first men to start trading in Shanghai when the port was thrown open to foreign merchants.

In Shanghai the firm dealt principally in Indian opium until it was banned, and in Indian cotton yarn and cloth, and Manchester and American piece goods.

It is quite in keeping with the historic associations of this firm with China that the decision has been arrived to keep the firm's name still in existence in China although the bulk of the Sassoon operations will, no doubt, be done through Arnhold and Company, Limited,

The Shanghai Branch is controlled by Captain R. E. Sassoon, a Managing Director and Messrs M. J. Moses and Ch. S. Gubbay General Managers.

SOCIETY FOR THE RESCUE OF THE CHINESE JEWS



The women and children of the Jewish community at Kaifengfu. This photograph was taken about 1912, on the occasion of a Christian mission to this community, when as many of the old Jewish colony as could be located, were brought together. The picture was brought down by Mr. HORNE.

As a result of the interest recently stirred up with regard to the former Jewish Colony at Kaifengfu, it has been decided to revive the old Society for the Rescue of the Chinese Jews which was formed in 1900 and which ceased to function about 1904. A provisional committee composed of the following gentlemen has been formed:—

Mr. SIMON A. LEVY, *President*
Dr. A. S. ROSEMBERG, *Vice-President*
Miss M. SOLOMON, *Hon. Secretary*
Dr. E. L. LOUZOVSKY, *Hon. Treasurer*
Mr. Geo. E. SOKOLSKY, Mr. N. E. B. EZRA, Mr. A. HORNE. } Committee

The first activity of the provisional committee has been to arrange for a lecture and public meeting, to be held at the Jewish Club "Ahduth" on Tuesday, August 5th, at 9:15 p.m. The programme of the meeting will be as follows:

1. A talk by Mr. Geo. Sokolsky on "The Road of Silk," which will describe the route along which the Jews first came to China.

2. A talk, illustrated with lantern-slides, on "The Jews of Kaifengfu" by Mr. Horne. Mr. Horne has just paid a visit to that city and has brought away with him some interesting photographs, which will be shown on the screen.

3. A business meeting will follow the above, when the formal organization of the society will take place, and officers elected. Those interested will be invited to join, but it is not proposed that a collection be taken up.*

On the basis of actual conditions in Kaifengfu, a discussion will take place as to the most practical methods of giving help to our unfortunate brethren. It is expected that the formation of the society will create a good deal of interest in the community, and will centralize the efforts of various individuals who have been taking an interest in the matter. Much, no doubt, can be done through properly organized channels, which an individual cannot hope to accomplish, and, taking advantage of the increased facilities for travelling that now exist, it is hoped that something constructive and permanent can at last be done for these unfortunate people.

A remnant of the once flourishing colony still exists and it is not right that, while any hope remains of winning them back to Jewry, that hope should be allowed to pass by. To-day, the ancient site of the synagogue still remains, an unused plot of ground. It can yet form the nucleus for a colony, and with the traditions surrounding the place, may yet help to keep the people together. To-morrow, the land might be put into use by its present owners, and all possibility of appropriating it for use as a Jewish center will be gone, perhaps forever.

A good deal of interest is now being taken in America as to the fate of the Kaifengfu Jews, and a movement is almost on foot to carry out measures of relief. It would be a shame if the Shanghai Community failed to take the leadership in this matter, because, being geographically so favourably situated, it is really in a position to render the maximum service, or at least, through such an organization as the proposed society, be the instrument through which such service could be effectively rendered. A. H.

* See "Special" on Page. 7

[Written for ISRAEL'S MESSENGER]

SLAVERY AND FREEDOM

BY RABBI DR. DAVID DE SOLA POOL, NEW YORK

The evil in slavery as it affects the slave is not the necessity for hard work. Free men also work hard. It is the denial of individuality, to the slave which refuses him the right to be himself. This crushing of his own spirit and shutting out of his opportunities for self-expression and self-development is the essential injustice inherent in slavery.

Our enslaved ancestors in Egypt necessarily lived less and less according to their own free Jewish spirit with the passage of time. With the enslavement of their body went a progressive enslavement of their soul. The Jew was in bondage and Judaism was in bondage.



DR. DAVID DE SOLA POOL.

The exodus from Egypt freed the Jew and freed Judaism. The Jew now lived in physical freedom. He fought his own battles. He built his own cities. He worked his own vineyards. He trod his own threshing floors. He lived as a free man.

He used this freedom for that which gives liberty its real value—the opportunity to develop his own spirit. During the following centuries of free Jewish life on his own soil, the Jew created his Jewish song, his Jewish literature, his Jewish laws, and all the other elements of expression of the Jewish spirit which are collected in the Bible. The body and the soul of the jew were both free. While in Egypt the Jew was in bondage and Judaism was in bondage, now the Jew was free and Judaism was free.

The destruction of the Jewish State eighteen and a half centuries ago robbed the Jew of his physical freedom. For a moment it looked as if the destructive conditions of ancient Egypt would be reproduced with the Jew in bondage and Judaism in bondage. But through a unique effort of heroic tenacity, our ancestors contrived during the dark centuries to preserve a free Jewish soul in a bound Jewish body. They made Judaism pervade the whole of life. It organized their life along distinctive Jewish lines. It molded their character. It expressed their spirit.

It was a marvellous achievement to preserve inward freedom while in bondage. But it was an achievement attained at a terrible cost of suffering and loss by the way. The centuries of the ghetto were centuries of inward as well as outward martyrdom through the tense, unrelenting, unnatural struggle to maintain the spirit free while the body was bound.

Within the last century emancipation came to the Jew. He was given physical liberty and human rights. He fervently hoped that now the unnatural condition of freedom in bondage was to give way to freedom in freedom. Instead, it has produced bondage in freedom. The Jew to-day is free, Judaism is bound in shackles.

That Jew is free in spirit who dares to be his Jewish self. But the Jew who yields up to the non-Jewish environment, his history, his Jewish consciousness, his Jewish spirit, his is not a free soul, his is a spirit in slavery.

We enjoy to-day political and physical freedom. But the freedom and breadth of our life to-day is not the creation of our own Jewish spirit. It is not the unfolding in general life of Jewish ceremonies, customs, culture and law. It is the life of the world outside of Judaism, a life to some extent inconsistent with Judaism. It is a life in which Judaism has little or no part. It is a life which is fashioned on Jewish lines only at rare intervals. It is a life in which Judaism is an occasional accessory to the general not-Jewish formative influences. As it was in ancient Egypt, with the passage of years the Jew is losing more and more of his Jewish distinctiveness with the progressive loss of the characteristic elements of Jewish life. But in Egypt of old the Jewish spirit was enslaved because the Jewish body was enslaved. With the Jew to-day the Jewish spirit is enslaved though the body is free. Though the Jew is freed he is not free.

Our outward freedom is of itself a thing of high value. But what is its higher value if the opportunity of the Jew spells the death of Judaism? The Jew of ancient days did not come out of Egypt only for political, commercial or social betterment. Their external physical freedom proved to be of highest value because it made possible eternal Jewish values through the creation and the assertion of Judaism.

There is a pitiful ignominy for the Jew who enjoys political freedom but whose Jewish soul is in subjection. Just because of the opportunity that freedom has given him his duty towards Judaism is transcendent. He will only then be worthy of his freedom when he uses it for cultivating the fruits of Judaism. He will only then show his appreciation of the freedom which his neighbors have given him when he contributes to them in return his own Jewish values which are the precious fruits of his own Jewish culture. He will only then hope to earn the respect of his neighbors when they see him loyal to his own Jewish spirit.

The modern Jew so often mistakes disloyalty to his Jewish spirit for freedom. He vaunts himself that he is so much freer than were his parents and ancestors though he is in reality in subjection to his environment. He can reassert his spiritual freedom through reinstating Juda'sm as the self-expressi force in his life. Then the modern Je will not know the freedom in bondage the ghetto, for he would not return to th even if he could. Then and only then wi he once more know freedom in freedo Then there will be once more the freedo of Judaism with the freedom of the Jew.

FORM OF BEQUEST FOR THE KEREN HAYESOD

I GIVE AND BEQUEATH to th Eretz Israel Palestine Foundation Fun Keren Hayesod Limited whose registere office is in 77 Great Russel Street Londo England the sum of Pound Sterling (£) and I Desire that th amount be used for the purpose of endow ing in the Eastern Garden City in Palestin a Cottage, School, Orphanage, Hospita Infirmary, Library, Museum, Workmen Home, which shall bear my name (th name of my wife, parents, son) and th future management and maintenance which shall be in the hands of the sai Keren Hayesod and the revenue (if any derived therefrom shall be applied fo the upkeep of the said Garden City or i institutions as the said Keren Hayeso may in its discretion decide.

MEAL-TIME MISERIES

What To Do When The Stomach Rebels Against Food.

Almost everybody experiences time when the organs of digestion show painful signs of weakness. Some slight disturbance of health starts the trouble; then the sufferer turns against food, and dull heavy pains in the abdomen give warning that the stomach is no longer able to perform its proper work. Sometimes a false craving for food arises; if satisfied the result is additional torture. Flatulence, a drowsy depression, sick headaches and nausea are other signs of indigestion.

The foolish practice of seeking relief in strong weakening purgatives at such times should be avoided. The only effective method of remedy for this debilitated state is to strengthen the feeble organs of digestion by supplying them with richer, better blood, so that they may be given renewed strength to perform their work. This is the true tonic treatment for indigestion, by which natural method Dr. Williams' Pink Pills have in great numbers of cases achieved splendid results.

Dr. Williams' Pink Pills make the rich, new blood on which the digestive system depends to carry on its work of assimilating food, and because of this special power these Pills strengthen weak digestions, impart a healthy appetite, and dispel all the painful symptoms that arise from indigestion, nervous dyspepsia and st mach disorders.

Once you start Dr. Williams' Pink Pills for Pale People you will enjoy a better appetite and your food will do you good. Your chemist sells them, or post free, $1.50 per bottle $800 for 6 bottles from the the Dr. Williams' Medicine Co. 60 Kiangse Road, Shanghai. Begin to-day to strengthen your digestion with

DR. WILLIAMS' PINK PILLS

MR. LAURIE MAGNUS, M. A.

After Raising £60/-For The Jewish "Land" Fund Declares That He Will Not Help More in The Yishuba Shel Eretz Yisrael.

LOYAL HENCHMAN OF THE "GRAND DUKES" OF "BRITISH" JEWRY TAKES OFF HIS MASK.

Mr. LAURIE MAGNUS, the leader of the pseudo-Zionists has taken off his mask. After raising £60/- for the Jewish "Land" Fund, (which, by the way, includes a contribution of £2.10.0 from Lord BEARSTEAD) he declared in his speech at Bradford in May last, that he would no longer help in the rebuilding of Palestine, nor contribute a penny for the cause. This is as it should be, One who has sucked the virus of hatred for Zion from his mother's breast and who waged incessant warfare against the movement from its inception cannot be expected to respect the Jewish national aspirations. If the leopard cannnot change its spots, neither can the bear change its paws. And so it is with Mr. MAGNUS. He represents to-day the last dying gasp of the assimilated Jewry in Europe and it is our duty to combat him and expose, as the London *Jewish Chronicle* truly says, "his hollow pretensions, tear away the veil that hides his real motives, and expose him, in all the inherent ugliness of his activities and the faithless disservice that he is doing at a critical moment in the life of our People, to his fellow-Jews".

Happily, *Israel's Messenger* is not alone in this fight. Jews in the British Empire are realising what a sinister force Mr. MAGNUS is assuming and whose tool he is serving in his evil designs against the forward march of Israel to Zion. Until recently, Mr. MAGNUS was fighting the movement clandestinely, always pretending himself to be a faithful follower of HERZL while others who have borne all the burden of the movement were faithless. We have now before us a report of his speech delivered at Bradford, on May 25th, wherein he actually takes off his mask and declares that he would no longer contribute a penny for the rebuilding of the Jewish National Homeland nor identify himself with the Palestine Development Council. This is as it should be. Zionists prefer to deal with an open enemy than a would-be friend. A correspondent in the London *Jewish World* of June 12, writes the following "biting" notes which depicts Mr. MAGNUS in his true colour.:—

"The utmost consternation and the deepest despair fill all of us here at the recent decision of Mr. Laurie Magnus not to help in the rebuilding of Palestine. The local Jeremiah is busy penning a lamentation over the debacle of our people's hopes, now that it is known that they are dashed to nothingness. For how can Palestine be rebuilt, now that Mr. Magnus has declined, in those lofty Pontifical tones of his, the invitation to take a hand in the work? Everyone knows that the labour has languished and the labourers have appeared half-hearted, and almost as if they were cancanning, because they were waiting for the "magnustic" word of this life-long self-styled Zionist. For a long time, although he would say nothing definite, they refused to be discomfited; for they saw him sitting closely on the fence of the Movement. But now he has come down with a "No" screwed up out of his none too extensive courage in such matters! And the worst of it all is that he has given a reason for his decision which makes it impossible for us to attempt even to move him, even, again, back to the fence to which he so long and lovingly—and indeed so aptly—clung. For he has said that he will not join in the upbuilding of our poor forsaken land unless we all agree to make of its inhabitants a Nation of Priests! Oh, these Nationalist cravings! How can we? For if the Nation in Palestine is to consist entirely of Priests, that means that all Jews who are here and all Jews who wish to come in, who are not *Cohanim*, and able to prove their true descent from Aaron, must be excluded or deported as the case may be! That is a terrible, a usurious, price for any man to ask for his support. It must be refused, if only because the condition is impracticable. I am not aware whether Mr. Magnus himself is a *Cohen*. Perhaps he is not, and that may account for his demand; because it excludes him from the possibility of becoming a Palestinian of the Jewish persuasion and almost compels him to remain a British Jew. Thus is his decision doubly saddening and our local Jeremiah bids fair to produce an *Echa* compared with which the original will read as a screaming farce! Woe is us, and great are the troubles of Israel!"

No better picture of LAURIE could be given than the above illustration of the man who poses as a friend of his People, while he works clandestinely to destroy their hopes and give aid and comfort to their enemies: As the London *Jewish World* says, despite many traitors in our camp, "Palestine may yet be rebuilt, and that speedily and in our days".

Baby's Own Tablets

MAKE TEETHING PAINLESS.

Jamaica Merchant Testifies to Their Efficacy.

In the British West Indies, as elsewhere, Baby's Own Tablets are used and prized by parents as a remedy for their children's ailments. "I have found Baby's Own Tablets of great help for my own child and friends' children. By the use of the Tablets my child is teething without suffering," writes Mr. Henry Hoo, merchant, of Chapleton, Jamaica, B. W. I.

Specially devised for the use of infants and young children, Baby's Own Tablets are guaranteed absolutely pure and harmless even to the most delicate babe in arms. They are gently laxative in action, and quickly reduce fever, remedy indigestion, dispel constipation, check diarrhoea, allay teething pains and colic, relieve croup and colds, expel worms, quiet the nerves, bring sound, health-restoring sleep in a perfectly natural way. Chemists sell them, or post free, 60 cents the vial from Dr. Williams' Medicine Co., 60 Kiangse Road, Shanghai.

JEWISH EDUCATION.—ELOQUENT PLEA

By LOUIS MARSHALL

By giving your children an adequate Jewish education you are insuring yourselves, your children, your community, all Jewry and the world that they will be law-abiding citizens and an honour and credit to



MR. LOUIS MARSHALL

the country in which they live. I can not see how anybody can hesitate to make possible the establishment of Talmud Torahs so that every Jewish child shall be given the opportunity and, if necessary, be compelled to attend these institutions. We Jews will give our answer to the Ku Klux Klan, the Henry Fords and the anti-Semites when we point to our Jewish communities, communities of intelligence, men and women educated in the precepts of Judaism, indicating by our lives that we are the best products of the Amerian soil.

"Our great enemy is the enemy from within—IGNORANCE! Wipe out ignorance and there will be no anti-semites. Strike out ignorance and there will be no restrictive immigration laws—for with all due respect to our public officials ignorance is responsible for restrictive immigration legislation. Let us solve the problem for ourselves and for all time, so that ignorance may be wiped out with the light of Judaism. We have got to act now! We have got to act 365 days in the year. We have got to make that our first article of faith not only with our own childrenbut with all the children of the house of Israel I want action! Action without cessation! Not only in Philadelphia, but throughout every community in the United States. We must needs do all that we can for our good name, for the good name of Israel. And we can only do that when we have performed this great duty, this sacred duty of education of our children in Judaism!"

Don't try to pray without careful and pious reflection.—The Talmud.

Why does the teacher speak of deeds, which though good, yet are bad? He means those who flout their charity before people's eyes.—The Talmud.

SOCIAL AND PERSONAL

Conducted by Ben Peloni

Miss Dora Toeg, daughter of Mr. and Mrs. R. E. Toeg has returned to Shanghai from San Francisco.

* * *

Mr. George E Sokolsky in a lecture delivered before the Rotary Club on the 17th ultimo, made an appeal for "Greater Shanghai."

* * *

Mr. E. S. Kadoorie, Mr. Laurence Kadoorie and Mr. Horace Kadoorie were entertained by the members of the Jewish Country Club to Tea on the 17th ultimo, and a very enjoyable evening was spent.

* * *

Mrs. R. Spunt and Miss L. Wohlgemuth have left for San Francisco.

* * *

Mr. A. Michael sailed for Tsingtao last week.

* * *

Mr. and Mrs. I. D. Haim and family sailed for Brusselles by the steamer *Porthos* on the 17th ultimo.

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We regret to chronicle the death of Mrs. Mena D. Silas which took place on June 4th, at the Oaks Sanatorium, Los. Gatos, California. The deceased was but 25 years of age and was married in Shanghai five years ago. Her death at the early age is deeply regretted and much sympathy is felt for the bereaved husband and her mother Mrs. A. Holzberg and sister in their irreparable loss.

* * *

On the 11th ultimo, Mr. Ronald E. D. Sassoon, partner in the firm of Messrs. David Sassoon & Co., Ltd., passed away at Bagdad suddenly. The deceased was but 27 years of age and his death at the prime of his wife is deeply regretted. Mr. Sassoon was in Shanghai in April last, having visited China twice in recent years. During his brief stay here he took some interest in local Jewish affairs and contributed Taels 5,000.- towards the building Fund of the Shanghai Jewish School. He leaves a sister, Mrs. Alfred Ezra in London, to mourn his loss.

* * *

Students numbering some 175 at the Summer School which is being held at St. John's University, with the faculty, were invited by Mr. E. S. Kadoorie to visit his residence at the "Marble Hall" last month. After a tour of inspection of the house, an elaborate tea and light refreshments were served to the guests. Mr. Kadoorie was heartily thanked by the Dean of the school and in a letter addressed to him conveyed the appreciation of the students for the kind hospitality and entertainment given them.

* * *

Among the passengers who left for Vancouver on the *Empress of Asia* last month were:—Mr. Archie David, Mr. D. M. Gubbay, Mr. and Mrs. R. M. Joseph and Mr. and Mrs. J. M. Joseph.

* * *

Mrs. B. Goldenberg and her children have left for Wei-Hai-Wei for their summer vacation.

Mr. Ch. S. Gubbay has returned to Shanghai from Hongkong.

* * *

Mr. E. S. Kadoorie, Mr. Laurence Kadoorie, Mr. Horace Kadoorie, Mr. R E. Kadoorie, Mr. and Mrs. S. H. Cohen and Dr. Bension were passengers on the *Empress of Canada* on the 21st ultimo, for Vancouver, en route to New York.

* * *

Mr. Aubrey Hillaly has left for Hongkong on a business trip,

* * *

Mr. and Mrs. Max. Freidmann have arrived from Saigon and intend to make their home here.

* * *

Mr. M. J. Nathan is spending his summer holiday at Tsingtao.

* * *

Mr. A. E. Moses, Mrs. S. Oliner, Mr. and Mrs. D. E. J. Abraham and Mrs. S. Gatton left for Kuling last month.

* * *

On the 7th ultimo, at the Tent of Rachel Synagogue, Miss Flora Sopher, the youngest daughter of Mr. and Mrs. S. M. Sopher, became the bride of Mr. E. M. Joseph. The bride was given away by her father and at the conclusion of the ceremony a reception was held at the Jewish Country Club, 164 Seymour Road. The matron of honour was the bride's sister, Miss Hannah Sopher.

* * *

Mrs. R. Pfeiffer has returned to Shanghai from Jerusalem.

LEADING JEWS DEPART FROM SHANGHAI

Mr. E. S. KADOORIE left with his two sons, Messrs LAURENCE and HORACE KADOORIE on the *Empress of Canada* on the 21st ultimo, for America and Europe. It is more a holiday trip but it will be combined with "business" in behalf of the Garden City initiated by Shanghai Jewry since the advent of Dr. ARIEL BENSION in Shanghai. Mr. KADOORIE's remarkable services for the Jewish Homeland are bearing good results. It is not improbable that he will shortly visit Palestine and confer with the High Commissioner, Sir HERBERT SAMUEL regarding schemes which require personal attention. Mr. KADOORIE will be greatly missed in Shanghai, but the fact that he combines "business" with pleasure, somewhat mitigates his absence which we hope will be of short duration. He is accompanied by his two sons, both of whom, it is hardly necessary to say support their father's good work for *Eretz Yisrael* and take deep and abiding interest in it. We wish them all a pleasant journey and hope that on their return to Shanghai they will be in a position to render gratifying account of their activities, which we are sure will be of lasting benefit to *Kol Yisrael*.

Dr. ARIEL BENSION, the delegate of the Keren Hayesod, also left on the same steamer as Mr. KADOORIE's for New York. Dr. BENSION will return to Shanghai in October next, when he will resume his work for Keren Hayesod. He will then leave for Hongkong, Singapore, India and Aden.

Laura Kadoorie Colony On Mount Scopus.—Mr. E. S. Kadoorie's Munificent Gift



THE LATE MRS. LAURA KADOORIE

We are reliably informed that the site of the colony, the cost of which is defrayed by Mr. E. S. Kadoorie, in memory of his wife, the late Mrs. Laura Kadoorie, is to be at Mount Scopus close to that of the Hebrew Univeristy. It is proposed that the colony be inhabited by the staff, professors, students and officials of the new centre of learning. Architect Richard Kaufmann has been commissioned by the Jewish National Fund which is providing the land, to design a preliminary draft of the ground plan of the settlement.

PALESTINE WOMEN'S LEAGUE

We are asked to state that the minimum monthly subscription has been fixed at fifty cents and it is hoped that many will join the League and give it their whole-hearted support.

The League wishes to acknowledge with thanks a contribution of £3/- donated by Mr. M. J. Nathan. The latter has set a good example to others which we hope will be imitated. The purchase of land in Eretz Yisrael should make a strong appeal on everyone and the League which aims to support the Jewish National Fund should command a large number of members on its roll.

"GET ON OR GET UNDER"

Efficiency is the key-note of success, and to be efficient the mind must be alert and the body in perfect working order. Pinkettes, used when necessary, are a great aid to efficiency because they prevent and dispel constipation, banish bilious attacks, sick headaches, liverishness, keep the skin clear and the breath pure, relieve Piles. Your druggist sells Pinkettes, or post free, 60 cents the vial, from Dr. Williams' Medicine Co., 60 Kiangse Road, Shanghai.

CORRESPONDENCE

"THE TRIUMPH OF TRUTH"

Editor, ISRAEL'S MESSENGER.

Sir,—"M. S.'s" letter in your July issue reeks with insolence and spite. After having found it impossible and being too incompetent to refute any of my arguments he left the subject and thought it easier to start a most chivalrous attack on my personality. I have no need to defend myself for all who know me can see that his assertions are untrue from beginning to end, and the public can judge by his manner of expression the spirit in which he has made them.

It is evident "M. S." has not understood a word of my protest, he found only "all sorts of names" and a "mass of misleading statements," but unfortunately found it difficult to quote any—the reason is plain, they do not exist except in "M. S.'s" shallow brain.

Yes I believe in "Man-worship" as "M. S." puts it, but the man has to be God. Another blasphemy! Don't you wish "M. S." that you lived in the "good old days" and had a handy Inquisition round the corner with a still handier stake? It would save you the trouble of answering any more of my blasphemous, heretical articles. To continue,—no one worships the man but the Divinity within man. This Divinity is in every one of us, and the seer, the holy man with the highest spiritual insight *does* worship this Divinity in every living being, even in the greatest sinner. We who are as yet far from this perfection can only worship where that Divinity manifests Itself to such an extent that the man is overshadowed by the God, and that is why we reverence such glorious souls like St. Francis, Moses, Jesus, the Buddha and a host of others. This conforms to the inner truths of all religions, and is recognized by those who have penetrated the mass of outward teachings that shelter these sacred truths from minds too ignorant or too childish to understand them.

I am thankful to be a member of a Society which has Tolerance for its watchword, for it has taught me to pass by "M.S.'s" insults with indifference. This broad mindedness is cheap to him because he does not possess it, when he does he will value it as God's gift.

I am, etc.,
LILY NOBLSTON.

SHANGHAI, 7th July, 1924.

[This correspondence is now closed. Ed.]

A CHRISTIAN VIEW OF THE TRINITY

Editor, ISRAEL'S MESSENGER

DEAR SIR,—In your June number which contains that splendid protest, entitled, "The Triumph of Truth," by Miss Lily Noblston—it grieves me to see the following paragraph on page 24:—

> "A Japanese after listening with crumpled brow to the exposition of a recent Duke of Argyll concerning the Trinity in Unity and the Unity in Trinity, suddenly explained with radiant face, 'Ah, yes, I see—a *Committee*!"

As this remark is inserted, by you without any comment, or further explanation, in a prominent place in your influential Jewish magazine, it reads like a contemptuous,—and very cheap sneer at the cardinal doctrine of the trinity which is held, not only by all the churches of Christendom but, also, by the adherents of the Great Way Buddhism, known in the Far East as Mahayana, the School of the Great Ship of Salvation—like the well-krown "Noah's Ark" of the Hebrew scriptures.

Your readers have only to visit those wonderful Yun Kong Cave: temples in China, 200 miles west of Peking—(dated by an inscription A.D. 438),—or else obtain the collection 200 Collotypes taken by the Japanese Imperial Art Commission two years ago (which is obtainable in Peking for 40 Yen) to see again sculptured images of the Triune Deity of Mahayana Buddhism: namely, the Persian namul "Amitabha," Heavenly Father; Dai Seish, the Redeemer son; and Kwannon, the Holy Spirit, mother of man's soul, sitting in earnest meditation and consulting and conferring with one another as the remedy which could be found and applied to the sin-stricken souls of humanity!

This, of course, is what in our modern language, we style "a Committee," no matter what the subject may be, from the House of Lords down to the most ordinary persons.

The outcome of this Divine Conference is shown in two of the cave sculptures namely, an immense ship, filled with rescued souls, which rests upon a tiny lamb who stands victorious on the back of gigantic dragon which (like Israel's own Jonah's whale) had threatened to destroy them!

I am, etc,
E. A. GORDON.

Member of the Japan Society, London.

KYOTO, (Japan) 27th June, 1924.

ZIONISM NO FAILURE.

The following letter was published in the North-China Daily News of the 4th ultimo:—

To the Editor of the
"NORTH-CHINA DAILY NEWS."

SIR,— All are familiar with the world-famous witticism of Mark Twain, who while abroad, was informed that American newspapers had published a report that he had died. "The reports of my death," he said, "are grossly exaggerated." This *bon mot* may now be applied to the *Morning Post's* prediction that Zionism is a failure for the simple reason that a few hundred Jews after immigrating to Palestine have emigrated.

In your to-day's issue on page 9 you have given prominence to an article from the *Morning Post* which makes the Zionist experiment appear a failure and the outlook gloomy. The figures given by your contemporary regarding the emigration of Jews are substantially correct. The reason which brought this about is being investigated by the Zionist Organization as the "exodus" goes to the very root of things Zionist. It is, however, probable that the figures given include some travellers and tourists. The recent Passover festival was marked in Palestine by the visits of a large number of tourists from all over the world. It is always in the spring of the year that tourists are attracted to visit Palestine and this fact usually stirs up interest in many of the industries of Palestine. The outlook "in the possibility of an industrialized Holy Land" was never brighter than to-day. The economic conditions are improving and the unemployment that was prevalent during the winter months has almost entirely disappeared. 938 immigrants arrived in Palestine during the month of April. As soon as the restriction that was imposed upon immigration by the Palestine Administration is removed, the hundreds of thousands of Jews who are waiting to enter the gates of Palestine will move swiftly to the Promised Land.

According to latest reliable information to hand Palestine is rapidly becoming an "industrialized" country. A syndicate to develop sugar industry was lately created, with some of the foremost sugar manufacturers at its head. Two textile factories will shortly be opened. The tobacco industry has become greatly extended, through the fact that a firm abroad bas made a contract with the Jewish colonists of Galilee for the supply of a large quantity of tobacco. A company was recently formed under the name of "Leman Haifa," with the purpose of extending and beautifying the city of Haifa. All these undertakings are apart from those launched by the World Zionist Organization. With the aid of Great Britain the Mandatory Power, Jews *are* re-building their Homeland. The statement of the *Morning Post* that "Palestine has soaked up what she can" is pure moonshine. Its final statement that the "British Government and the Zionist Commision should reconsider the whole situation" must be regarded as a joke. When a member of the British House of Commons asked: "What are the Jews costing the British Government?" Major Ormsby Gore, the then Under Secretary of State for the Colonies replied: "Nothing at all." And further when he was asked: "What is the cost to England of holding Palestine for a Jewish Spiritual home?" He replied, "We are in Palestine for quite other reasons." Sir Martin Conway, British M.P., in a series of articles on Palestine to the London *Daily Telegraph*, remarked truly when be said, "The maintenance of the British mandate for Palestine and the development on sound lines of the Jewish National Homeland must benefit the British Empire as a whole." This is the voice of true Britannica, notwithstanding the hysteric cry of the *Moaning* Post to the contrary.

I am, etc.,
N. E. B. EZRA.

SHANGHAI, July 2, 1924.

Mr. ISRAEL COHEN'S JOURNEY

Mr. Israel Cohen has now completed the narrative of the journey that he made a couple of years ago on behalf of the Zionist Organisation to Australasia and the Far East, and the manuscript will be published in the autumn, under the title of "The Journey of a Jewish Traveller," by Messrs. John Lane, The Bodley Head, Ltd. It will provide a full account of the author's experiences and adventures in Palestine, New Zealand, the Philippines, China, Manchuria, Japan, the Straits Settlements Java and India, and will be profusely illustrated with photographs taken by the author.

GOD, MAN AND THE UNIVERSE

Second Lecture delivered before the Theosophical Society in Hongkong by Mr. S. S. Levy.

Self-reverence Self-knowledge. Self-control. These three alone lend life to sovereign power.—TENNYSON.

Through the help of a mirror in my study, I succeeded in convincing and converting to my views three inveterate unbelievers. One of these was a confirmed atheist. In course of his argument he said, "Those days of childish faith or credulity are gone and with them has departed the bogus of superstition. We are now living in the broad sunshine of scientific knowledge and unless you hand me a bottle of your God to analyse carefully in my laboratory and understand, I shall not, because I cannot, accept him." To his great surprise, I accepted the challenge and promised to hand him such a bottle provided he would also keep his promise of analysing its contents carefully. He was to call at my study for receiving same and he did present himself at the appointed time and punctually. He stood before me and demanded, "Well, where is your bottle full of the essence of God?" I rose calmly and led him to the mirror and said, "Stand before this mirror and tell me what you see in it." "I see my own reflection," he said, "That is the reflection of the promised bottle," I replied, "take it and keep your promise of carefully analysing its precious contents, and if you are not satisfied, come to me again." He went away and a few weeks later, he came back and said, "That mirror of yours has told me volumes in a few words. I know now what you mean by God and see Him everywhere. Why do not the priests of religions explain it to us in the same way?" A few years later I saw him a fine theosophist.

The second of these sceptics wanted to see the devil, the arch enemy of our peace, happiness and progress. You will be surprised to learn that I handed him the *same* bottle before the some mirror! I said, "No conflict is so severe as his who labours to subdue himself, no conqueror is greater than the man who has defeated himself. The man who finds his real self and tries to be it and it only, at all costs, the miseries of such a man have vanished. Guard thyself well against this devil of all the devils in the world, the devil that has succeeded in treacherously making thee believe thyself other than the son of God, Himself. He who reigns within Himself and subdues his passions, desires, lusts, fears and other weaknesses reflects faithfully God and His Universe. The man who becomes the Law to himself rises to live above all laws. Take by the throat this arch enemy of thy life, happiness and glory, this usurper of the kingdom of Heaven within thee and choke him before *he* chokes thee."

The third man was a good natured but simple minded Jewish priest. He insisted upon the Genesis garden story as being a myth. "It may contain some mysteries but they are unknowable." He was a learned and pious man but his studies were confined to the letter or literal interpretation. "I can," I said "just now take you back to Eden and show you Adam and Eve, the garden, the two central trees and the speaking serpent!" He grasped his venerable beard in his hand and said, "You will not surely jest with a poor old man." "God forbid that I should be guilty of such an impious act," I replied and led him to the same magical mirror! "Behold," I said, "Your soul represents Adam, your mind Eve; the Universal Mind, the Garden of Eden; your body with its five senses, the deadly Tree of Knowledge; your consciousness, the Tree of Life; your imagination, the great magician, namely, the Serpent. Man is a perfect picture of his parents and is in Unity with them." I then had a long talk with him explaining every thing in detail which had the effect of working a great change in his life, for you must know that there are many and different degrees of life. Let me just here illustrate this. The clay is dead to the life of the tree growing on it. The tree in its turn is dead to the life of the insect feeding on it. The insect is dead to the life of the bird perched on top. The bird is dead to the life of the cow at the bottom. The cow is dead to the life of the milkmaid. The milkmaid is dead to the life of the wealthy landlord, and the landlord is dead to the life of the Prophet. It is true that a rat may be said to be as alive as an elephant for the quality if life in both is the same. The difference lies in the degree of intensity. Theosophy is a higher life than that of the layman. It opens a higher and nobler field of consciousness, sheds a glorious light on a new world, uplifts the soul into a higher realm—a realm of peace, harmony, strength beauty, faith, hope, love and divine holiness, happiness, wholeness and health. Above all it does us no harm, it does us good, it offers a noble recreation a couple of hours once a week to halt and turn aside from the whirling world and gnawing cares and worries and the din of the battlefield of life, rise to a higher level and purer atmosphere and turn our eyes upon ourselves or to listen to suggestive lectures. After the respite we can return to resume our labours refreshed and in better spirits and who can say but that some of the seeds scattered by these lectures may find a suitable soil, take root and convert a field of natural growth of weeds, thorns and thistles into a glorious garden of God blazing in Divine Heavenly Beauty of thoughts sublime and ideals worthy of the offspring of God and Nature. For man is wonderful even in the very structure and anatomy of his physical or lowest constitution. How much more so must he be in his Astral, Ethereal, Mental and other higher spiritual principles. The fact that man was evolved from lower and humbler creatures reflects no discredit on him. The ancients must have known this or why did they leave a figure for us of a Lion, Bull and Eagle mixed up together from the midst of which the calm divine human head triumphantly emerges as the Sphinx on the open field of Egypt standing up to this day. Curious to note, this sphinx seems to reappear in the, first chapter of the Book of Ezekiel with further details and it is there said to form the Chariot of God. It is a beautiful representation of man and Nature at the same time and the only chariot we can think of in which God may be said to be riding.

Theosophy is a great treasure house of wealth which once acquired can never be stolen or lost. The magnificent gems of Truth and Knowledge of God, ourselves and the Universe may be distributed broadcast without our growing the poorer, and unlike mundane wealth, it follows us beyond this life only to increase in quantity, strength and beauty. We can also use it as balm for the cruel wounds in the hearts of our brothers and sisters. Once a lady with tears in her eyes approached me and asked where do our dead ones go when they die. She had recently lost a dear relative and she wanted some consolation for her lacerated heart. I said, "Sit down please." She did so. I said "We enter this life stupid, quite destitude, ungainly and helpless. We are received with anxious loving arms, and infinite labour, worry, care and patience are given to us but too willingly and cheerfully. Just think of that great miracle of Providence, milk, the most suitable food for infants. Can anything be more marvellous? We grow up and want many and various kinds of foods, costumes and furnitures. We get all these and husbands, wives and children into the bargain! How kind is Providence to arrange so vast a supply and such a kind reception for us here! Now please tell me where do our departed friends and relatives go." She would not answer and continued to ask the same question. I then made up my mind to bring it home to her forcibly and said, "You want me to answer the question that I had made so easy for you to answer?" Listen to my answer now. It is this, namely, our dead friends and relatives go where they shall miss all these supplies and sigh for them in vain! "Why," she asked, excited and alarmed, "Because," I replied, "Providence who is so lavish and prodigal here becomes bankrupt there!" "It cannot be," she exclaimed, 'It is impossible, irrational unthinkable!" "Thank you," I said smiling, "Then why did you not say so before?" and continuing I said, "With one hand Providence provides us with teeth, and with a thousand hands, He prepares the innumerable dainties for the use of those teeth. He robs us of our infant life only to replace it with that of the child. He robs us of this again to replace it by that of youth, he robs us of this to replace it by that of the perfected man the husband shepherd and father. We have thus been dying many a death in this life only to be ressurrected into a higher and nobler life. Now just tell me when Providence deprives us of all these lives that are involved in this short and rapidly changing earthly life and its world, what does he probably intend to do with us?" "He intends to raise us into a higher, more lasting and more perfect a life in a higher world, if I follow up the lead of your argument." "How do we know?" I asked, "that this is so?" She could not answer and I explained:—"We know that this is the case because we often sigh and deplore the shortlasting vanities of this life even when we believe there exists no better. If this were all the life that providence could afford for us, He would have made us incapable of perceiving its defects and unable to form any higher ideal, for why torment poor souls with conceptions and aspirations entirely unattainable? Providence so kind and so generous so far, is it only to end in total ruin and smoke and ashes? This cannot be reasonable and the Creator of Reason itself cannot but be absolutely reasonable. The truth is that old age, decay and the deathbed and the scorching sighs and sufferings are but the salt, pepper and other spices and seasonings for the next lovely dish of life that providence is preparing for us. Do you think our ideals of the next life can ever beat that of Providence? Can the infant form an idea of the sublime sentiments of the young and youthful? We also know the law of re-action and that of contraries. This imperfect and unsatisfactory life of ours cannot but react in a perfect and satisfactory one. All nights are succeeded by days, storms by fair weather, winters by summers and so forth. Death cannot therefore but be the soil and manure for the seed of a higher life. Providence has always been serious and perfectly honest in dealing with us. He is, therefore, not likely to mock us with hopes, aspirations and ideals, the flowers and fruits of which are tortures and dismal disappointments. We all believe that the storehouse of Providence is inexhaustable and full of wondrous surprises and miracles and it would cost Him little to provide higher, better and more lasting lives for us, His children. I, therefore, honestly believe our departed dear ones go to a happier life. "Thank you," she said, "your argument convinces and provides consolation." Besides the consolation we can offer to others we can also in time of need find balm, support and inspiration for ourselves as for instance:—When old, feeble and failing, when covered with wounds, infirmities and disappointments, when deserted by confidence and friendships, when abandoned at a time that you need help and support most, when most cruelly dealt with by a world too treacherous for words and chilled to death in the midst of summer sunshine of this happily shortlasting life, you roll yourself into the ever trusty arms of Theosophy, your guardian angel, guiding star and torch bearer that follows you into the Beyond. This real Minerva then folds you in her loving embrace, lifts you up to the top of the Olympiad as Jupitars and sings in your ears her lullaby of:—

"How sweet to stand, when tempests tear the main,
On the firm cliff, and mark the seaman's toil!
Not that another's danger soothes the Soul,
But from such toil how sweet to feel secure!
How sweet, at distance from the strife, to view
Contending hosts, and hear the clash of war!
But sweeter far on Wisdom's height serene,
Upheld by Truth, to fix our firm abode;
To watch the giddy crowd that deep below,
For ever wander in pursuit of bliss;
To mark the strife for honours, and renown,
For wit, and wealth, insatiate, ceaseless urged,
Day after day, with labour unrestrained!"

We need fear nothing in passing the Bible through the crucible of Theosophy. It can never be studied in any better light. The Bible contains the highest form of Spiritual Truths revealed through the purest inspiration. It is in the form and likeness of man in having the literal meaning for its body and the esoteric revelation for its soul. Great and vital eternal facts and laws are concealed in it under stories told in childlike simplicity. It reveals tremendous magnificent vital facts when it defines man as a vessel full of the Essence of God, as a creature in the image and likeness of God, as one in whom the Eternal and Infinite God breathes and throbs and as one in whom alone the Kingdom of Heaven is treasured up. God is extremely man, and man is *very* God, as my future lectures shall demonstrate to you. The trouble is when and where we can realise and live these great Truths. My answer to this is-NOW! HERE! if you will, because for the Spirit, Space and Time do not exist as I shall prove. But a Spirit enselved is a Spirit enslaved.

"Arise and shine for thy light has come and the glory of God is streaming on thee. Thy sun shall never set, nor thy moon shall ever wane for God shall be thy everlasting Light," says Isaiah than whom I know none more honest, truthful and candid.

A VICIOUS IMPRECATION

London "Jewish World" Denounces Mr. Ike Landman

"THE MOST DESPICABLE TRAITOR"

We have always recognised the *American Hebrew* as one of the most vicious, the most despicable, as well as the most ignorant and narrow minded opponents of Zionism anywhere. But we did not expect to find it in its insensate virulence stooping to the extent it did in its issue of May 30th. There, in referring to the views expressed by Mr. Felix M. Warburg on his recent journey to Palestine inimical to Jewish Nationalism, and to his magnificent gift of 100.000 dollars for the creation of departments of Jewish history and religion in the National University at Jerusalem, the paper has the downright wickedness to commend Mr. Warburg's opinions by saying:

> If these truths could only be hammered into the heads of the nationalistic Zionists in America! If the little group of serious, nationalist politicians could only be sunk into the Dead Sea to lie buried there with Sodom and Gomorrah! Indeed it is a mystery to us why the good Lord has not interfered all these years during which the Zionist politicians, with their propaganda, retarded the progress of Palestine!

The man responsible for such a sentiment ought to be given a wide berth in every decent Jewish circle So! so this is the American Hebrew! let us hope at his very worst. For, frankly, it is difficult to recognise in him a fellow-Jew! And this is the paper that has the effrontery to demand that all shades of effort shall be united for the purpose of rebuilding Zion. What a Zion it would be with *such* builders as those responsible for this paper!—*The Jewish World.*

The beggar does a greater favour to the alms-giver, then the charitable renders to the beggar.—The Talmud.

Better to loan than to give alms; and, better than both, to help the poor and needy in their work.—The Talmud.

THE KEREN HAYESOD CAMPAIGN IN CHINA

The Proposed Garden City In Eretz Yisrael Growing Popular

FURTHER CONTRIBUTIONS.

DR. ARIEL BENSION, the delegate of the Keren Hayesod, left for New York on the 22nd ultimo, on the *Empress of Canada* on some important mission along with Mr. E. S. KADOORIE and will return to Shanghai in October next. The absence of Dr. BENSION does not mean a relaxation of the work for the Fund. Happily, the committee in charge will continue the good work and receive and acknowledge contributions from would-be sympathisers. We are enabled to publish a second list of contributions which show a steady increase of funds which augurs well for the cause.

Second List Of Contributions

Amonut already acknowledged	£8,850,0.0
MessrsARTHURandTHEODORE SOPHER, in memory of their late mother...	100.0.0
A Friend of Mr. E. S. KADOORIE in Hongkong ...	600,0.0
	£9,550.0.0

The above does not include the monthly contribution of £500/-offered by Mr. E. S. KADOORIE as was announced in our last issue.

RANGOON JEW WANTS JOB IN "HOME RAILWAY"

A unique call has come to the Zionist officials, from a Jew in India who begs to be settled somewhere in the "Home Railway", as a locomotive engine driver.

The engine driver describes himself as "this poor man", but he sent to the London Office of the Zionist Organization a British Postal Order of five shillings as his subscription "for the poor Keren Hayesod" and promised to see what he could do every month.

"I am a locomotive Engineer in this Burma Railway", the applicant stirringly asserts, "and my salary is 165/-ruppees per mensom, including overtime allowance and all I draw 300/-, three hundred ruppees which is equal to about £20 in English coin My age is 34 years and have no one to say my own My whole soul cries to go towards our father's land and settle down there and get married to some noble girl and do good to my brothers.

"This is my earnest request to you, my dear Sir, that as you have taken the great interest and trouble is settle our brothers in Palestine, I shall be very thankful if you would kindly take little interest for this Poor Man to settle him somewhere in Home Railway.

"I wish to be a help to some poor family and brothers and I earnestly hope that I will be succesful in my intention, through you.

"In conclusion I beg to state that for God's sake take a little trouble for this Poor Boy and settle him among the Brothers".

PAPINI'S "LIFE OF CHRIST"

By Rabbi Ernest R. Trattner

Aside from other considerations of objectionable value, Papini's "Life of Christ" is a source of anti-semitism. Chapter eighty of this book, entitled "The Wandering Jew," is a most malicious outpouring of hate and abuse against our people. This chapter is happily, omitted in the English translation, but the Italian version has already done incalculable harm. For lack of space I will quote just one paragraph of this abusive and vituperative chapter:

> An unspeakable mysterious Oracle declares that Christ will not return upon the earth until his own people shall be Christianized. And the Jew will continue to traverse the ways of the world, furnished with plenty of money-bags, to gather up the coins descended lineally from the thirty pieces of Judas, until the day when he shall obey the thousand-year-old invitation of Christ, and, abandoning the raking together of the gold which falls from the hands of Satan, shall give all his goods to the poor, in order to follow that divine Poor Man on whom, nineteen centuries ago, he was not willing to bestow the charity of one instant of repose.

Papini declares to the world that the only salvation of mankind is the philosophy of Jesus which is rooted in the doctrine of love. Thus he says: "When every one is good and righteous, when all love their brothers as fathers love their sons, when even enemies love one another . . . where on that day will be the Kingdom of Earth?" Yet, notwithstanding all this lip-service to Jesus, Papini denounces with diabolical fierceness every one who is not a loyal Roman Catholic. "We must fight the enemies of Christ," cries Papini in his zeal to bring the world to the love of Jesus! What hypocrisy! What unmitigated claptrap!

In the *Nation* of April 23 there appeared a review of a new book by Papini called "The Failure." The estimate of Papini given by the reviewer, Mr. J. W. Krutch, deserves to be quoted:

> I do not wish to imply that Papini has no brain or even that he has not in the past expressed some interesting ideas, but in any estimate of his work it is necessary to remember that he is first of all a romantic egotist to whom truth cannot seem for long more important in itself than as a means of self-exploitation. Often he is violent and vulgar, occasionally he is brilliant, but his dominant manner is excited, nervous, declamatory, florid—in a word, operatic—with bravura arias taking the place of passion. Sometimes, perhaps, he suggests the philosopher, but far more often the tenor.

Christianity needs the philosophy of Jesus, but it is hard to see just how the vast body of Christians are veer going to put their religion into practice with men like Papini acting as modern apostles. Papini's Christianity is about as convincing a sort of thing as the Christianity of "Bob" Shuler and the Rev. G. Chalmers Richmond To these three men—viz., Papini, Shuler and Richmond—I should like to say what our sainted Professor Solomon Schechter used to say of similar types: "God, forgive them for they know nothing."

He who holds open house for tired wayfarers and receives them as guests, receives God himself in their persons.—The Talmud.

"AND EVEN IN DISTANT CHINA"

An elaborate pamphlet gotten up by the Jewish community of Shanghai, China, appealing for contributions to the Keren Hayesod, has been received at this office. It tells a story which makes the Jewish community of other countries look like a lot of "pikers." The pamphlet announces nine contributions of £500 each. Among the contributors is E. S. Kadoorie, whose contribution of £500 is to be a monthly subscription "until a considerable sum has been reached." The purpose of this particular fund is to establish a new city in Palestine, viz: the Garden City. The pamphlet says: . . . . . .

The pamphlet also announces the largest contribution ever given to the Keren Hayesod in the East. This was the gift of Ezekiel Shentob, who contributed £140,000.

Aside from its propaganda matter, the pamphlet is interesting for a number of portraits which it presents, the features of scarcely any of these men being what is usually accepted as typically Jewish. If the portrait of Mr. Shentob, for instance, is true to life, he might sit for a portrait of a typical middle-class Englishman; that of Mr. Kadoorie, the gentleman who offered to contribute £500 a month, as far as appearance goes, might be a German Jew, who had settled in the United States in early life and had prospered exceedingly. —*The American Israelite.*

LETTER FROM THE LONDON OFFICE OF KEREN HAYESOD

Under date of June 23rd, Dr. Hans Kohn writes, *inter alia*, to the Hon. Secretary of the local Zionist Association, as follows:—

It was a source of great satisfaction to us to read in your letter to Mr. Israel Cohen the news about the results of the Keren Hayesod campaign in Shanghai. The sum of £7,000/- raised thus far should spur other Eastern towns to bigger endeavours. We would like at the same time to express our appreciation of the understanding in which you have addressed your appeal to the Shanghai Jewish community. The special edition of ISRAEL'S MESSENGER, which is edited by you as a Keren Hayesod Bulletin, has just reached us, and we feel sure you have adopted a wise method to move the hearts of Jewry.

We also read in its pages about the proposed new garden city for Erez Yisrael, but could not gather from the context whether the campaign for this garden city is carried on separately from the campaign for the Keren Hayesod. No doubt you are fully aware that the whole Palestine budget has to be covered by the income from the Keren Hayesod, as well as other investments stipulated by the Zionist Congress. We would therefore ask you to be so good and give us a detailed account of the arrangements and conditions governing the proposition of a garden city for Erez Israel . . . . . .

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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 DESOLATION AND THEY SHALL REPAIR THE WASTE CITIES, THE DESOLATIONS OF MANY GENERATIONS."

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

FORM OF BEQUEST FOR THE JEWISH NATIONAL FUND

I give and Bequeath to the Keren Kayemeth whose registered office is in Jerusalem, the sum of Pounds Sterling (£) and I Desire that this amount be used for the purpose of endowing in the Eastern Garden City in Palestine a Cottage, School, Orphanage, Hospital, Infirmary, Library, Museum, Workmen's Home, which shall bear my name (the name of my wife-parents-son) and the future management and maintenance of which shall be in the hands of the said Keren Kayemeth and the revenue (if any) derived therefrom shall be applied for the upkeep of the said Garden City or its institutions as the said Keren Kayemeth may in its discretion decide.

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Entrance 41, Kiangse Road.
Telephone C. 2517.

Just received an excellent assortment of materials for spring wear.

Ladies' and Gentlemen's ready made overcoats and costumes.

Orders accepted.

Prices reasonable.

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Precious Jewels,
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27 Nanking Road - Tel. C. 1915

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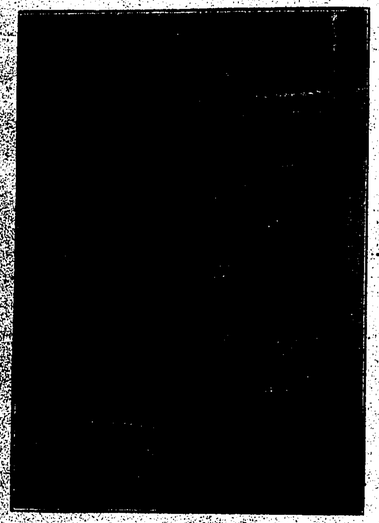
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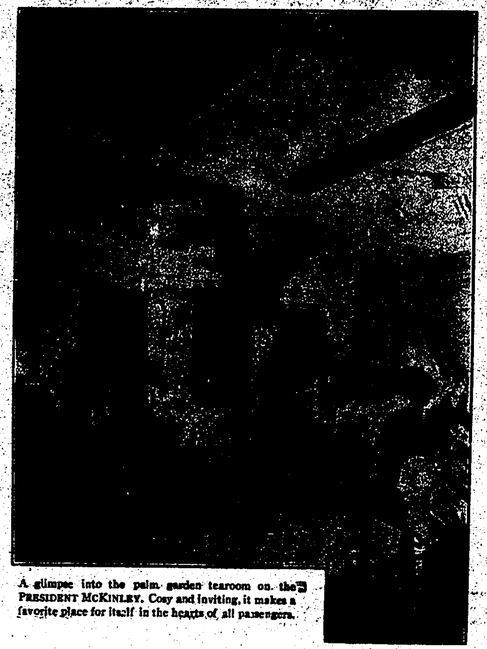
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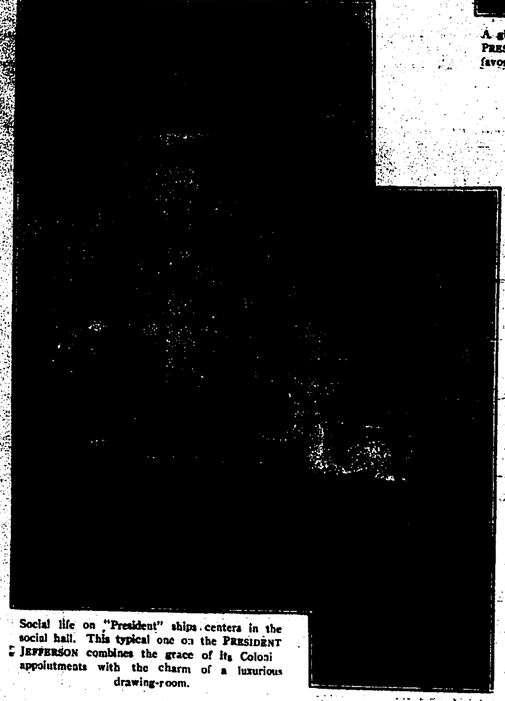
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Israel's Messenger

Official Organ Of:
The Shanghai Zionist Association ... ... [Palestine Foundation Fund] Keren Hayesod
Jewish National Fund Commission for China ... ... Palestine Women's Branch

20th Year] *Edited by N. E. B. Ezra* [Established 1904

SHANGHAI, CHINA, FRIDAY, 26th SEPTEMBER, 1924 — 27th ELUL, 5684

THE NEW YEAR

The Jewish New Year or Rosh Hashanah will be celebrated in all Jewish places of worship on Sunday evening, September 28th, and until Tuesday the 30th. Rosh Hashanah marks the beginning of a new year in a religious sense only. It must therefore not be confounded with the secular New Year since it is a day not to mark time but to register anew high resolves of duty toward God and man. The religious conceptions and aspirations of the New Year's day and of the Day of Atonement which follows ten days later were undoubtedly evolved in part after the time of EZRA. The lofty ideas which are associated with these holy days were gradually interwoven in various eras and under different influences. Rosh Hashanah falls on the first day of the seventh month in the Hebrew calendar. This day "shall be a solemn rest unto you, a memorial proclaimed with the blasts of horns, a holy convocation," as it is written in Leviticus 23:24. The Rabbis have conceived the first day of the holy month of Tishri as a day of divine judgment when God metes out to each his destiny in accordance with his deeds as recorded in the Book of Life. The stirring notes of the Shofar (ram's horn) sounded on this day call the congregation of Israel to repent and to improve their ways. The three blasts of the Shofar which tradition has fixed for the liturgy of the New Year proclaim three supreme conceptions of Judaism, namely, that God is King of the world; that he is Judge who judges men and nations in righteousness according to their deeds and thoughts and that He is Ruler of history.

The Day of Judgment is thus set by the Jewish religion in this life and not in an after-world. The main purpose of the New Year is to render it a day of the renewal of the heart, so that man may put himself *en rapport* with God who inhabits eternity. That the worshipper may restore his flagging faith in man and lift the clouds of despondency that engulf him are among the many salutary purposes invoked on this holy day. Tradition makes this the 5685th year since the creation of the world. Of greater importance than this is the quaint interpretation of the New Year day by the Rabbis who utilized the conception of the creation of the world to remind men and women that this New Year marked the anniversary of the creation of the human being and was therefore the birthday of all mankind. On the afternoon of the first day of the New Year it was customary to go to the banks of a river or of any body of water and to say: "Who is a God like unto thee, that pardoneth iniquity and passeth by the transgression of the remnant of His heritage? He retaineth not His anger for ever because He delighteth in loving kindness. And Thou will cast all their sins into the depths of the sea. O mayest Thou cast all the sins of thy people, the house of Israel into a place where they shall no more be remembered or visited or even brought to mind."

New Year affords occasion for the exchange of greetings between friends and relatives near and far.

THE "AGUDAH"

A writer in the *Yiadishe Stimme*, of Kovno, has some hard things to say about the action of the *Agudath Israel* regarding the Palestine Communities' Draft Ordinance. The misguided leaders of the *Agudah*, the article says, have over-reached themselves. They have before now acted in the spirit of the Jesuits, employing the meanest methods in combating the Jewish national ideal. But their representations to the Colonial Office to place them under the administration of the Moslem Religious Courts rather than under the Rabbinical courts, will arouse the fury and protests of the whole of Jewry. Such a request by people who have the temerity to regard themselves as champions of Jewish orthodoxy is an act of provocation, a challenge to the whole of the Jewish people. The aim is, of course, to undermine Zionism, to thwart the labours of those who are anxious to build the Jewish National Home. But, as a matter of fact, such action

> "strikes at the very fundamentals of Judaism. It is a deep incision in the religious as well as in the national consciousness of the Jews. The worst enemies of the Jewish people could not have inflicted a blow more severe. Jews have at all times strived for a central authority. Wherever circumstances permitted such religious authorities were established. In countries

where the existence of an efficient Rabbinate was impossible, the prestige of Judaism suffered heavily. A state of chaos existed, and the Rabbis themselves were perhaps the greatest sufferers as their authority became negligible. It goes without saying that an organised and disciplined Rabbinate in Palestine is of more vital importance, both in the religious and in the national sense, than in any other country. It heralds the revival of a Sanhedrin. It is at any rate an important step forward in the awakening of religious interest, apart from the practical value of vesting the power over all matters relating to Jewish religion in the hands of one centralised authoritative body. The Agudah, were it really anxious to safeguard Jewish orthodoxy, should have been the first to applaud the important move and should have dene everything in its power to strengthen such an authority. Instead of which it does its utmost to nullify all the endeavours for unifying Jewry and to place orthodox Judaism on a firm and authoritative basis in Palestine?"

It seems incredible, the article proceeds, that Jews calling themselves ultra-orthodox should behave in that fashion, but unfortunately such is the case. The *Agudah* happens not to like the eminent Chief Rabbi of Palestine, Rabbi Kook, whom they regard as a Zionist, and rather than have him and the Sephardic Rabbi JACOB MEIR as authorities over Jewish religious affairs, they prefer the Moslem Religious Courts! Surely Jewry throughout the world will not tolerate such an abominable act on the part of selfstyled champions of Jewish orthodoxy.

* * *

THE DAY OF ATONEMENT

The Day of Atonement, or Yom Kippur, is regarded by all Jews as the holiest day in the calendar of the Synagogue. It will be observed from sunset Tuesday evening, October 7th, to sunset on Wednesday evening, October 8th, in all synagogues of the world. On this day the most poignant and awe-inspiring litanies and prayers are recited. No other holyday has been endowed with quite such significance and solemnity. In the Pentateuch the Day of Atonement is represented as a priestly ceremony wherein the high-priest of the Temple performed the important function of expiation for the sanctuary, the priesthood and, incidentally, the people. To the common people this day had no particular importance, beyond that attached to the Sabbath excepting the fact that they were to observe it as a fast day in order to obtain pardon for their sins. There was in ancient times a primitive rite practised in connection with Yom Kippur. Two goats were selected one of which was sent to Azazel, the demon of the desert, to bear away the sins of the people, while the other was offered as a sacrifice to the Lord. This rite was abandoned before the common era. In its earlier setting Yom Kippur seems to have been a day of communion on the part of the high-priest with God. It was he who confessed his sins and those of the people and implored forgiveness. On this day it was believed that the high-priest actually beheld the Majesty of God. For it was on this day that he entered the Holy of Holies. Against this background of priestly ceremonialism with its archaic forms of expiation the Rabbis of the Synagogue devised a Day of Atonement, that accorded with the message of the prophets. As a result of this new interpretation it was no longer possible for the high-priest to obtain forgiveness by sacrificial blood, incense or scapegoat. The only means by which the sinner obtained forgiveness was by repentance of his own accord and by his own resolution to return from the error of his ways and come again to God. As in the days of old the high-priest of the Temple confessed his sins with a contrite heart, so now every son of the covenant of ABRAHAM is enjoined to enter his house of worship and spend the day in meditation and prayer. On this Day of Atonement each individual learns to approach God in true humility, imploring His pardon for sin, promising to amend his way and make himself worthier as man and citizen. The celebration of the Day of Atonement begins with a service known as *Kol Nidre* (all vows) which refers to vows concerning the individual and his conscience. The spirit of God is invoked at the beginning of the service to aid the penitent soul in improving its ways, since God's mercy alone cannot remove sin unless evil is uprooted from the heart and every wrong redressed in sincere repentance. The universal character of the holyday is strikingly shown in the Afternoon Service. The scriptural selection is the Book of JONAH which tells of God's all-forgiving mercy toward all the children of men. A feature of the day is its Memorial Service. This service reminds the worshipper that while death awaits each one of us such death is not the end of all existence and is therefore not to be feared. Immortal life has been implanted within us and all who contribute to the good of humanity and thus hasten the advent of the Kingdom of God are not forgotten. Thus the living immortalize the dead by emulating their noble deeds.

* * *

A LEADER IN "ANAWAH"

MR. LEO WISE is a great *Tsadik*. It would appear that he is a thorough discipline of the author of *Shebet Musar*. Besides being a son of a celebrated father, founder of "American" Judaism, he is editor of a weekly publication which gives him a chance to air his ideas and ideals to his heart's content. In a publication dated July 24, 1924, he writes reminiscently, in the course of which we are treated to a delicious dish on ethics, dwelling chiefly on *anawa* which MR. WISE must have drawn largely from such renowned works as *"Reshith Hochma"*, *"Hobat Halebaboth,"* *"Shelah,"* *"Etz Hayeem"* etc., etc. The following passage is worth saving from oblivion. Says MR. WISE:—

> THE ISRAELITE being far from colorless, has as a matter of course, often been called upon to defend itself from attacks in contemporary journals, both Jewish and Christian, more especially the former. In some of these the editor has even been mentioned by name, was denounced and even miscalled as an "assimilationist," an "enemy of Israel," and even an "apostate." It is speaking here of the papers published in the vernacular, of what appeared in the Yiddish press, no notice has been taken. The editor's long experience, however, has developed good, hearty, tough callousness over his tender spots and could bear verbal assaults with equanimity, or perhaps the "roasts" have acted as a serum and rendered him more or less immune to evil effects arising from personal abuse.
>
> This publication is on terms of peace and amity with all its American contemporaries. True, it receives an occasional scolding from the British Xantippe, The London JEWISH WORLD, and now and then vulgar abuse from ISRAEL'S MESSENGER, published in Shanghai, China, but the editor had developed healthy callouses over his tender spots and the attacks of his colleagues did not hurt him very seriously.

We now know that MR. WISE is a great *anaw*, meek, humble, obedient, modest, unassuming, a disciple of HILLEL and even of JESUS who taught, "Whosever shall smite thee on thy right cheek, turn to him the other also". A great hero indeed! He lives up to the Talmudic adage:— *"Hanney elabim w'enam oalbim, shoame im herpatham w'enam meshibim."* "They who suffer insults and do not return them, who are shamefully treated and yet do not strike back, who suffer silently and without a murmur." Well, well we really envy the Cincinnatist for his virtues. Henceforth, we must have due regard when dealing with such a towering personality in the heart of Cincinnati Jewry and must congratulate him for developing such a beautiful Jewish trait which does honour to his profession and to the community which shelters him under her bosom!

* * *

THE MURDER OF DR. J. J. DE HAAN

The assassination of Dr. I. de HAAN, the Executive Secretary of Agudah Isael, (a most reactionary sect in Jewry) and a notorious traitor who worked hard with the avowed enemies of Israel to frustrate the Zionist ideal, was condemned by Kol Yisrael, irrespective of their attitude toward the man who played the role of a Moser. The sanctity of life has ever been regarded a cardinal Jewish principle and murder as a weapon was never condoned but severely condemned as anti-Jewish. It is indeed a pity that Dr. de HAAN, who will go down in history as the Jewish "Sir" ROGER CASEMENT should have been made a martyr by the assassin or assassins whose identity, *mirabile dictu*, still remains a mystery. There is, however, no reason to believe that the murderer was a co-religionist for the deceased had many enemies amongst the Arab people as well.

Apart from the above fact, it strikes us as remarkable that certain principled or rather unprincipled writers should take pen in their hands and extol the "virtues" of Dr. de HAAN. One who signs himself "Mr. H. A GOODMAN," a noted orthodox Jew, has actually lost his head eulogising in the columns of the leading Jewish journal, *The Jewish Chronicle*, of London, the career of the deceased, in the following words:—

> It is sad to think that Jacob Israel de Haan is no more. It is horrible to know that he has fallen at the hand of a murderous assassin. It is difficult, indeed, to imagine a person who more lived for his people (sic) than de Haan. One of Holland's most famous poets, a writer of international repute, a scholar of renown, he threw up a life's career to settle in Palestine. Like his fellow-worker, Nathan Birnbaum, he refound his soul in the Jewish faith, and left to settle in Palestine, and thus break away from all anti-religious influences. He allied himself to the ranks of the Agudas Yisrael and orthodox Judaism, for which he worked heart and soul. A more lovable nature, a more tender spirit, it would be difficult to imagine.

Mr. GOODMAN knows whereof he speaks! The Talmud says, "Birds of a feather flock together and so with men like to like." However, we would like to present Mr. GOODMAN with a looking glass and hope he will see himself through it as others see him from a great distance. It is an item of news which we have just read in our American Jewish exchanges:—

> The Gentile wife of Dr. de Haan is expected to arrive in Palestine to claim the property left by him. It is also said that she will insist upon having his body interred in the Catholic cemetery, since in the official passport issued to him he is registered as a Catholic.

O tempora, O mores!

EDITORIAL NOTES & COMMENTS

NEW-YEAR GREETINGS

ISRAEL'S MESSENGER takes this opportunity of wishing all its readers, local and abroad, contributors and advertisers, a happy and prosperous New Year. May 5685 bring us all the happiness, peace and contentment for which we hope and pray. May it be a year of plenty to all mankind. May it see the realization of the ideals of the prophets of Israel and bring about the establishment of a universal era of peace and brotherhood amongst all mankind. *Ken yehey ratzon w'nomar Amen!*

* * *

GOOD TIDINGS!

Besora Toba! 1795 Jews immigrated to *Eretz Yisrael* in June and 1772 in July last. This is very gratifying and should be continued and maintained in succeeding months. The Keren Hayesod which made this possible should be loyally supported by Jewry throughout the world. Only on this understanting can we Jews ever hope of re-building soon and in our days, our ancient Fatherland make it as Jewish as England is English.

* * *

AN INTERESTING BROCHURE

We are indebted to the local Parsee community for a full report of the proceedings of a reception given in honour of Dr. TAGORE, the well known Indian poet, in May last. The address delivered by Mr. R. S. KERMANI, the leading spirit of the Parsee community is replete with gems of thoughts and affords a striking proof of the solidarity of the human races to forget their differences of opinion and dwell on points which unite them all. The reply of the Indian Sage is also characteristic of the man and needs no further emphasis from us. The pamphlet should be widely distributed and placed in all the leading libraries of the world.

* * *

THE JEWISH BIBLE

RABBI MORRIS TELLER, of Texas, has a fine letter in the *Tulsa World* of the 21st July last, which is a defence of the love and justice taught in the Jewish Bible. Rabbi TELLER is an orthodox minister and we are, therefore, not a little surprised to see how often he designates our Bible as the Old (*sic*) Testament. We Jews have no other Bible other than the Jewish Bible and it is, therefore, a great mistake to dub it as "Old" Testament. It is time for us to correct ourselves in this matter and do away with this age-long fallacy of there being an old and a new Testament. RABBI TELLER need not be reminded of a Rabbinical injunction, Ye wise men take care of your utterances!

* * *

THE ZIONIST PRESS

Beginning from last month, the *Zionist Record* of Johannesburgh was issued as a fortnightly newspaper instead of monthly, its old format being changed to a much larger size. *The Zionist Record* will be the official organ of South African Jewry and edited by Mr. DAVID DAINOW, a leading Zionist and communal worker. We wish the *Zionist Record* every success and hope it may continue to record the wonderful activities of South African Jewry for Zionism which is an inspiration to us all.

Anent *The Jewish Times*, of Wellington to which we referred editorially in our last issue, we are pleased to say that our contemporary has decided to stay and continue the good work which it had been doing for the Zionist cause. Mr. GREEN, the Editor has our best wishes.

Another promising journal published in Australia is the *Australian Jewish Chronicle*, edited by the Rev. Mr. CHODOWSKI, a great Hebrew scholar who writes trenchantly on matters of great importance to Jews and Judaism. Our contemporary is Zionistic and devotes considerable

space to Zionist activities in Australia and abroad. It is undoubtedly the best journal that is produced in New South Wales, being progressive in every respect.

* * *

5684!

The year that is dying had been a record one for Jewry, inasmuch as it was immune from wild pogroms which in recent years disfigured the annals of the human race and has witnessed unusual activities for the upbuilding of the Jewish National Homeland. The rapid strides which Zionism has made in all parts of the world in 5684 was a healthy symptom of the rousing consciousness of the Jewish people and the determination of the latter to strike a blow for freedom and national independence. The formation of the Jewish Agency bids fair to bring about an early solution of the Jewish problem and the rapid transformation of the Land of Israel into a real Jewish Commonwealth. The persistent efforts of our foes to break the united Jewish front on the Palestine question have been successfully routed and hopes are running high that within the next few years, Jews will witness a great revival in the land of their forefathers where their right to re-establish their Homeland will no longer be challenged. 5685 should therefore be Annus Mirabilis. *Harahaman yahtsh geulathainu,* is a prayer that should echo and re-echo in the heart of every true Jew and Jewess who are loyal to the ancient Siddur and who have not yet expunged all references to Zion therefrom nor sold their birthright for a mess of pottage. Yes, 5685 should be for Kol Yisrael and mankind *Annus Mirabilis*!

THE INFAMOUS AGUDAH

Great indignation has been caused in Tiberias by the action of the adherents of the Agudath Israel, who permitted their children to greet the representative of the Pope, Cardinal GEORGI, wearing crosses, to kiss his hand, and to kneel and sing to him. These children attend Catholic schools, their parents preferring that alternative to allowing them to go to the Zionist schools.

We cull the foregoing item of news from the London *Jewish Chronicle*. We wonder what Mr. H. A. GOODMAN, of London, would say to it. Mr. GOODMAN is the official spokesman of the Agudath Israel (a reactionary sect in Israel). He had the hardihood to indite lately a tribute in the *Jewish Chronicle* in memory of one who was a *Moser* and a traitor to the people from which he has sprung. It is impossible to believe that MR. GOODMAN who pretends to be a simon pure orthodox Jew, does not know what is being done in the name of the Agudah in *Eretz Yisrael* and the great *Hillul Hashem* it is creating. It is the duty of world Jewry to disavow the Agudah and denounce its treacherous conducts. It is time our enemies within were counted!

* * *

A FANTASTIC WILL

In the will of the late Mr. HECTOR WILLIAM SASSOON, of Messrs. E. D. SASSOON & CO., an extraordinary provision was made. The deceased left estate to the value of about £1,000,000 within the jurisdiction of the Hongkong courts. In a codicil the Trustees are instructed to set aside 500,000 rupees from the residuary estate and invest separately this sum, the income from which is to be distributed in such manner and in such countries as are deemed advisable, "to assist persons found guilty of first offences against the law of the land wherein they reside and also to assist unmarried mothers and illegitimate children and generally to provide for the welfare of the children." This "unique" will is likely to create derision in some quarters. It, however, goes to illustrate the mentality of the man who conceived it and put his signature to it. The late Mr. SASSOON died in November last in London at the early age of 32. He came out to China a few years ago to assume charge of his father's or rather grandfather's Branch office in Hongkong. The deceased was not a conforming Jew. He stood for assimilation and married a non-Jewess. It is, therefore, not surprising to see that he had no thought for the poor of his own race, nor *Eretz Yisrael* which cries for the redemption of her soil from the blight of the ages and the restoration of Jewish manhood and nationhood; he thought most of the bastards and the criminals! Alas, for the degeneracy of our age and the tragedy of Jewish life in the Diaspora!

* * *

ZIONIST AND GREEK FLAGS

It is remarkable that when an accredited Zionist delegate travels abroad in the interest of the movement he is received with open arms by the Mayor or the Governor of the city. The recent visit of M. USSISHKIN, chairman of the Jewish National Fund, to the Balkan States is a case in point. In Salonica a car was placed at his disposal, the owner attaching a Zionist flag to it. The new President of the Greek Republic staying at the same hotel also had his car awaiting him which flew the Greek colours. The proximity of the two automobiles with their respective national flags was a subject of much favourable comment. M. USSISHKIN, a recognized Zionist leader, was accorded great honour by the government officials whom he had visited, and needless to say a great impression had been created for the Jewish National movement. It is worthy of note that M. USSISHKIN is accorded the honour because he represents a people and a country with an ideal that is deeply imbedded in the life and soul of Zionist Jewry.

We wonder what sort of a reception would be accorded to the leader of the pseudo-Zionists, Mr. LAURIE MAGNUS, or even the President of the League of "British" Jews, MR. LIONEL DE ROTHSCHILD, were both of them to undertake a mission to foreign countries in the interests of their cause. With no ideal and a following, with no definite programme or organization worthy of the name, it is not difficult to picture the cool and apathetic reception that will be accorded them, not only by Jews but the government officials as well. Herein lies their weakness and ignominious defeat. Zionism, as an ideal must ultimately conquer and overwhelm the enemies within who strive frantically to break the united Jewish front on the Palestine question.

* * *

A LIVING FAITH

Judaism, says a writer in the *Yiddish Courier*, has in its long history been subjected at times to the operation of theories, thus seeming to support many views. Hence the oft repeated criticism that the Jewish faith was a fair weather religion, yielding to its votaries a certain measure of satisfaction and even exultation in normal times, but unable to stand the stress and strain of adverse influences. And among Jews themselves the opinion is current that Jews are more religious in times of stress and persecution. Indeed there are periods in Jewish history that lend colour

"It is a serious mistake to assume that Judaism can only thrive in times of adversity. True, 'when Jeshurun waxed fat he kicked.' That, however, is not a fair way to test the strength and validity of Judaism. Jews, like others, exhibit weaknesses and frailties, and forget their obligations in times of prosperity. But in fact, the history of Israel has abundantly shown that at all times Judaism has been a fountain of strength and courage. The estimate of the vitalising power of Judaism by some critics is wholly unfounded. We need only look at numerous Jews who have never been subjected to persecution, nor to the adversity which proceeds from it, and who nevertheless remain resolute in their adherence to their faith, devoted to its teachings."

The truth is, the article concludes, that Judaism is greatly comprehensive, and inclusive enough to assert its noble influence at all times and in all circumstances and conditions. It has always been so, and it will ever continue to be so.

* * *

THE LATE RABBI OF DROHOWITCH AND THE AGUDAH

The death of the distinguished Hassidic leader known as the Rabbi of DROHOWITCH, which occurred some time ago in Jerusalem, was mourned not alone among the hassidim in Europe and elsewhere, but in radical circles too. The most radical writers devoted articles to him in which they referred to the nobility of Rabbi LIPSHITZ. The deceased hassidic Rabbi was an ardent Zionist, who on more than one occasion condemned some of the activities of the Agudath Israel. In this connection it is interesting to reproduce some remarks of his to a friend in Jerusalem shortly before his death, and quoted in a recent issue of *Haaretz*. Said the late Rabbi:

"I talk to them (the leaders of the Agudah); I tell them: you complain that the young men desecrate the Sabbath. And do you think that I do not mind Jews desecrating the Sabbath? But I ask you, are they doing so because they are in Palestine? Would you have been more satisfied and would it have been of greater advantage to the Jewish people if these men had been in the Diaspora, where not only would they have desecrated the Sabbath, but would have ultimately become entirely lost to Judaism, and might have even joined those treacherous Jews who, out of defiance, commit the gravest outrages against Judaism? Here in Palestine they will at least not become assimilated. Here they are working for the Jewish people, are building up their country, and sacrificing themselves for their nation and their land. Here they talk Hebrew, and read things that have some connection with the Torah. We orthodox are convinced that the truth rests with us, that Judaism can exist only if it follows the lines of tradition. Truth must ultimately triumph, and these young men will return to Judaism while the other young men outside Palestine will be submerged in assimilation. Why, then, do you reject them?"

* * *

"THE RIGHTEOUS PROSELYTE"

Recently a dispatch of the *Jewish Telegraphic Agency* referred to the celebration in Vilna of the *Yahrzeit* of Count VALENTINE POTOCKI (or Pototzki), a Polish convert to Judaism. May 24th last was the one hundred and seventy-fifth anniversary of his death by burning at the stake. The list of persons of noble birth of distinguished position who, in the course of history, became converts to the Jewish faith is a long one, and the stories surrounding these conversions are in many cases highly interesting and romantic. But few if any possess the dramatic quality to a greater degree than the story of Count POTOCKI, whose memory has been kept green by the Jews of Vilna who have revered him from generation to generation as the *Ger Zedek*, the "Righteous Proselyte." Accompanied by a friend, POTOCKI took a trip to Paris as a student. The two youths became interested in an aged Jewish wine-dealer

New Year Greetings and Best Wishes to All Our Members, Friends and Well-Wishers

IT IS TO BE HOPED THAT EVERY JEW WHO HAS THE WELFARE OF SHANGHAI JEWRY AT HEART WILL SUBSCRIBE TO THE NEW PROPOSED ISSUE OF CLUB DEBENTURES. MAKE IT A POINT TO READ THE ARTICLES ON THIS SUBJECT ELSEWHERE IN THIS ISSUE

SHANGHAI JEWISH CLUB "AHDUTH"

Shanghai, 26th September, 1924.

of Judaism, both biblical and Talmudic, and later, taught them Hebrew. Eventually, both young men decided to embrace Judaism, and, after a visit to Rome, feeling that he could no longer remain a Catholic, POTOCKI became a proselyte. He lived for a brief space in Germany, but soon went to Poland where he became a member of the community of Ilye, a townlet in the government of Vilna. By a tragic coincidence it was a Jew who betrayed his identity to the Catholic authorities and led to his arrest. Despite the pleas of his mother and friends, POTOCKI refused to become again a Christian and he was burned alive in Vilna on the second day of Shevouth 5409 (May 24, 1749).

Here is excellent material for the Jewish dramatic artist. Those who would like to read the story in detail will enjoy the reading under the title "The Converted Nobleman," in "Sketches of Jewish Life and History," by GERSONI.

* * *

THE SHANGHAI JEWISH CLUB "AHDUTH"

Elsewhere in this issue we are publishing an article on the proposed expansion of the above Club, which, we believe, if carried out as proposed by the Committee, will surely fill a desideratum that has been keenly felt in our Community. The scheme should have the support of all right-minded men in our midst. We understand that other Societies—mainly the Ashkenazie ones—are giving their moral support to the proposal, and quite a few ladies have agreed to serve on a sub-committee appointed to raise funds by the sale of the proposed issue of Debentures. It was suggested to the Committee that donations be solicited for, but the Committee unanimously disapproved of the idea feeling confident that a businsse proposition is more likely to find support from a mercantile Community. Of course if any philantrophically inclined individual would make any donation it would be churlish on the part of the Committee to refuse it: on the contrary, we believe the Committee as well as the members will welcome and appreciate such generosity. From what we have been informed of the matter we certainly believe the proposed scheme deserves the support of the entire Jewish Community and we feel certain that the modest sum required will be oversubscribed. One thing we feel it our duty to bring to the attention of the Committee and that is not to lose sight of the fact that the original idea of carrying on the club on Jewish principles be as strictly adhered to as it is possible to carry on a club as such. Individually each person can do what he pleases but when it comes to a body, a responsibility rests on it which it cannot honestly shirk. We hope the Committee and members will take this suggestion in the spirit in which it is offered. On conclusion we may say that we wish the Committee every success in its efforts to elevate the intellectual and moral status of the Jews in Shanghai and we hope that its efforts will bear good fruits.



ARAB-JEWISH FRATERNIZATION IN THE LAND OF ISRAEL

The friendship between a section of the old residents of the Plain of Esdraeldon, the Bedouin tribe of Bene Sakar, and the new Jewish settlers who have succeeded in the last two or three years in making the Valley of Jesrael a symbol of Jewish agricultural enterprise, was sealed recently at a feast at Tel Joseph, at which the Arab neighbours were the guests, the Jewish colonists the hosts and Col. F. KISCH, and other officials of the Palestine Zionist Executive, the guests of honour.

Col. KISCH was recently entertained by principal Sheikhs of the district and this reception was a return to the hospitality then accorded to the Zionist representatives.

Garbed in their picturesque costumes—long flowing robes, curios headgear, their rifles and bandoliers being an indispensible part of their dress—more than twelve Sheikhs of the vicinity were on hand to receive the Zionist visitors who joined the party over coffee and cigarettes. Another prominent Arab guest was the Mukhtar of Boisan, the administrative center of the district in which most of the Keren Hayesod settlements in the Valley are situated, on the land of the Jewish National Fund. The Colonists, many of them who speak Arabic freely, entertained their Arab neighbours. The latter then made a tour of the Colony, inspecting the fields, cattle, sheep, and all the modern agricultural machinery, some of whom were seeing modern agricultural implements for the first time.

Lunch was served by the Colonists in Bedouin fashion, all squatting in a circle on the ground, around bowls of huge joints of mutton and vegetables stuffed with rice. Eating was done with the fingers. The custom among the Bedouins is for the host to pick with his own hands, the choicest joint and break it into small bits and place it before his guest.

To cap the event the whole party was photographed, the picture serving as a souvenir of one of the most important fraternization events between Jew and Arab in Palestine.

PROPOSED EXPANSION OF THE SHANGHAI JEWISH CLUB "AHDUTH"

Time and time again has the question "Why haven't the Jews of Shanghai a Club of their own?" been propounded and it has been our misfortune to note that until recently there has been no definite result or answer to such a query. In the meantime the Jewish population of Shanghai is increasing yearly, and it surely would be a blessing upon all of us if we had some sort of centre of Jewish activities. The Shanghai Jewish Club "AHDUTH" has up to the present always schemed and endeavoured to bring Shanghai Jewry together, but it must be admitted that its ambitions have been by far greater than its achievements, both owing to its limited capacity and to its limited funds. However, as a club it is solvent, prosperous and its 160 members are all highly optimistic of its future. Recently an extraordinary general meeting took place, and it was decided that the time has come that the club should expand —move to more suitable premises and locality —and outline a policy worthy of local Jewish support. A large building, *centrally*, and ideally situated, has been secured, a building consisting of three large and commodious floors with a spacious attic—a building with tremendous possibilities—that would make it one of the cosiest and most central club in Shanghai. The purpose of the club has also been definitely settled. It is to serve as a means for every Jewish charitable and benevolent institution in Shanghai to carry on their good work, in fact it would be available for the Hebrew Relief Society, the Club section of the School Committee, the Zionist Association and all other societies which would care to have its cooperation. A special room will be reserved for such purposes. A series of lectures given in its lecture hall is to be arranged. Its Library and reading rooms will be at the disposal of its members and their guests. An interesting feature of the Club will be the institution of several "circles" for the purpose of developing the Cultural, Artistic, Social and Educational side of life—each handled by its own special committee specially elected for that purpose and consequently we may expect "something doing" all the year round by one or more of these committees. The comforts attendant to the club

speak for themselves. There will be a fine ballroom and a stage, and the dining rooms—which include rooms for private parties—leave very little to be desired. Of course it goes without saying that the Billiard, Mah Jongg and card rooms will satisfy the most fastidious of clubmen and clubwomen. Outdoor games will not be neglected. This season the Club had two Tennis Courts reserved at the Hongkew Park for the use of its members. The club will be equipped with hot and cold showers and in time as soon as the funds of the club will permit a modern gymnasium will be provided, where classes of physical instruction will be held regularly especially for the younger generation. For all this members will be paying a small membership fee as compared with other clubs in Shanghai, and it is a source of pleasure to note that almost every member is in hearty cooperation with the Committee, composed of earnest men who have shown that such a club is possible in Shanghai, provided that a little hard work and co-operation is thrown in with the Committee's endeavours. The funds in the possession of the Club are sufficient as a nucleus only around which the project may be developed and as this project will be of benefit to the whole Jewish community, every Jew in Shanghai, whether Sephardie or Ashkenazie, is expected to give it his moral and financial support. It cannot be too emphatically pointed out that the co-operation of both the Sephardie and Ashkenazie Jews is absolutely necessary. The estimated budget of the reorganized Club has been drawn up on a very conservative basis and yet it shows a sufficient surplus to meet all present and future obligations that it may have to discharge on specific dates and with this in view it is proposed to raise, by means of debentures, a sum of Tls. 15,000 in fifty Tael denominations and bearing interest at 6 per cent. per annum. These bonds will be redeemable within five years, commencing from the 31st December 1925, by two installments every year. It need hardly be said in conclusion that Shanghai Jewry is at last well on its way to achieve its aim and the so-often-put query "Why haven't the Jews a club of their own—their very own?" should be set at rest, not to be asked again, now that we are going to have a centre for all Jewish activities, where we can develop our society and find a source where consciously or unconsciously a spirit of unity and mutual aid will be brought out and we shall regain the faith in ourselves as a Community.

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SYNAGOGUE AT NAGASAKI SOLD FOR YEN 2,618.—

Letter From The Japanese Government

NET PROCEEDS DIVIDED BETWEEN KEREN HAYESOD, THE JEWISH NATIONAL FUND AND THE OHEIL-MOISHE SYNAGOGUE

Readers of ISRAEL'S MESSENGER are, no doubt, aware that owing to the Nagasaki Jewish community having dwindled down to zero in recent years, the question of the Synagogue Beth-el which had been built by the latter three decades ago, has presented a problem which called for solution. In our issue of the 9th February, 1923, we chronicled the result of a meeting held at the "Ahduth" Club by the Shanghai Zionist Association and the Oheil-Moishe Synagogue, at which it was unanimously decided to dispose of the sacred edifice and the net proceeds thereof to be divided as follows:—60 per cent. to the Oheil-Moishe Synagogue, 20 per cent. to the Jewish National Fund and 20 per cent. to the Keren Hayesod.

Since February last year, the local Zionist Association had been conducting negotiations with the Japanese Government at Nagasaki regarding the sale of the property. Thanks to the aid given by Mr. J. E. SALMON, a well-known local Barrister, a deed of assignment was drawn up by him, empowering on behalf of the community, the local Zionist Association and the Synagogue to dispose of the house of worship in the best manner possible. For well-nigh eighteen months the correspondence with the Kencho was kept up until the latter was convinced that the two institutions referred to above, were the right bodies to dispose of the synagogue. The local Zionist Association which was most instrumental in the settlement of the deal, was the recipient of the following letter from the Kencho at Nagasaki, confirming the sale of the property by auction:—

"BUREAU OF FOREIGN AFFAIRS.
"NAGASAKI, September 2nd, 1924.

"MR. N. E. B. EZRA,
"*Hon. Secretary*, SHANGHAI ZIONIST ASSOCIATION.

"DEAR SIR,—I have to inform you that we sold recently by auction the building and the land on which the Synagogue at Nagasaki was erected at Yen. 2,618.— which amount will be remitted you through the Japanese Consulate at Shanghai.

"I regret that we were unable to sell at a higher figure as owing to the depression of trade in Japan it was well-nigh impossible to do better, seeing that if we would wait for a good offer it would take many years to get it.

"I enclose herewith the original deed of assignment which you sent me in June last.

"Yours truly,
"S. NAKAMURA."

There is no gainsaying that the amount realized is too poor but this was inevitable. Mr. MICHAEL HAI, who is probably the only Jewish resident at Nagasaki, and is well-known to the readers of ISRAEL'S MESSENGER in China, has written us under date of 2nd instant, as follows:—

"MY DEAR EZRA,—This morning I met Mr. NAKAMURA who informed me that the land and building of the Synagogue had been sold by auction to the highest bidder for Yen. 2,618.—. No doubt this amount looks small, but in the present state of affairs one cannot expect much. After last year's earthquake the money market has become very tight and business exceedingly dull. The issue of debentures by several public companies with a yield of about 9½ per cent. has induced investors to direct their attention to these safe invesments in preference to any other, hence a general depreciation including land and property."

Mr. MICHAEL HAI has rendered the cause very useful service in interviewing the Japanese officials at Nagasaki and writing to the local Zionist Association what the latter had to say. Due to him the settlement has been rendered quicker, while to Mr. S. NAKAMURA, the head of the Bureau of Foreign Affairs at Nagasaki, the thanks of the Association are due for giving close personal attention to the latter's correspondence and interviewing its officers when he was in Shanghai in July last and promising to bring about a speedy and favourable termination of the deal.

The amount of Yen. 2,618.—having been handed over to the local Zionist Association by the local Japanese Consul General, Mr. S. YADA, it was appropriated in accordance with the decision arrived at, at the meeting referred to above, and a draft for $37-18-4, (being 40 per cent. of the net proceeds) was forwarded to the Jewish Colonial Trust, London, with a request to divide same into half between the Keren Hayesod and the Keren Kayemeth L'Yisrael.

MR. ISRAEL COHEN'S TRAVELS

New Book Appearing Shortly

Mr. Israel Cohen has now completed the narrative of the journey that he made a couple of years ago on behalf of the Zionist Organization to Australasia and the Far East, and the manuscript will be published in the autumn, under the title of "The Journal of a Jewish Traveller," by Messrs. John Lane, The Bodley Head, Ltd., of London. It will provide a full account of the author's experiences and adventures in Palestine, Australia, New Zealand, the Philippines, China, Manchuria, Japan, the Straits Settlements, Java, and India, and will be profusely illustrated with photographs taken by the author. Mr. Cohen gives a graphic description of his remarkable tour of 30,000 miles, and whilst the general character of his story is naturally serious, it will be found to contain much that is entertaining and romantic, besides throwing new light upon some little-known communities of the Far East. It promises to be the most notable book of Jewish interest from beginning to end, that has appeared for quite a long time. Orders may be placed with any bookseller or sent direct to Messrs. John Lane, Vigo Street, London, W. 1.

THE JEWISH NATIONAL FUND

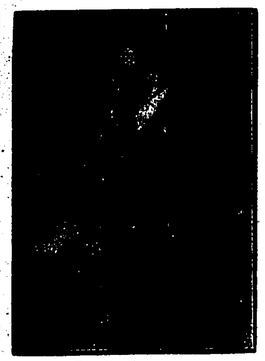
The Palestine Women's League begs to acknowledge with thanks the receipt of the following contributions:—

Box No. 357 per Mr. SALEM S. DAVID ..	$6.40
Box collection at Shearith Israel Synagogue, per Mr. J. I. JACOB	60
Box collection, per Mr. S. MOOSA	55
Box collection, per Mr. S. P. COHEN, ..	2.63
Total	$10.18

NEW YEAR'S GREETINGS FOR "ISRAEL'S MESSENGER" SHANGHAI, CHINA.

By Dr. Stephen S. Wise, Rabbi Of The Central And Free Synagogues, New York

With all my heart I send a Rosh Hashana message to ISRAEL'S MESSENGER and its readers! THE MESSENGER and I do not always see eye to eye touching Jewish questions, but we are at one in our loyalty to the fundamental ideals of the religion of Israel and in our faith in the indestructible and imperishable oneness of the life of the Jewish people.



Dr. S. S. WISE

I am thrilled to think that on New Year's Day this message, written from the Far West, may be read by Jews in the Far East with whom I feel a sense of solidarity arising out of the common essence of our common heritage and out of our common obligation to Israel's future.

Two things the Jew must be and do in every land in which he travels. His must be the exemplary life of the priest-people; in all his ways, personal and social, the Jew must be the embodiment of those high ethical ideals which the prophet-Jew has outlined for human kind.

Again, Jews the world over, whether in China or in these United States of America whence I send my message, must be united in the resolution to re-create the Jewish National Home wherein Jews may dwell with security to themselves and with serviceableness once again to the highest interests and ideals of all humankind.

The recreant Jew, the faithless Jew, the unworthy Jew is he whom the Holy Day season does not enable to see more clearly than ever that the duty of the Jew is twofold, namely, that he make his life honouring to Israel and that he make the life of his people's land a source of moral enrichment and spiritual fulfilment to Israel and all peoples.

Stephen S. Wise

A CENTRE OF JEWISH ACTIVITY

The utility of the Jewish Club "Ahduth" was never better exemplified than by the courses of evening lectures which it has organized in the past. The Club is unquestionably fostering a healthy Jewish sentiment by providing a platform of interest to all. It is worthy of note that during this year the following lectures and addresses were given at the Club:—

Jewish Songs of Affliction and Grief, by Dr. KAUFMAN.

The Problem of Heredity, by Mr. A. HORNE.

Chaos or Cosmos, by Miss NOBLSTON.

William Morris,—Poet, Artist and Socialist, by Mr. G. W. SHIPWAY.

The Socialist Movement in China, by Dr. KIANG KANG-HU.

The Jewish Question, by Mrs. BELA PEVSNER.

Bialik—The Poet, by Mr. EINHORN.

The Jewish Settlement of Kaifeng and Its Significance, by Mr. G. E. SOKOLSKY and Mr. A. HORNE.

Dr. THEODOR HERZL.—Commemoration Evening by the Zionist Organization, "Kadimoh."

The Rebuilding of Palestine and Keren Hayesod, by Dr. ARIEL BENSION.

HIGH HOLIDAYS

	September.
Ereb Rosh Hahanah.	Sunday 28th.
1st day Rosh Hashanah.	Monday 29th.
2nd day Rosh Hashanah.	Tuesday 30th.
	October.
Ereb Yom Kipur.	Tuesday 7th
Yom Kipur.	Wednesday 8th.
1st day Yom Sucoth.	Monday 13th.
2nd day Yom Sucoth.	Tuesday 14th.
Shemini Atsereth.	Monday 20th.
Simhath Torah.	Tuesday 21st

WE DO IT

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OPEN AIR ENTERTAINMENT

Successful Affair Given At Jewish Country Club

About 30 young girls, mostly members of the Juvenile Lyric Club gave a most delightful entertainment at the Jewish Club on Seymour Road, on the 17th ultimo. The affair was largely attended and thoroughly enjoyed by all. Encores were frequent and the youthful entertainers were not begrudging but responded to the deserved appreciation wholeheartedly. The remarkable talent displayed by the whole ensemble both in their dances and songs elicited the greatest admiration of all who were fortunate enough to be present. Miss Mary Whitgob in her exhibition of Russian, Tango and Egyptian dances were exceedingly good, and this clever little artiste also caused great merriment by her characteristic rendering of the comic song "Down on the Farm." Encores were persistently demanded to which Miss Whitgob responded by giving "Father's Boots." Miss Sonia Frank is also particularly talented and gave a neat and finished display of ballet dancing as the leader of a troupe of other dainty dancers. Choruses and dances by other members were also featured on the programme which were all equally enjoyed. The accompaniments were all exceedingly well played by Miss Stella Myers, (elder daughter of talented parents—Mr. and Mrs. M. Myers), who also gave excellent renderings of Polonaise (Chopin) and Prelude (Rachmaninoff). Miss Myers' contribution to the entertainment was no mean part as she is a gifted and clever exponent on the piano, so it is needless to add that her playing was a real musical treat. The entertainment was in aid of the funds of the new Jewish Club.

FAVORABLE INTERPRETATION OF KADOORIE BEQUEST

The famous Kadoorie bequest, consisting of half a million pounds for Palestinian education was for a time the cause of a dispute between the Palestinian administration and left in charge of the Palestinian Government for "educational purposes in Palestine." The government decided that the money should be used for the population of Palestine generally. The Zionist organization, however, supported by a brother of the deceased benefactor, claimed that it was meant specifically for the education of the Jews in Palestine. The matter was brought to the attention of the British Colonial Office and the decision was just now made public. According to this, one-half of the sum should be used for the building and maintaining of a Hebrew high school in Jerusalem, and the other half for the maintenance of an agricultural school in Tel Keram.

THEY SAY—

BY PELONI BEN PELONI

[Continued from our issue dated 7th September, 1923.]

They say,
What do they say?
Let them say.

That another Rosh Hashana is dawning.

That once more the synagogues will be crowded with devout worshippers.

That the Yom Kippur Jew will be in evidence and come out of his shell.

That he will adjourn till next year, haba'a aleinu leshalom.

That local Jewry is progressing in every direction and holding its own.

That the new Jewish Country Club inaugurated lately is likely to prove a boon to all and sundry.

That there are far-seeing men and women in our kahal.

That they learn something from the past and try to undo the wrong.

That the President of the Club is a good organizer and good collector.

That our local communal institutions are not in a state of chaos.

That new organizations are springing up and voluntary workers are not lacking.

That the leading local Synagogue is still without a Rabbi.

That the community is no better and no worse in consequence.

That the balance-sheet is likely to show a surplus at the end of the year.

That there is much rejoicing in certain quarters.

That a surplus is preferable to any spiritual advance.

That a kind Providence will take care of the Jews and Judaism in the Far East.

That what was good for our fathers—minhag abothainu—should also be good for us in this age of unrest and materialism.

That there is no immediate danger to our existence as a religious community.

That our young boys and girls will by a magic wand remain ardent Yehudim and carry on the burden of the Jewish faith to future generations yet unborn.

That the local Jewish school is progressing well under the new committee of management.

That it badly needs a home of its own.

That it only requires a leader to take the initiative to bring the proposed schems into fruition.

That the Shearith-Israel Synagogue is still searching for a suitable site.

That the worshippers are growing restless over the unfortunate delay and foresee the danger of being dispossessed of its present accommodation.

That there is no hope for despair.

That sooner or later a new beth hakeneseth will be installed al nahar Whangpoo.

That a place of worship in Hongkew is a dire necessity.

That nobody disputes it.

That it is gratifying to see Mr. A. HORNE working for the rescue of the Chinese Jews.

That he should be approached to extend his sphere of work in communal matters.

That he will be an asset and prove a boon to all.

That there are many more young men like him who could join the kahal and give their useful services for the cause.

That Dr. A. BENSION, the delegate of the Keren Hayesod, has conquered Shanghai.

That his future movements are worth watching.

That he will return to Shanghai next month from New York laden with fresh victories.

That the new Garden City proposed by him is destined to bring the Oriental Jews into prominence.

That the Sephardim Jewry, according to her numerical strength, will not be a wit less behind the Ashkenazim in their devotion to Eretz Yisrael.

That men like MENASSEH MEYER, EZEKIEL SHEMTOB and others, are looked upon as a model to lead the way to Zion.

That Jewish talents in Shanghai are not slow in making themselves felt.

That STELLA MYERS is a brilliant pianist and her future career is worth watching.

That she made a great "hit" at the concert given at the Jewish Country Club last month.

That Mr. DAVID ARAKIE is a brilliant journalist.

This his own publication CAPITAL AND TRADE launched by him recently has captured Shanghai.

That he is destined to become an authority on capital and trade.

That happy is he who could associate with him and secure his trade and capital.

That every issue of CAPITAL AND TRADE is an eye-opener to the traders in Shanghai and abroad.

That some developments may be expected shortly—YIRBU SEMAHOTH B'YISRAEL.

That Mr. A. EINHORN is making steady progress in the Hebrew classes every week.

That he is a great teacher and delights in moulding the ideas of the young ones in the tenets of Judaism.

That it is some consolation to know that the community has maintained the classes.

That a new Rabbi for Shanghai Jewry is a necessity.

That it is hard to secure the right man.

That it is better to watch the new recruit who left Shanghai for London recently to join the Beth Hamedrash and see what comes out of him.

That we must possess our souls in patience for about five years and meantime what happens will happen.

That it is not a path of wisdom to disturb the present status quo.

That so long as we have a surplus in the balance-sheet and not a deficit we should say—DAYENU.

That we must retrench for the present until we get stronger financially.

That seven lean years should not make us starve spiritually.

That Shanghai Jewry is noted for her charitable and public-spirited disposition.

That it is not true she needs the support of either the Anglo-Jewish Association or the Alliance Israelite, both distinguished for their assimilated tendencies and are certainly no factors to Jewish Judaism.

That the future Rabbi for Shanghai should possess tact and diplomacy.

That every effort should be made to locate him.

That Shanghai Jewry is not so black as she was painted.

That her past deeds speak louder than words.

That neither Pretoria, Middlesborough nor even Manchester has excelled Shanghai in the contributions for Keren Hayesod.

That there are Jews in Shanghai whose hearts are thoroughly Jewish and are quite safe in their moorings.

That what Shanghai lacks is a spiritual leader to keep the fires of Judaism burning brilliantly in the hearts of men and women.

That the Jewish Country Club has a great future in Shanghai.

That a great foundation was laid by the sponsors thereof to stem the tide of drift that is fast falling upon our young men.

That the committee of the Tent of Rachel Synagogue do not know by heart the bye-laws and rules of their own institution.

That a blunder was made and subsequently rectified.

That it is a cardinal principle that the rules and bye-laws, like the laws of Medes and Persians, should not be repealed.

That what was decided once should remain in force for all time.

That there is no need to call an extraordinary meeting of seatholders to annul any bye-law which is out of date.

That the committee must have plenary powers to do what they like and that the seatholders must follow like a flock of sheep.

That autocracy is fashionable in certain quarters.

That those who have an abundance of wordly possessions have an exaggerated idea of their importance.

That the whole world must kow-tow to them.

That there are many who resent this and would not stand it.

That the almighty dollar is not everything.

That ideals count most—not idols.

That the Shehita question was given an experiment in the Western district and proved a failure.

That the individual who agitated for it most was himself the first to disapprove of it.

That there is no genuine demand for a Shohet in Western district.

That his place is in Hongkew.

AS GENTLE AS NATURE.

Everybody needs laxative assistance sometimes. But it should be mild yet efficient; not harsh, griping and habit-forming like the old-fashioned pills and

PINKETTES

liquid purgatives. Pinkettes are laxative perfection; gently but surely they work whilst you sleep, bringing relief and a sense of renewed freshness and fitness next morning. Of chemists, or post free 60 cents the vial, from Dr. Williams' Medicine Co., 60 Kiangse Road, Shanghai.

That enough has been said in these columns and it is time to retire till next year.

That all the readers of ISRAEL'S MESSENGER deserve a happy and prosperous New Year.

That ISRAEL'S MESSENGER is a credit to the community which it represents.

That the gentleman who withdrew his advertisement from ISRAEL'S MESSENGER because he failed to impose his will upon the Editor has an exaggerated idea of his greatness.

That he imagines himself to be a great writer—SOPER.

That it is strange that SO FAIR an individual should develop militarism.

That he will live to realize the truth that the world is not ruled by force.

That there is a divinity that shapes our end rough hew them how we will.

That the lady lecturer on "Chaos or Cosmos" has fighting blood in her veins.

That she used strong language in her effort to browbeat her adversary.

That "M. S." is disgruntled for having the door slammed at his face.

That the discussion was closed rather abruptly.

That the Editor is an autocrat and none can over-rule his decision.

That his yea, is yea and his nay, nay.

That the AHDUTH Club has expanded and will shortly remove to more commodious premises.

That the Club is an asset to local Jewry.

That the new debentures offered to the public should be seized with avidity.

That it is a business-like proposition and no call for charitable doles.

That the committee deserve the praise and thanks of the community for their commendable zeal in promoting the welfare of local Jewry.

That the Club should become a centre of Jewish activities and unite all on a common platform.

That the future prospects look bright and hopeful.

That both Sephardim and Ashkenazim should fraternize together and make the AHDUTH Club the pride of local Jewry.

That it is high time for this entente cordiale to be established.

That the New Year fifty six eighty five should inaugurate this era of unification to which all are looking forward.

That so mote it be!

[To be continued—LESAHANA HABA'A B'RUSHALAYIM—the capital of the Land of Israel.]

NOTICE

THE NEXT ISSUE OF "ISRAEL'S MESSENGER" WILL APPEAR ON THE 1st November, 1924. Correspondents are kindly requested to send in their contributions not later than the 25th proximo, or earlier if possible

SINGAPORE ZIONIST SOCIETY

Excellent Year For Zionism—Shana Toba!

We are indebted to the Singapore Zionist Society for a copy of their annual report ending 30th June, 1924. The Society, we are pleased to say, is in a healthy condition the balance-sheet showing a record sum collected for Zionist Funds. The following remittances were forwarded to the headquarters:—

Central Zionist Organization, London	£50. 0. 0.
Jewish National Fund, Jerusalem	505. 0. 0.
Keren Hayesod, Ltd., London	800. 0. 0.
	£1355. 0. 0.

The Jewish National Fund boxes have given a fat yield, the total collections from 69 boxes being $1,595.13 during the year. This is certainly a good showing and should wake up Shanghai in the matter. We have well-nigh 100 boxes scattered about and yet we are sorry to say the result has not proved satisfactory. We cannot understand why such a spirit of inertia should prevail, when it is easy for those who have boxes in their homes to clear them once a month and send their collections to the local committee. We hope that the Palestine Women's League will exert some influence in the coming months in the matter and endeavour to find ways and means to overcome the present unsatisfactory state of affairs.

The Singapore Zionist Society has made great progress in the Keren Hayesod, of which Mr. MENASSEH MEYER is President. The sum of $6,344.75 collected during Dr. BENSION'S visit is to be an annual contribution from the community and we congratulate the latter on its decision. Well-nigh £10,000/- has been raised for Zionist funds since 1920 and we certainly think that Singapore has done well. *Yasum hoda!*

NEW PUBLICATION

"Revisits and Revisions: the Scrap Book of a visit Through Europe and Palestine." By Joseph Krimsky, M. D. New York: The Bloch Publishing Company, 1924; Cloth, 150 pages.

Dr. Krimsky has produced in this volume a collection of interesting and readable sketches of Europe and Palestine, with parts of Egypt and the Near East included. It should be read widely and we commend it to our readers.

APPLIED ECONOMICS

The story is told that two Chinese were discussing religion. Said one to the other:

"We have too many gods, thousands of them. And our gods worship thousands of gods. The Christians are wiser. They have only one God. That is a sign of economy and efficiency."

"Ah," said the other, "as for economy, the idea of One God was invented by the Jews."—GEORGE E. SOKOLSKY in the *North-China Daily News*.



DECLINES NOMINATION

Judge Louis P. Brandeis, Associate Justice of the United States Supreme Court, has declined to become a candidate for the Vice-Presidency on a Third Party ticket with Senator Robert M. La Follette. Judge Brandeis has been sympathetic with the radical elements in America, but evidently felt that he could serve them better in his present position.

MR. S. A. HARDOON BUYS PEKING PALACE

House Of Chang Hsun, The "Kingmaker," To Be His City Home

Mr. S. A. HARDOON, a well-known member of Shanghai Jewry, has added another acquisition to his list of residences by buying a palatial residence in Peking which was formerly the home of General CHANG HSUN, known in the modern history of China as the "Kingmaker."

The residence is in Yungkang Hutung, inside Antingmen, and is one of the most beautiful places in the capital. It has more than 200 rooms, lavishly decorated, and along with the buildings Mr. HARDOON has acquired much of the beautiful furniture and interior decorations and ornaments. Mr. and Mrs. HARDOON intend to make it their residence during their stays in Peking, which are very frequent.

In addition to its beauty, the residence has an interesting history to commend its charm. It was the property of General Chang Hsun, who died at Tientsin, and he acquired it shortly after the Boxer troubles. It also had some connection with the Dowager Empress herself.

Mr. HARDOON has a number of beautiful residences, the best known being his Shanghai house standing in lovely grounds in Bubbling Well Road. We understand that the price paid for the Peking palace is in the neighbourhood of $200,000.—

If a man has ten good qualities and one bad one, we must look at the ten and forget the one. And if a man has ten bad qualities and one good one, we must look at the one, and forget the ten.—ABDUL BAHA.

RELIGION AND SCIENCE

Between Ideal Religion and Pure Science There Is No Conflict, for Each Serves Humanity, Cooperating as a Happy and Harmonious Union

By Rabbi Dr. BERNARD M. KAPLAN (New York)

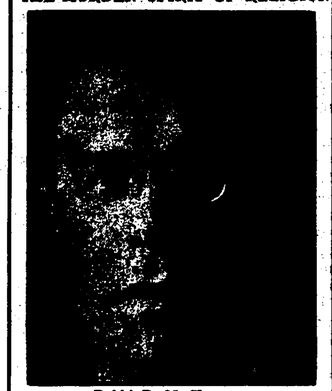
Not so very long ago religion and science were much at variance and at war. There was ample reason for this conflict. The religion of the Middle Ages, though supposed to rest upon the high seat of divine mercy and love as revealed in the inspired writings of ancient Israel, was, in reality, not the religion of true humanity, true love, and true charity as taught and preached by Isaiah, Jeremiah, Hosea, Micah, and other sublime, ethical and prophetical teachers of the ancient Jewish world. It was not a religion of the heart, by the heart, and for the heart, but a religion of the church, by the church and for the church. The religion of the Dark Ages sought to control the human intellect, circumscribing and limiting its domain of reasoning beyond the set boundaries of which it could not go. It was dangerous for the human mind to attempt a higher flight into the loftier regions of free and speculative thought.

Bruno, who reasoned that if the universe or space is infinite, and as there can be no two infinities, God is either in the universe or is identical with it, was burned at the stake. John Huss, the famous rector of the Prague University, met with a similar fate, because he had interpreted scriptural passages in a manner different from the adopted and stereotyped method. And so, some of the noblest and greatest men of nearly every mediaeval nation fell victims to the passions of bigotry and fanaticism of an intolerant age. As to the Jews, they supplied veritable hecatombs of martyrs. They were cast into rivers, trampled under foot, thrown into the blaring fires of the Inquisition, and otherwise tortured and harassed. What were their crimes? They differed from the popular belief and superstition.

The World's Greatest Heroes

They stood for freedom of conscience and for the dignity and the right of reason. The Jews of Spain, of England, and of Germany, suffered for their religious convictions in those days even more than our co-religionists of Eastern Europe today. They were the greatest heroes and idealists the world has ever known; for if they had permitted themselves to be sprinkled over with baptismal water taken from the rivers Ebro, the Thames, the Rhine, or for that matter, from any pool, and, if they had professed to believe that which they were told to believe, silencing the voice of conscience, and suppressing the promptings of reason, would they not have been cleansed of all their supposed sins and iniquities, and would they not have been the equals of any of their fellowmen, admitted to all the rights and privileges, and all the honours and gifts within the power of the Church and the State? But, no! They stood their persecutions and manfully withstood the allurements and temptations of life, thus showing a noble example of all coming generations, that great as the physical allurements and pleasures of all life are, still greater by far is the spiritual satisfaction of suffering for

THE MORDEN SPIRIT OF RELIGION



Rabbi B. M. KAPLAN.

This article is of particular timely interest because of the discussion of the relation between Religion and Science going on in pulpit and press. Dr. Kaplan, the author of this brilliant article, is Rabbi of Temple Emanuel, Kingston, New York. He is a deep student of modern thought and shows that there is harmony between ideal religion and pure science, that they complement and supplement each other, both serving the cause of humanity by their co-operation.

an ideal. The Huguenots in France, the Reformers in Germany, the Non-conformists in England, and many of the world's heroes and martyrs have, in a greater or lesser degree, drawn inspiration from the Jewish men of sorrows, who suffered and died to save the world from spiritual darkness and stagnation.

But there was a reaction which extremes will inevitably produce. When the human mind, after a long and fierce struggle, had emancipated itself from the arbitrary and despotic rule of mediaevalism, there sprang up some extremely radical tendencies that sought to avenge the bigotry of mediaeval theology by plucking out even the fairest and most fragrant flowers of pure and rational religion. Human nature is so constituted as to love that which it is loved by and to hate that which it is hated by. "Love thine enemy" may be a beautiful ideal, but it is absolutely unnatural. And so, as the Church of the Middle Ages did not practice the principle of loving one's enemies, her enemies did not love her. Consequently of the bolder and freer spirits that arose after the Renaissance were, in a way, almost as intolerant and as unreasonable as their former persecutors. They became violently and virulently anti-religious and extremely materialistic and refused to recognise the high ethical and philosophical value of even the purest and sublimest aspects of religious thought. The conflict, though now carried on by pen and tongue, and not as previously by fire and sword, became as bitter and as fierce as ever.

The Modern Spirit Of Religion

In our own age, however, religion and science may be said to live practically in peace and harmony. Religion, generally, has stopped attacking science, and science has ceased its hostility towards religion. Religion recognizes the great services which science has rendered and is rendering to humanity, and no longer hinders its progress. It seeks to concentrate its main efforts upon the uplifting of the human spirit. Morality and charity are its chief concern. It seeks to direct the human will toward the divine ideal of purity and truth. It preaches ideals of love, righteousness, kindness of heart, social justice, peace, and good fellowship. It holds up the highest ideals of life and seeks to interpret the deeper meaning and goal of existence. Whether the world was created in millions of years, whether it was formed out of nothing or out of small atoms in space, is of less concern to the modern spirit of religion than the question: "What can be done to better the condition of the poor, the helpless, and the sick; to lessen crime and misery, and to make men truer, better, purer, and happier, both in their private and public relations of life?"

The religious man of to-day is not he who gives his assent to certain doctrines and beliefs, voluntarily or involuntarily, or he who observes certain customs and ceremonies, but he who feels in his heart, and in his conscience, that there must be a higher power of justice, goodness and purity that rules nature and man, and that this higher power is the sublime ideal after which we must ever endeavour to shape and mould our lives. The very contemplation of such a power or such an ideal fills the human soul with spiritual joy and reverence and inspires it with lofty aims and aspirations. This is the religion of humanity. This is the religion which appeals to the high and lowly, rich and poor, and to the cultured and uncultured. This is the religion which science respects and honours, for it cannot take its place.

The Noble Duty of Both

Science deals with matter of fact only. Religion is concerned with the spirit behind matter. Science is concerned with the nature and function of things; religion with their rights and aims. Science concerns itself with the body; religion goes a step higher and concerns itself also with the soul. Science deals coldly with man as subject and as a part of nature. Religion deals with man as a spiritual and moral force, and as the highest development in creation. The one deals with the material and physical aspects and prospects of life, the other with the spiritual and moral. And as life is a combination of the material and the moral, the physical and the spiritual, it cannot come to its fullest fruition and its highest development unless both of these aspects are properly cared for.

Here science and religion have each a noble duty to perform. These two aspects of nature and life: the material and the moral, the physical and the spiritual, in the wise economy of Providence, are not opposed to each other. They perform a happy and harmonious union, one being the complement of the other; so religion and science in the wise economy of man must not be antagonistic to each other, but on the contrary should co-operate, supplementing and assisting each other, for the harmony in nature, for the happiness of man and for the glory of God.

To illustrate the difference between science and religion in their respective spheres of activity, we may cite, with some modification, an example, suggested by Prof. Francis Walker in his "Political Economy," wherein he shows that the aim of science, as such, is only analytical, and not ethical. A man came to a chemist with a bottle of prussic acid in his hand, and said: "As a chemist, would you advise me to swallow the contents of this flask?" The scientist replied: "As a chemist, I can tell you the composition and properties of prussic acid, but further than giving you this information, as a chemist, I have no time to waste." The man went to a physiologist and said: "As a physiologist, would you advise me to swallow the prussic acid in this flask?" The physiologist replied: "As physiologist, I can tell you what effect this powerful poison will have on your system if you swallow it. Further than giving you this information, as a physiologist, it is none of my business as to what you do with it." He then went to a minister of religion, and said: "As a minister of religion, would you advise me to swallow this poison?" Hardly was he through, when the minister cried out: "No, no, my friend; do nothing of the kind. I pray you to empty that bottle at once in the sink. You have no right to take your life. Life is sacred. It belongs to God who gave it. You are placed in this world to cultivate your spiritual nature and to do good to your fellow-men, and though your life is absolutely your own, you would still have no right to destroy it, for by so doing you would bring shame and sorrow upon your family and friends. Let me empty that for you, and you, my friend, go forth into God's beautiful world to enjoy life and do your duty toward yourself, your family, your fellowmen, and your God."

Thus, the aim of science is to analyze, the aim of religion is to moralize. The sphere of science, strictly speaking, ends with the analysis of natural phenomena and with the investigation into the relations of cause and effect, unmindful of moral precepts and principles of ethical problems of right and wrong, of good and evil. Religion begins where science leaves off, revealing the inner spiritual and moral meaning of nature and life. It seeks to develop man's higher capacities for the appreciation and realization of the sublime and infinite in nature and the pure and the beautiful in morality. As the plant seeks light, so man's soul yearns after the higher light, the light of God, the Source of all Light; but as the plant under the protruding cliff may wither and shrink for want of light, though the sun be shining ever so brightly in the heavens, so man may decay spiritually and morally under the pending rock of materialism. When, however, religion sheds a ray of pure spiritual light, man leaps forth with joy from his narrow abode into the open where he can look upward into the smiling face of heaven.

Man to-day is as eager for spiritual truth as he ever was. If he adheres less to some of the narrow beliefs and empty forms of former years, it is not because he is less reverent or less interested in his moral destiny, but rather because his conception of God and man's relation to Him is deeper and broader. In so far as religion stands for humanity, morality and charity, the world is more religious to-day than it ever was. The tragedies and the persecutions of the Jews of to-day have touched the human heart of all civilized humanity. In the dark ages of the Crusades and the Inquisition, the tragedies and the miseries of the martyred race caused less of a ripple than the casting of a pebble into turbulent waters. The growth of religion is not to be measured by forms and ceremonies or by the muttering and mumbling of unintelligible prayers, but rather by the beliefs which are in harmony with reason and conscience, and by acts of charity, love and sympathy. What the modern enlightened age wants is a rational and ethical interpretation of the spiritual order of the universe and of man's proper relation to it. It does not expect precise mathematical proof of spiritual truth. So great is man's love for spiritual truth, that he is quite ready to follow it, if it meets him within the proximity of probability and reasonableness.

Co-Workers of Providence

The age of idolatry has passed for any reasonable man to ask, as the pagan Roman Emperor asked a Rabbi, to show him God. If we cannot with the naked eye look into the dazzling light of the burning sun, less can we attempt in our finite form to look into the infinite source of all light. If we cannot perceive the finite soul of man, less can we expect, to perceive the Universal Soul of all existence. As one cannot appreciate the sublime and the beautiful unless he cultivates his aesthetic sense, as one cannot appreciate music unless his soul be attuned to rhythm and harmony, so man cannot perceive the truth, the beauty and the majesty of the divine ideal unless his soul be attuned to the harmonies of life's duties. He whose life is morally pure, whose actions and dealings are upright and honorable, whose desires and passions rise above that which is merely physical and carnal, and whose interest in life extends beyond the narrow circle of self-love and selfishness, is capable of realizing within himself the divine ideal, and to hold communion with the higher power. God is nigh unto all whose lives are pure, righteous and honorable, and whose aim is to benefit humanity. Every human benefactor, no matter how small his contribution to the common good, is a co-worker of Providence.

While God's presence pervades and permeates all existence from the sands to the stars, and from the plants to the planets, it is nowhere felt so much as in the pure and kind heart. While the philosopher Plato and others taught that God might be reached by means of philosophic contemplation, the spirit of Jewish philosophy and the Jewish religion is found in the thought that God may be best reached through the channels of pure morality, justice and practical charity. The genius of Jewish thought has conceived God not as sublime reason alone, but, also, and, above all, as the sublime source of goodness, purity, justice, righteousness, and love, and therefore, he comes nearest to God who seeks to realize these heavenly ideals on earth. To attune man's soul to the sweet and sublime strains of these heavenly ideals, and thus to bring the human soul into harmony and communion with the divine, is the sphere of progressive religion generally and of Judaism in particular.



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CORRESPONDENCE

WITH PLEASURE

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—I should be so much obliged if you could send me copies of your paper ISRAEL'S MESSENGER for our reading room. I have seen copies now and then and found them most interesting reading.

With fraternal greetings.

I am, etc.,
WALTER LEVIN,
Secretary,
UNION OF HEBREW AND RELIGION CLASSES.

LONDON, 17th July, 1924.
4, *Upper Gloucester Place*, N. W. I.

[In recent months we received several letters for free copies of ISRAEL'S MESSENGER for Libraries abroad and needless to say we have complied with the requests unhesitatingly.—Editor, ISRAEL'S MESSENGER.]

J. N. ISAAC WISHES TO STUDY CABALA IN ENGLISH

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—Will you kindly inform me where the book of "Hadra" (in English) is obtainable and the price thereof?

Thanking you in anticipation.

I am, etc.,
J. N. ISAAC.

SINGAPORE, 1st August, 1924.

[Write to Messrs. BLOCH PUBLISHING Co. 26 East 22nd St. New York, the leading Jewish booksellers in America—Editor, ISRAEL'S MESSENGER.]

THE KAIFENGFU JEWS

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—You give a touching picture of the Chinese Jewish Colony at Kaifengfu in your issue of August 1st. Your readers would be interested in reading the French translation of the Inscriptions found in the ruins of the ancient Synagogue there, and published at Siccawei in No. XVII of "Varietes Sinologues."

As the Colony was founded in A.D. 34 by Jews who fled from persecution in Babylon, it would be worth while enquiring how it came to pass that the two "Persian Lions" found in that ruined Synagogue were brought there by the Jews? For similar ones known as "Big Dogs" stood before the temple of the Sun-God, Marduk, in Babylon, and not only so, but they stand at the entrance to the Shih-Fo-sse temple in the Rockshrines of the Chinese Yun-Kang (dated A. D. 483), as they do in the world-famed Caves of Ajanta, which belonged to the Great Yuetchi tribes (of whom Kanishka and Gundaphar were Kings in the same First Century A. D.) and who styled themselves "Yuzuf-zaia, the sons of Joseph."

Hoping for light on this important subject,

I am, etc.,
E. A. GORDON.

KYOTO, August 8th, 1924.

KINOTH AT A PREMIUM

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—Quite an innovation has been introduced at the Shearith Israel Synagogue this year, inasmuch as the kinoth which form the major part of the services at the Synagogues on *Tisha B'Ab* day, were sold to the highest bidders, there being quite a large number of candidates who aspired for the privilege to read them. Under the circumstances, a decent sum has been secured which was added to the coffers of the Synagogue. So far so good. It is not bad to know that young men of our rising generation are taught to preserve the sadness of the day by reciting the kinoth, but, to my mind, it would be equally more befitting to *work* for the upbuilding of *Eretz Yisrael* instead of only sitting with sackcloth and ashes and bemoaning the loss of our national independence. Some of the young men who were seen reading the kinoth lustily, and some with a little smile on their face, were not equally enthusiastic in giving their *Masser* to the Keren Hayesod, which aims to re-build *Eretz Abothaim* rather than perpetuate the reading of the kinoth. Not lip-service but cash-service is also wanted in these days. It is time that we became more rational in our outlook of life and adopted a more sensible course *vis-a-vis*, the Jewish Homeland.

Enclosing my card.

I am, etc.,
ISAIAH.

SHANGHAI, 18th August, 1924.

JUDAISM AND CHRISTIANITY

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—I think that one of the main reasons of the Christian animosity toward the Jews may be traced in the Christian assumption that Christianity is the Jewish religion-improved. The Christians also claim that the Bible taught, "An eye for an eye," while Jesus taught to love even one's enemies; and not to ask back the goods wrongfully taken from one.

The Bible is always open for inspection; and any person knowing Hebrew can easily convince himself, or herself, that the Bible does not teach "An eye for an eye," but "An eye according to the eye," which means as explained in the Talmud, that the Judge shall fix in each separate case the amount of the indemnity one may have to pay for injuring a person's eye. As to the Christian idea of loving one's enemies and of not asking back the goods wrongfully taken from one, the said idea is impracticable to say the least. The Crusaders, and the Demon-men who were at the head of the Holy Inquisition, did certainly not love their enemies; neither did they ever return the goods, they themselves, wrongfully took from their victims.

The Jewish religion as explained in the Bible, consists in the belief that the spiritual Creator of matter is one, and one only, without assistants or helpers of any kind whatsoever; that man's main duties were to study the apparent wonders of the world, and to discover by this the Creator, and the object and essence of the creation; to have one law for all people of the land, even for the stranger; to love one's neighbour, even if the latter is a non-Jew; and to be honest to the utmost. In the matter of the purity of the religion, the Bible says:

> "If there arise in the midst of thee a prophet, or a dreamer of dreams, and he giveth thee a sign or a token, and the sign or the token come to pass, whereof he spoke unto thee, saying, Let us go after other gods, which thou dost not know, and let us serve them: Then shalt thou not hearken unto the words of that prophet, or unto that dreamer of dreams; for the Lord your God proveth you, to know whether ye indeed love the Lord your God with all your heart and with all your soul. After the Lord your God shall ye walk, and him shall ye fear, and his commandments shall ye keep, and his voice shall ye obey, and him shall ye serve, and unto him shall ye cleave. And that prophet, or that dreamer of dreams, shall be put to death; because he hath spoken revolt against the Lord your God, etc." (Deuteronomy Chapter 13.)

In the Christian Bible, Jesus says: "I and my Father are one." (St. John X-30.) "Think not that I am come to send peace on earth: I came not to send peace, but a sword." "For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law, etc." (St. Matthew X 34-35.) "If any man come to me and hate not his father and mother, his wife and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple." (St. Luke XIV 26.)

Does it look from the above that Christianity was the Jewish religion improved?

I am, etc.,
ISRAEL N. PRENOVICH.

NEW YORK, 24th July, 1924.
908 Kelly St., Bronx.

ERRATA.—The words, "John the Divine," in my letter published in the May 9th issue of ISRAEL'S MESSENGER, should read,—"John the Baptist." Will you please publish the above correction?

I. N. P.

OUR SYNAGOGUE SERVICE.

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—One of the greatest problems confronting us and which should find a speedy solution amongst us, is the question of Hazanuth. That there is a dearth of qualified men goes without saying. The fact that there is no training ground for the latter to qualify themselves for the post, makes the solution of the problem not easy to solve. How can our services be enhanced and beautified and the worshippers find delight in them, when our Hazanim do not make an effort to read the prayers with devotion and intone with melodious voices the *piyutim*, passeth my understanding. The manner in which the services are read to-day makes one actually fall asleep. They inspire no one and encourage no one to attend again. To my mind, if there is anyone who is driving away the worshippers from the Synagogue, it is the Hazan who is bereft of any merit to perform the duties of *Shaliyah Tziboor*. Those who like the writer feel sore over this matter will soon be obliged to cease attending the synagogue and would rather pray at home than attend a soul-less and uninspiring service. That I am not alone in lamenting this grave situation may be judged from your own attitude in the matter and that of Mr. M. MYERS, whose letter you published in your issue of April 22nd, 1921. Mr. MYERS has given us a clear definition of what a good Hazan should be. May I be allowed to give the following extracts therefrom?:—

> "The Hazan must possess musical instincts, if he is not actually a musician, to lead the congregants to the true service of the Almighty, in the absence of the harp. He must have a *kol-areb*—mellow, rich voice, to animate and interest the worshippers in the service, and impress upon them a strong desire to attend the Synagogue regularly. The jarring voice of a *Shaliyah Ssiboor* or a layman is decidedly tiresome—it shatters the nerves of those who seek relief in the service of God and consequently retards their attendance."

Mr. MYERS is one of the few amongst us who is qualified to speak authoritatively on the subject. He makes it clear that unless the Reader could "lead the congregants to the true service of the Almighty" he is a rank failure and should not be allowed to remain in post. This is a matter that affects us as a whole and if the powers-that-be fail to tackle the problem then they would be hampering our

spiritual progress and driving many to despair. I sincerely hope that men like Mr. MYERS and others, who have our welfare at heart, will not pursue the *laissez faire* policy but continue to agitate until the right sort of Hazanim is secured for our community.

Enclosing my card.

I am, etc.,

IBRI ANOCHI.

SHANGHAI, 25th August, 1924.

[In giving publicity to the above letter, we can assure our valued correspondent that we entirely endorse his grievances to which he refers in his able contribution. We have in the past drawn attention to the matter and referred to the unsatisfactory way in which our *tefillah* is conducted. There is nothing inspiring in the service and the whole ceremony is monotonous from beginning to end. It is indeed a terrible responsibility for the Hazan to assume when he fails in his duties to arouse his congregants to the true service of the Almighty. Unfortunately, the bulk of the worshippers are indifferent to the problem and do not care to agitate for a better class of readers in the Synagogue. It is a deplorable state of affairs. Those who care to bring about a better atmosphere are in the minority; indeed a negligible minority, whose voice can go nowhere and who will be hissed at, the moment they make an effort to disturb the present *status quo*. Moreover, with the present committee of management in saddle nothing much can be expected and we are, therefore, obliged to give no assurance to our correspondent of any possibility of his grievances being redressed. If he is really anxious to attend a real, soul-inspiring and heart-stirring orthodox service, he should pack up and go to the West; the East is no place for him. — Editor, ISRAEL'S MESSENGER.]

THE "AHDUTH" CLUB

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—As one who was present at the extraordinary General Meeting of the above Club held recently at which it was decided that the time had come when a move should be made to get a better place for the Club—better in point of location and accommodation—and having seen the plan of the proposed building for the new Club after the contemplated alterations shall have been made, I wish to put on record my thanks to the Committee and members of the AHDUTH Club for their initiative in providing for local Jewry a Club that would be a credit to the Community.

Of course the all-important factor is money, but as the sum required is so small for a rich Community like ours, I have every hopes that the members of the Jewish Community, both Ashkenazim and Sephardim, will not, by withholding their support, let this glorious opportunity slip by.

For you and your readers to have an idea of what the proposed Club will be like, I cannot do better than give you a rough description of the building as it would be after the proposed alterations shall have been made.

The ground floor will contain, a comfortable and spacious lobby—which will be good enough for a reception hall—a sitting room, a large Dance and Concert hall with a stage, a Dressing room and, the usual concomitant of all clubs, a Bar room.

On the first floor there will be, Two Dining rooms, a ladies' Reception room, two Billiard rooms, the Library and a Reading room.

The second floor will consist of Banquet and Lecture Hall, Mah Jongg room, two Card rooms, a conference room, and two rooms which shall be at the disposal of any Jewish organization who would require them. In the attic, there is a room for the proposed Gymnasium, Toilet rooms etc, and six small rooms which can be utilised for more than one purpose.

Considering that the main idea of the Club is that it would serve as a centre for all Jewish activities, it is the sincere hope of all concerned therewith that the amount required will be raised without any difficulty. A town Club for the Jews is a necessity and should be made possible by the co-operation of every one who can afford to take up the proposed issue of debentures.

I am, etc.,

"SEPHARDIE."

SHANGHAI, 8th September, 1924.

RADIO IN TALMUD?

Editor, ISRAEL'S MESSENGER.

SIR,—I was much amused in reading the "discovery" of Radio in Talmud by Mr. SAMUEL KAHN as mentioned in the August issue of ISRAEL'S MESSENGER. It is indeed very gratifying to note that there are Jews who, alongside with modern knowledge cling to our ancient Encyclopaedia—the Talmud—a fact not to be underrated. With due respect to lawyer S. KAHN and to his Hebrew scholarship his discovery is not likely to impress anyone. Mr. KAHN is not the first in his attempt to ascribe to the Talmud modern sciences, *i.e.*, to give such meanings to certain words or expressions as to make them refer to recent discoveries of which the authors themselves never thought. It may be nice to speculate on this kind of things but in the long run it brings more harm than good when such "discoveries" are ultimately disproved.

The impulse to find clues in the Talmud to every possible modern science recalls the proverb: "All things that has been it is that which shall be . . . . there is no new thing under the sun" (Ecclesiastes, Chapt. 1, verse. 9) According to the interpretation or rather misinterpretation of the above verse, everything that has been or that will be discovered in the future has already been in existence in the past; in other words, all the inventions of the 20th century such as steam-engine, electricity in all its varieties, X-rays, Spectrum-analysis etc., etc., were known and have been in existence in the past is a gross and false conception, for there would surely remain some sign of their existence. The most daring and extensive excavations undertaken during the last decade throughout the Orient, chiefly in Egypt and Mesopotamia, —the "cradle of humanity," have never disclosed the slightest confirmation of the above conception.

The real meaning of the proverb in Ecclesiastes is well expressed in LAVOISIER'S Law of "Maintenance and Eternity of Matter and Substances," according to which no substance or energy is being entirely lost in Nature but is transferred to some other form of energy or matter in accordance with physical or chemical principles known or yet unknown to us. To take the instance of Electricity the energy of which were in existence from time of creation; it was GALVANI, JACOBI, VOLTA and other physicists who transferred the energy into a form ready for practical application. The Curi couple (the inventors of Radium) did not discover a new phenomena but only demonstrated in practice a force then yet unknown to us but existing in nature. Another striking instance is the transfer of coal into diamonds, a thing performed by Nature for which scientists are attempting to find the "recipe" and which no doubt will sooner or later be discovered. The most remarkable discoveries of our and of the ages to come is nothing else than a practical application of forces hidden in mother-nature and their laws already existing from time eternal for the benefit of mankind. Only when we look from this angle of view "All things that has been it is that which shall be . . . there is no new thing under the sun."

We have full reason to declare that there are chapters scattered over the Talmud in which every possible knowledge and science known in those days are mentioned. In some cases there are even remarks of far reaching significance and it is marvelous how the authors accummulated everything of value into the Talmud irrespective of the origin and place in which the discovery was made. One is astonished to come across chapters of mathematics (Algebra, Geometry, and Astronomy) Physics, Medicine (therapy, anatomy, hygiene) Natural science (botany, zoology, biology) etc., etc., on which a whole book could be written. But this does not mean that the authors of the Talmud knew of the existence of X-rays, Calculars, telephone radio or the like. The "torch light signals" as mentioned in tractate Pasahim for the information of the "Moled" or the procedure of calculations in tractate Erubin, proves beyond any doubt that they have not had the slightest notion of telephone, telegraph or calculars. Space does not permit me to prove in detail that no modern science of late discovery was known and consequently *is not mentioned in Talmud*, a fact which does not undermine the value of this most wonderful Encyclopaedia in the least.

The word "Ridyah" (or as pronounced by Ashkenazim: Ridyoh), not Radio, mentioned in a Braitha (Yumah p. 21) as one of the sounds heard from one end of the world to the other has no reference whatsover to radio-telegraphy. Ridyah is the "angel presiding over irrigation of the ground with heavy rain from above and water from the deep and calls upon them to produce their waters" as described in another Braitha tractate Taanith p. 25) as follows:—RABBAH said: "I have seen the ridyah who resembles a three years old calf and is located between the lower and upper deep, calling to the upper deep 'untie your waters' and to the lower deep 'bubble your waters.' This description coincides with another instance in Talmud "that to every drop of water which falls on the ground two drops bubble up from the lower deep." The word "ridyah" really means "ploughing" as is seen in UNKELOS of Deuteronomy chap. 22, when the word "lo thaharosh" is translated "lo thirdei" and there is no need to show the connection between rain and ploughing.

The "deeps of Areduyao" is an expression in Persia derived from the "female angel in charge of rain." This angel was known in Babylonia under the name Ardvi, also Areduyao Cura (pron. Thura) which was easily in course of time changed into Tura—an ox hence its resembling a three years calf. Another impulse to the transformation of Cura into Tura—Ox—may be sought in the fact that the old Persians had an angel Tistrya who actually had the appearance of an ox with claws and golden horns who presided over water. On the other hand we know that the names of the angels were brought from Babylonia by the authors of the Talmud which proves beyond doubt the connections and similarities of names and appearances.

During harvest time one hears in Babylonia a nasty and terrible noise emanating from the ditches of water which is known to the natives as the "sound of ridyah." A similar noise is also known to the Turks under the same name.

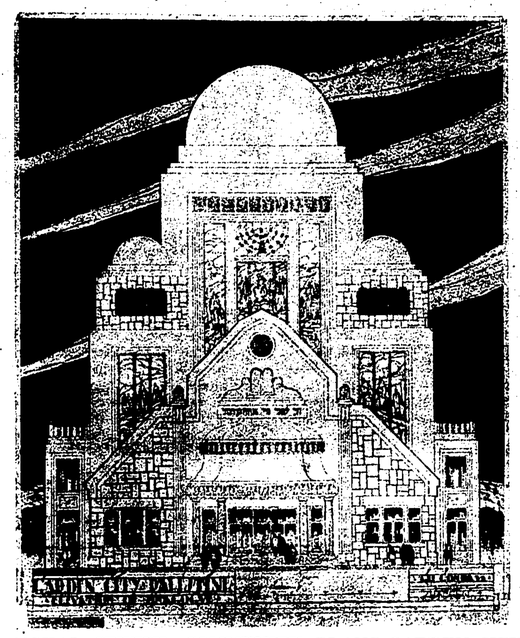
I am, etc.,

JACOB L. FRIEND.

SHANGHAI, 12th September, 1924.

BIRTH

BERAHA.—On Saturday, 19th September, 1924, at the Victoria Nursing Home, to Mr. and Mrs. R. A. BERAHA, a daughter—MIRIAM.



SHANGHAI JEWISH COMMUNITY PLANS GARDEN CITY FOR ERETZ YISRAEL

A garden city as a new colony for Palestine is a scheme in which a committee formed among the Shanghai Jewish community is working as a result of the idea initiated by the local Keren Hayesod. A delegate from London, Dr. Ariel Bension, is working actively in this direction and co-operating with the local Jewry in the hope that he will eventually arouse the entire Jewish communities in the Orient and thus make the scheme the success it deserves. Our picture shows a drawing of the proposed synagogue, among many other sketches designed by Mr. C. H. GONDA, B.A., a local Jewish architect who is an ardent Zionist and a liberal contributor to the Fund.

A RISING ARCHITECT



Mr. CHARLES H. GONDA.

Who has designed the proposed Garden City for ERETZ YISRAEL, with modern dwelling houses, colleges, Town City, Immigrants' Home, Synagogue, etc. The above sketch is a fine specimen of architectural beauty and shows Mr. GONDA at his best.

Mr. GONDA is a native of Vienna and was educated at Vienna and Paris. He came out to China in 1919 and joined Messrs. PROBST, HANBURY & Co., Ltd. In April 1922, he opened a firm of his own in Shanghai for the exclusive practice of architecture. He had been successful in several competitions and was awarded recently the two million dollar Department Store and Hotel Building of the SUN SUN Co. on Nanking Road, Shanghai. Mr. GONDA is a man of winsome personality and bids fair to become increasingly popular in China. Last year he was elected Hon. architect of the Amoy University, Amoy.

THE JEWISH NATIONAL FUND

R. D. ABRAHAM Esq.	$1.00
S. M. JOSEPH Esq.	1.00
Mrs. S. J. SOLOMON, Miss M. SOLOMON, Mrs. E. JONAH, Mr. S. I. JACOB, and ANONYMOUS	1.00
	$3.00

Cohen and Levy were having supper together *à la carte*, and the former, in dividing the fish, took the larger part for himself and left his friend with the smaller portion. Levy protested, saying it was not manners to serve in that way. "If I were serving," he said, "I should take the smaller portion for myself and leave the larger for the other person!" "Then what are you complaining about?" asked Cohen. "You have got the smaller portion."

"MARRIAGE"

We regret to say that an interesting article on the above subject from the facile pen of Mr. S. S. LEVY, of Hongkong, has been crowded out from this issue and will appear positively in the next number of ISRAEL'S MESSENGER.

DEATH OF MRS. N. SOKOLOW

Mrs. N. Sokolow, the wife of the great Zionist leader, died in London recently. The funeral services were attended by a large concourse of people. Dr. Weizmann delivered an address, in which he praised the devotion of the deceased to her husband and to the great cause which he espoused. It was reported that the remains will be sent to Palestine for burial.

PORTUGUESE MARANOS EXPRESS DESIRE TO RETURN TO JUDAISM

JERUSALEM (J. T. A.).—Several thousand Maranos in Lisbon, the capital of Portugal, have expressed their desire to return to Judaism. The Maranos, who are a wealthy and influential group, are the descendants of Spanish and Portuguese Jews who were compelled to accept Catholicism during the time of Christopher Columbus and the Spanish Inquisition, under the leadership of Torquemada. Although they accepted Christianity outwardly, they remained secretly Jews, the tradition being kept alive by their descendants until to-day.

The application for the return to Judaism on behalf of the Maranos was made by the Jewish community of Lisbon in a letter addressed to the Chief Rabbinate of Palestine, asking advice on the necessary formalities.

PERSISTENT RHEUMATISM.

How Dr. Williams' Pink Pills Drive It Out of the System.

With every turn of cold or damp weather one hears the cry, "My enemy, Rheumatism, has returned to torture me!" So it will, while people continue their futile attempts with outward appreciations to cure this deep-seated disorder of the blood.

'Tis in your system; you must drive it out, by replenishing and cleansing the blood. Not until then can you hope to cure Rheumatism beyond all power of returning again, as it does after mere surface treatment.

In innumerable instances Dr. Williams' Pink Pills have expelled Rheumatism, often in its very worse forms, because they make pure and good the poisoned blood which is its cause. And not only do they do this, but at the same time they build up the nerves, strengthen the digestive and other organs of the body, reinvigorate the whole system.

Are you a victim to Rheumatism, sciatica, lumbago, neuralgia? Is your blood watery or impure? Do you suffer from nervousness, weakness, impaired digestion? If so, let Dr. Williams' Pink Pills help you to get well. Chemists everywhere sell them, or post free, $1.50 per bottle, $8.00 for six bottles, from Dr. Williams' Medicine Co., 60 Kiangse Road, Shanghai.

UNWORTHY SON OF A GREAT FATHER DESERTS JUDAISM

Greatness Of Father Misfortune Of Son

Ambition To Become Notorious Was True Motive Of Conversion

NOT A SINCERE CONVERT

Vienna, August 12.—HANS HERZL, only son of Dr. Theodore Herzl, late leader of the Zionist movement, deserted the faith of his father and embraced Catholicism, it was learned here to-day. The act of conversion took place on July 20th, two days before the twentieth anniversary of the death of his father, when thousands of Zionists and Jews the world over paid tribute to his memory.

Peculiar circumstances surround this tragic event in the history of the late Zionist leader's family. Hans was baptized by the Catholic priest, Schlessinger, who is himself a Jew converted to Christianity. No official data is available as to the place where the conversion took place, but it is probable that it was performed in the Church of the Dominicans in Vienna with which Father SCHLESSINGER is connected. Immediately after the conversion Hans left hurriedly for London.

No Occasion For Excitement

The Jewish Exponent, of Philadelphia, Pa., gives the above editorial attention in its issue dated 22nd August last, and says:—

There is no occasion for excitement over the report that Mr. HANS HERZL, son of the great Zionist leader, has been "converted" to Catholicism, as announced in last week's issue of the Exponent. Whatever the reason, motive or inducement, and whether Mr. HERZL is or is not of well-developed mind, the incident can have no proper influence on Judaism or the interests of the Jewish people. Incidents of that kind have happened time and again in the course of Jewish history. We need only cite the case of the descendants of Moses Mendelssohn to illustrate the point. Young HERZL has none of his father's idealism and nothing of his devotion to the Jewish people. The father died before he had a chance to instill the one or the other into his sons's character. Vienna is the hotbed of desertion from Judaism. There, as elsewhere, climbers anxious for social standing and for affiliations with the upper circles, or those who have a passion for financial or political success, people too cowardly to resist anti-Semitic pressure, who believe "Judaism is a misfortune," as Heine said, and weak-kneed persons who cannot bear to be in the minority, have proved recreant to their faith and people. It is a sad story, but it brings out all the more strikingly the fidelity of those who stand firm, true and loyal to their ancient faith.

The Canadian Jewish Chronicle (Montreal) devotes a leader on the subject and writes as follows:—

JACOB DE HAAS, the lifelong friend of THEODOR HERZL, gives this recent picture of the great leader's son:

"HANS HERZL grew up a morose, nervous individual. I had a long talk with him in 1920. It was a painful session, in that it was evident that he was entirely set in his ways, habits that had nothing of his father, and a state of mind of dull unhappiness. He walked and talked like a man twenty years my senior. He made clear to me that the chief burden of his life was that he could never be himself; that he could take part in nothing that related to Jewish life as an individual, and the curse that was on him was that he existed only in the minds of men as the son of THEODOR HERZL. He was interested in Palestine, but nervous, timid and self-conscious. I had recently hoped, from news that I received that he had probably gotten into a better mood when I was informed that he went to Vienna to translate his father's diary into English.

"I would assume from what I know of him, that baptism represents no religious conviction, but merely an attempt to escape the depressing thought that the world treats him as the son of a great man—the one thing that he cannot escape, for there would be no news value in the report of the baptism of HANS HERZL, if HANS HERZL were not the son of THEODOR HERZL, who regarded the conversion of a Jew as the supreme failure in the attempt to achieve assimilation."

Again and again, these days, we are confronted by the many failures amongst our Jewish youth———we might even go farther and say the many failures amongst youth in general———and always this failure may be traced to the lack of a definite religious training during the plastic years of childhood. To Dr. HERZL himself, the conviction of his Jewish affiliations and his Jewish responsibilities came rather late in life. Thus the first years of his son's youth were passed in an atmosphere that lacked religious inspiration entirely, the atmosphere of those Jewish homes lying on the ephemeral boundary line inhabited by the assimilationist, who does not wholly belong to the non-Jewish element, yet has not wholly succeeded in separating himself from the Jewish element. Then later, when Dr. HERZL took the whole burden of the Jewish problem on his own shoulders, his children were bound to sacrifice their need of paternal guidance to the need of the whole Jewish people. Dr. HERZL'S sudden and untimely death and his wife's aversion to the Judaism that, she felt, was wholly responsible for her bereavement, served to sever the HERZL home yet further from spiritual Judaism. Thus we find that HANS HERZL, deprived of that religious foundation that alone can give stability to the vessel launched on the sea of life's struggle, has acknowledged himself a failure. His *grand geste* carries with it all the pathos of the failure———the failure who fails to find the *motif* in the warp and the woof of Life's tapestry.

Of HANS HERZL, with his great limitations, one might have expected suicide———either of the body or of the spirit. Now that the suicide of the spirit has taken place, it surprises no one. It creates only sadness. But the sadness is not that engendered by the loss of a child———one who never really belonged is not lost———but rather are they tears of sympathy with one who, having frittered away a great inheritance, has now declared his bankruptcy to the world. Jewry weeps *with* the son of its dearly beloved leader and not *for* him.

PROFESSOR GRAETZ'S

HISTORY OF THE JEWS

HISTORY OF THE JEWS IN THE ENGLISH LANGUAGE

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Shanghai, (China).

Shanghai, Date ..... 1924.

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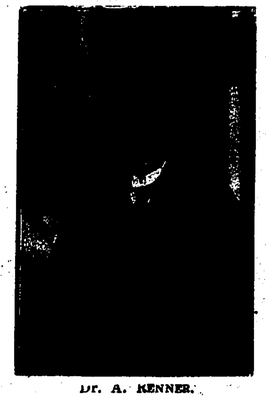
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THE CHINA KEREN HAYESOD

Mr. CH. S. GUBBAY, the Hon. Treasurer of the local Keren Hayesod has forwarded a draft for £667.15.5 last month to the Head Office, being the first instalment of the local collections made for new Garden City in Palestine. The above item does not include the £600/- paid in cash by a contributor in Hongkong to Mr. E. S. KADOORIE who has remitted it to the London office direct. We are requested to state that those who have not yet forwarded their contributions to the Fund are requested to kindly send same to the Hon. Treasurer at an early date.

ONE OF SHANGHAI'S POPULAR PHYSICIANS



DR. A. RENNER.

Dr. ALEXANDER RENNER, M.D., has spent a well earned vacation at Kuling where he remained for a fortnight, returning to Shanghai to-day with Mrs. RENNER.

Dr. RENNER arrived here in 1920 from Budapest and is a graduate of the Budapest University. During his four years' practice in Shanghai he has developed a large clientele and we understand he will shortly admit a partner with him in his profession.

THE BIBLE

The Bible still retains its position as the principal source of Israel's religion. It is the rock from which Judaism has been hewn, the foundation upon which the superstructure, slowly fashioned during many successive generations, has been reared. But for the Bible there would have been no Judaism and no Israel. Nay, more, the Bible has a quality all its own. It is more truly Divine than all the other books that have appeared within the Jewish domain. Even as Moses is declared to have been the greatest of all the prophets in Israel, so the Bible is the most sublime of all factors that have gone to the making of Israel's religion. The high-souled men who call to us from its pages had a clearer vision of God than had any of the teachers, pious and noble though they were, that rose after them.—MORRIS JOSEPH.

FIRST and only ONE in CHINA.
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EXPORTERS of CHINESE RUGS. Through a chemical process we TEST the COLORS of RUGS and make a SILKY FINISH known in U.S.A. as CHEMICAL WASHING (MERCERIZING)

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SOCIAL AND PERSONAL

Conducted by Pen Peloni

[Note.—The object of this column is to give, as succinctly as possible, the happenings of local events and the movements of members of the Jewish community which will be of interest to their friends. It is not at all likely for the Editor to keep track of every event that is transpiring and those who desire their friends to be acquainted with their affairs and movements are kindly requested to send particulars to the Editor. Those who fail to do so should not hold the latter responsible for any discrimination on his part. We make no discrimination. We treat all our readers alike and this should settle the matter once and for all.]

* * *

MRS. B. A. SOMEKH and family and Miss R. JUDAH departed for Geneva last month where they hope to stay for some time.

* * *



DR. REISS.

Dr. F. REISS left on the *President Pierce* last month to attend the meeting in Toronto, Canada, of the British Association for the advancement of Science. Dr. REISS will proceed to Vienna and is expected to return to Shanghai in the early part of December next.

* * *

A daughter was born to Mr. and Mrs. E. S. Nathan.

* * *

Among those who returned from Kuling lately were:—Mr. and Mrs. D. E. J. ABRAHAM, Dr. and Mrs. A RENNER, Mrs. S. GATTON, Mr. A. E. MOSES and Mrs. S. OLINER.

* * *

Mr. and Mrs. S.. Ezekiel announce the birth of a daughter.

* * *

Mr. W. BUCHLER has returned to Shanghai from London and left immediately for Kobe.

* * *

Mrs. B. GOLDENBERG and family have returned from Wei-hai-wei.

* * *

Mr. and Mrs. H. KAMMERLING and family and Mrs. OSCAR LANDAU returned to Shanghai from Pei Tai Ho last week.

* * *

Mr. ALBERT HAYIM after having been absent from Shanghai for about two years is expected here on Sunday next on the *Empress of Australia*.

* * *

Mr. M. J. NATHAN, who spent his holiday this year at Peitaiho, has returned to Shanghai looking hale and hearty.

Among the passengers who returned to Shanghai on the *Empress of Canada* on the 29th ultimo, were: Mr. F. J. SCHUHL, Mr. R. E. KADOORIE, Mr. and Mrs. Ed. NISSIM.

* * *

Mr. and Mrs. A. J. RUBEL, of 121 Rue Massenet, announce the birth of a son.

* * *

Mr. and Mrs. J. ROSENFELD sailed for New York last month on the *Empress of Asia*.

* * *

Mr. A. HILLALY has returned to Shanghai.

* * *

Mr. H. GOLDREI has returned to Shanghai from London, via Canada, and is staying at the Kalee Hotel. Mr. GOLDREI who is an ardent Nationalist assures us that ISRAEL'S MESSENGER is exceedingly popular in London where it is read by a large circle who watch with interest the activities of local Jewry.

* * *

Miss H. EZRA, daughter of Mr. EDWARD EZRA has arrived from Hongkong on furlough.

* * *

Mr. ISRAEL KOENIGSBERG sailed for Manila last week where he will officiate as Baal Koreh during the High Holydays. It is not unlikely that Mr. KOENIGSBERG, who carries with him excellent testimoniales, will be engaged by Manila Jewry as a leader of the congregation.

* * *

Miss FLORRIE SOLOMON and Miss LEVIS have sailed for Canada, America and Europe where they hope to spend their vacation and return to Shanghai in March next.

* * *

An Indian delegation recently visited the office of the Chief Rabbinate in Jerusalem. The purpose of the delegation is to strengthen the Mohammedan religion and it was said that they wanted to obtain from the rabbis of Jerusalem the information whether it was true that the Jews intend to appropriate the site of the Temple, on which the Mosque of Omar is now situated. While the exact reply of the rabbis was not made public, it was noticed that the delegation departed from the office with great satisfaction.

LOCAL "KADIMAH" ORGANIZES NEW YEAR AND YOM KIPUR SERVICES

Proceeds In Aid Of The Jewish National Fund

The local Zionist Association "Kadimah" has engaged the Royal Asiatic Hall for New Year and Yom Kipur services at which Mr. JACOB L. FRIEND and others (who offered their services voluntarily), will officiate. As in previous years the bulk of the proceeds will be given to the Jewish National Fund.

A Galician Jew came to Berlin to consult an eminent specialist. He was told that the fee for the first visit was 100 marks, and for each subsequent visit only 50. The patient, intent on spending as little as possible, entered the consulting room jauntily with the remark, "Here we are again, Doctor!" and put 50 marks on the table. The great man was unperturbed, and carefully examined his visitor—felt his pulse, looked at his tongue, sounded his heart, and so on; and then declared, "Well, you had better go on with the medicine I prescribed when you were here last!"

The Zionist Organization "Kadimah"

The Zionist Organization "Kadimah" begs to notify the Jewish Community of Shanghai that during the coming Festivals of

ROSH HASHANA

(29-30th September)

AND

YOM KIPPUR

(7-8 October)

Services will be held at the Royal Asiatic Society's hall. Seats can be Booked daily from 5.30 to 7 p.m. on the Royal Asiatic Society's premises.

DE HAAN'S WIFE CATHOLIC

Jerusalem, July 14, (JTA).—The gentile wife of Israel De Haan, slain Secretary of the orthodox Agudath Israel, is expected to arrive here from Holland to claim the property left by him, according to a report in the Hebrew paper, "Kul Jacob." The paper also states that De Haan's wife, who is a Catholic, will demand the transfer of his body to the Catholic cemetery in Jerusalem, basing her claim on the fact that her husband's official passport has him registered as of the Catholic faith.

HERRIOTT DECLARES HIS SYMPATHY WITH ZIONISM

Dr. Chaim Weizmann was received by Prime Minister Herriot. In the cource of their conversation Herriot assured the President of the World Zionist Organization that he is in full sympathy with the aims and purposes of the Zionist movement.

During his stay in Paris, Dr. Weizmann also interviewed the Socialist leader, Blum, who is now Under-Secretary of the Merchant Marine in the French Cabinet. Mr. Blum is now a member of the Keren Hayesod Committee in France.

The liar and false witness deserve to be thrown to the dogs.—The Talmud.

If you call your neighbour "rasha" (crook), he has received a deadly insult.—The Talmud.

DO YOU CATCH COLD EASILY?

Beware of Stubborn Colds That Become More Persistent With Cold Weather.

When a cold stubbornly resists the ordinary methods of treatment, and one cold rapidly succeeds another after each change of temperature, it is time to take a tonic that will strengthen the blood and give it the qualities necessary to fight off disease. That Dr. Williams' Pink Pills are just the tonic needed is shown by the experience of Mr. Joseph L. Pullen, of No. 67 Ontario Street, Oswego, N. Y., who says:—

"About a year ago I found that my system was so badly run down that I was seldom without a cold. In my work I was exposed to severe weather and every little change brought on a cold. Colds were rapidly absorbing my strength. I was tired all the time and lacking in ambition and energy. I had very little appetite and what I ate did not seem to help me. I suffered from heartburn and indigestion and had pain in my back.

"My father had used Dr. Williams' Pink Pills and they had helped him so much that I decided to give the remedy a trial. Soon I felt some relief, so continued the treatment. In a few weeks I felt more active and energetic and my strength returned. I have a good appetite now and no longer have indigestion. The pain in my back is gone. Dr. Williams' Pink Pills built me up so that I no longer catch cold easily. The remedy is an excellent tonic and I do not hesitate to recommend it."

Dr. Williams' Pink Pills for Pale People are sold by all druggists, or direct from the Dr. Williams' Medicine Co., 60 Kiangse Road, Shanghai, $1.50 per bottle, $8.00 for six bottles, post free. Send for the free booklet, "Building Up the Blood."

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(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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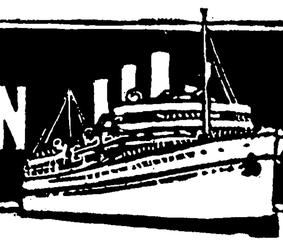
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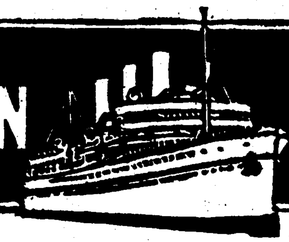
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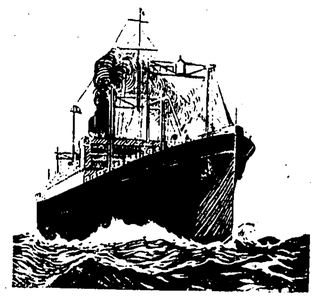
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SHANGHAI, CHINA, SATURDAY, 1ST NOVEMBER, 1924: 4TH HESHWAN, 5685.

SEVENTH ANNIVERSARY OF THE BALFOUR DECLARATION

The seventh anniversary of the BALFOUR Declaration falls on the 2nd instant (to-morrow), and Zionists throughout the world will not fail to observe the day which brought them recognition from one of the leading Powers regarding their historic claims to Palestine. Seven years have passed with remarkable rapidity and yet it was not without the ups and downs with which the Zionist scheme was received by friends and foes alike. Of the latter we have had enough, both within and without. They schemed, intrigued, plotted and yelled hoarse both in the House of Commons and the House of Lords to persuade England to overthrow the BALFOUR Declaration and to reverse by hook and crook the phraseology of the Palestine Mandate. Overt and covert attacks were launched in the Press and platforms to wreck the Zionist ideals but all proved of no avail. The stars in their courses fought the modern SISERAS. Those seven years tried the mettles of the Jews throughout the world. We had to keep a constant watch on the doings and evil machinations of the foes within. A small but powerful assimilated coterie of men, who have long committed national suicide and revolted against the Zionist ideals by expunging all references to Zion from their *Siddur*, suddenly woke up to defend their weak citadel. They joined the avowed enemies of Jewry and made an actual alliance with them to work hand in hand for the defeat of Israel's dearest aspirations. KING DAVID in his *Teheillim* must have had such anti-Zionists in his days when he inveighed against them. Psalm 83 offers the key to it: "They take crafty measures against thy people, saying, Come let us exterminate them from being a nation, so that the name of Israel be no more in remembrance." What was true in DAVIDIC reign is true to-day. We need not mention the names of the traitors in our camp; we loathe their names and would rather forget for the time being of the existence of "Sir" ROGER CASEMENTS in our camp. It is now fully seven years since Jewish Nationalism was recognized by the Powers and the historic claim of Israel to re-build ERETZ YISRAEL was endorsed by them. The League of Nations decreed in unmistakable terms:—"Whereas recognition has hereby been given to the historical connection of the Jewish people with Palestine and to the grounds for RE-CONSTITUTING their National home in that country." While November 2nd, 1917, may be regarded as a great national victory for the age-long Jewish ideals, the day when the League of Nations ratified the Palestine Mandate may be reckoned as capping the climax and bringing a complete and overwhelming victory to Zionism. Seven years ago, Zionism was not regarded as a factor to be reckoned with by the Powers; to-day it is a reality and the cause is forging rapidly ahead and bids fair to win the battle and rout the enemy and ask for his complete surrender. Those seven years were a most eventful period in the history of Zionism. Happily, we were able to muster all our forces and resources together and unite world Jewry upon a common platform. The Zionist Organization to-day controls the destiny of the Jewish people and is virtually regarded as the official spokesman of United Israel. The achievements of the past seven years, while not up to our fondest expectations, may still fill us with pride, hope and joy in that we were able to increase our man-power perceptibly in Palestine and our vested rights by many millions. The Keren Hayesod, the key to open wide the gates of the Golden City, was successful in raising over £1,500,000/- for the reconstruction work, while private Jewish enterprises were launched and stimulated to an extent that exceeded our most sanguine expectations. The Jewish National Fund, one of the most popular Zionist institutions, has removed its headquarters to *Eretz Yisrael*, an event of great significance to Jewry and a symbol of the re-gathering of the dispersed into their ancient Fatherland. The future is not without hope for us if only we would unite together all our forces and stand steadfastly and loyally for those dear principles and aspirations on which the Zionist Movement was founded. The future is pregnant with possibilities and it behoves *Kol* YISRAEL to stand firm and not waver nor falter from the task they have undertaken. We are still on the threshold of our work and our existence as a nation is still at stake. It is indeed a life and death struggle. We need men, young men with high ideals. When GARIBALDI who fought for the independence of the Italian State, needed recruits, he appealed to Young Italy, saying, "I have nothing to offer to you but rags, starvation and forced marches; but let every man who loves his country follow me!" The youth of Italy rose to a man and followed the great liberator. To-

day a similar call comes to us. On the eve of the seventh anniversary of the BALFOUR Declaration, it behoves the youth of Jewry to respond with enthusiasm Zion's call and to stand firm and unshaken in their desire to achieve a crowning victory to their arms. No practical service is rendered to Zion nowadays by mass meetings, or by votes of thanks to the leaders for their great services to the cause, but by actual work which should bring our cause success and triumph. On the other hand, let us not lull ourselves into a false belief that our work does not require our constant vigilance to stand on the defensive.. Our enemies have not yet laid down their arms. They still make frantic efforts to break through our fronts. Let us watch them and keep our fronts, North, South, East and West, well guarded. It is not a *milhemeth mitzwah*, but a *milhemeth hoba*, in which ALL must enlist. In Rabbinic phrase, *Hakol Yotze' in, afillu hathan m'hedro, w'kallah m'hupatha*!

* * *

THAT "FANTASTIC" WILL

We publish elsewhere in this issue a protest from Mr. A. HORNE regarding our criticism of the above in our last issue. We cannot help saying that he has entirely misunderstood our object. Our aim was and is that a Jew must be true to his own; no more and no less. If he desires to parade his "world-brotherhood" he must not do so at the expense of the stock from which he was hewn. In the case of the late Mr. SASSOON, there was a lamentable lack of consideration given to the people from which he had sprung. There was no provision in the will for Jewish charitable institutions except for "illegitimate children and unmarried mothers." This indicates, as we have stated, the "mentality of the man who conceived it and put his signature to it." "Tell me who your company is and I will tell you what you are," is an ancient Jewish adage, and it is equally as true of the objects of one's thought, as of the friends and associates of our daily life. We are what we *think* and *admire*. Most of us have an ideal, a goal, an aim in life. The ideal of most of us is a successful issue to our life. We had before us a "unique" will wherein we found the "bastards and the criminals" (if these words are "ugly" then the will was "ugly") well provided for, to the exclusion of the millions of Jews facing death in the seven circles of hell in benighted Eastern Europe. That "will' is no longer a private property. True, one's wishes regarding the disposal of one's funds are his own and seldom could anyone criticize the bequest. However, if an individual proclaims has opinions publicly, publishes them to the world, they lose their private character and become the property of all, and the public has the right to analyze them and either accept or reject them. We live in a free country, breathe the sacred air of pure democracy and wage incessant war against those who seek to curtail the right and liberty of others.

MR. HORNE may try to forestall us by trying to give us a lesson in toleration and broad-mindedness but in this he will not succeed. We did not acquire our love of Judaism in a roundabout way; we studied at the feet of renowned men in Israel who taught us to respect the opinions and the beliefs of men of various creeds and denominations. The history of our people is replete with toleration and respect towards those who differed from us, and we need neither Theosophical nor other societies to teach us what is essential for ensuring for the happiness of mankind. The principles of Judaism are all inclusive. 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. The Rabbis taught the "poor heathen must be maintained as well as the sick Israelite. The dead heathen must be buried as well as the dead Israelite. The sick heathen must be attended to as as well as the poor Israelite." These humanitarian ideals were taught centuries ago, long, long before the Theosophical Society, of which MR. HORNE is a leading luminary, was founded. Instances where Jews contributed from their wealth to non-Jewish institutions are numerous and fill our heart with pardonable pride. A typical case looms before our mind. Two decades ago, a co-religionist by the name of ISADORE STRAUS died in Richmond, Virginia. He was, according to the reports in the Richmond papers, worth not over one hundred thousand dollars, yet he managed in his will to leave a substantial sum for every charity in that community. A Christian gentleman was so touched by the benevolence of that man that he published a pamphlet entitled 'The Benevolent Jew,' in memory of the late STRAUS. This is only a typical case of Jews remembering in their wills charitable and religious institutions of other denominations. JACOB SCHIFF died and he bequeathed largely to the latter. ELLIS KADOORIE left a good portion of his fortune to the Arabs. The SASSOONS in India are noted for their benefactions in Bombay and environs: their annuiants are in Rupees and run thus:—

1.	The Royal Institute of Science, Bombay ..	Rs. 1,000,000
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And there is the SASSOON Reformatory in the outskirts of Bombay, and the SASSOON Mechanics Institute and Library, on the Esplanade in the centre of the finest Public Buildings of that city. We mention these regardless of the benefactions made to Jewish institutions, and all Jews certainly glory in such indiscriminate generosities displayed by the grandfather and uncle of the late MR. HECTOR SASSOON. MR. HORNE should study the achievements of his own people a little more before trying to cast an indirect slur upon the latter. His sneer that "the Jew may imbibe non-Jewish civilization and culture, study at non-Jewish universities, be protected by a non-Jewish world-order, ... but the Jew may not contribute to this well-being" is a huge joke. It is indeed an ungallant

BOUQUET FOR "ISRAEL'S MESSENGER" FROM THE BUILDERS OF ZION

In a letter dated 12th September, 1924, Dr. HANS KOHN, writing on behalf of the Keren Hayesod, London, refers to the good work peformed by ISRAEL'S MESSENGER in connection with "Zionist activities in the Far East," and writes, *inter alia*, as follows:—

> "It is unncessary for us to say how much we appreciate ISRAEL'S MESSENGER or to emphasise how strongly we feel that your paper is the backbone of all Zionist activities in the Far East. We have always admired the devotion and courage with which, without any material assistance from outside, you have zealously served our Cause and maintained the high intellectual level of your journal. We know very well that we can rely on your support, and we are convinced that we would never appeal in vain to your well-known love for Zion."

attempt on his part to discredit the achievements of his own people. The three intellectual sovereigns of Europe to-day, namely, ALBERT EINSTEIN, S. FREUD, and HENRI BERGSON serve as a triumphant vindication of the allegation that Jews are a race apart and contribute nothing to the well-being of others. Who said that the Jew must only "benefit his own kind; his energies must go into Jewish hands?"... MR. HORNE is guilty of falsely accusing us in the matter and we resent it strongly. Our criticism of the deceased's "will" dwelt on the fact that the latter "thought MOST of the bastards and the criminals." It is only because there was partiality shown that we were impelled to draw the attention of our readers to it. We never felt for a moment that it was wrong for a Jew to distribute his wealth indiscriminately. Cases of discrimination amongst our people are few and far between. On the contrary, we have always gloried in the fact that the Jew provides not only for his own kith and kin but for those who are outside of the pale of his faith. This is in consonance with the true teachings of Judaism and we challenge anyone to adduce proof to the contrary. Moerover, it behoves us not strike a blow on the ancient adage that: "Charity begins at home." The Talmudic Sages had devoted considerable attention to the need of one's own fellow-beings; our duties to our own people should certainly weigh first and foremost in our minds. This is neither narrowness nor selfishness. Our readers need not be told that the House of SASSOON built their name, fame and fortune mainly through Jewish hands; Jewish brain and Jewish brawn had contributed largely towards the development of that vast organziation which encircle the best part of the globe. To remember Jewish charities in the "will' is but repaying in a measure to Society that which Society has given them. And yet Mr. HORNE accuses us of "selfishness" in the matter. His attitude reminds us of certain creatures which have the peculiar and almost inexplicable habit of kissing the hand that licks them. One of these is the Galuth Jew, the de-nationalized Jew, who is ready to curry favour with the outside world by serving the interests of his people's detractors and oppressors at the expense of his own interest and self-respect. "Away with these distinctions" cries MR. HORNE. "All alike are children of One Father. The sun shines on all. God's love flows to all", says our gentle critic. Long, long before this truth was discovered by the Theosophical Society, MALACHI the last of the prophets of Israel, came on the scene and with him the dying spirit of prophecy sang its swan-song in the words, "Have we not all one Father? Did not one God create all of us?" Like MR. HORNE we did not happen to know the late MR. SASSOON but there was something in his "will" which impelled us to criticize it. We did not, nor do we now arrogate to ourselves the right to judge his life in any way; as our critic says "he (the deceased) is perhaps (why perhaps?) at this moment before a nobler Judge than our pen".

In conclusion, we hope that our attitude in the matter will not be misunderstood and misconstrued by our readers. As an organ of Jewish public opinion we respect no persons; we have certain principles to *follow and uphold* and from this path we shall certainly not recede one iota. We commented upon the incident more in sorrow than in anger. We made no attempt to hurt the feelings of anyone nor to wound the susceptibilities of the friends and relatives of the deceased. We saw before our mental eye the vast anguish and sufferings of our own people in this planet; we recalled the great struggles that are being made by a band of heroic modern Maccabees to re-build the ancient Jewish Fatherland at tremendous odds, with the wealthy Jews, merely "as sympathetic lookers-on at the progress of practicable Zionism in England," to use the words of that incorrigible publication the *Jewish Guardian*, and came to the conclusion that the vast fortune of our deceased brother was his *misfortune*. A grand opportunity presented itself to him to have his name immortalized in the pages of the history of his own people, but, alas! the hour found him too small!

EDITORIAL NOTES & COMMENTS

"PALESTINE AS JEWISH AS ENGLAND IS ENGLISH"

We are pleased to observe that the immigration of Jews to the Land of Israel continues with unabated force and vigor. In August last, 2,670 Jews entered the Jewish Homeland which is a great showing for the Keren Hayesod. The latter should receive the support of world Jewry since the increase of man-power in *Eretz Yisrael* will hasten the transformation of Palestine into a veritable Jewish Homeland and render it as *Jewish* as England is English.

* * *

TWO NATIONAL TRAITORS

Who was "Sir" ROGER CASEMENT? A traitor to his people and country! Who was ISRAEL JACOB DE HAAN? Another traitor who betrayed his own people and allied himself with the avowed enemies of the latter. Both CASEMENT and DE HAAN were tarred with the same brush.

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Both made their own beds and passed away. With appropriate aptness we could quote ISAIAH, "Their memory shall not die, nor shall their fire be quenched, for they shall be an abhorrence unto all flesh".

* * *

MR. LAURIE MAGNUS AND THE "GOLDEN BOOK" OF THE ARABS

It is reliably reported that the Palestinian Arabs realizing the successes achieved by the Zionist Organization through its popular institutions have decided to emulate the latter. The Arabs intend to copy the institution of the "Golden Book" where contributors to the Arab cause will have their names inscribed. A fine opportunity for MR. LAURIE MAGNUS, the "King" of the pseudo-Zionists to "immortalize" his name. Other *Moserim* may follow by rotation. At last there is a ray of hope for them. It reminds us of the Talmudic saying, *Ani ratz w'haim ratzim*..... *Verb Sap.*

* * *

SHANGHAI K'MINHAGO NOHEG

The "war of words" going on in our correspondence columns, anent the question of Hazanim will lead us nowhere, at least for the time being. The tendency to-day is to forget that we have any problem to face and to solve. The will to "let well alone" is always a dominating factor in our community. For this reason we are not hopeful of any good result being achieved out of the discussion, although it may wake up a few from their slumber and impel them to form a new *kahal*. On the whole, the question of questions will remain unsolved at least for the time being. The tendency is to shirk all obligations and rely upon *Boray Olam* to save us from a religious shipwreck and total loss. The discussion cannot go beyond this. With apologies to the Rabbis of old, *Shanghai K'minhago noheg*.

* * *

REPLY TO ANTI-ZIONISTS

The London *Zionist Review*, (September) the official organ of the English Zionist Federation, publishes the full text of a communication addressed to the Members of British Parliament, replying to the National Political League, demanding a revision of the policy of the British Palestine Mandate. The document before us covers the whole range of discussion and refutes the absurd allegations of the anti-Zionists who clamour frantically for the overthrow of the BALFOUR Declaration. While on the subject, we cannot help saying that the English Zionist Federation has done Zionism a great disservice by quoting some passages from the White Paper issued by CHURCHILL when the tendency is to forget that chapter in our history and to ignore it altogether. We, Zionists, must stand or fall by the BALFOUR Declaration and the Palestine Mandate; both should be the dominating factors in enabling us to make Palestine as Jewish as England is English.

* * *

OUR FOLLY!

Business men who are eager to promote their trades and industries see to it that only experts and specialists are engaged for the job. This is as it should be. To do otherwise would be folly. It would create a crisis due to mishandling of jobs and before long place the promoters and their institutions in the hands of a Receiver.

Would that we could be more wide-awake when we tackle our religious question! We take the trouble to rear magnificent places of worship in the East, and yet we fall short when we secure no qualified spiritual leaders to preside over them! This is not a new phenomenon in our history. We have indulged in it for several decades and the result is that we are gradually losing our hold upon the rising generation. The latter attend the service out of consideration for their parents and retire after realizing the sea of wilderness into which they have gone—a veritable *bar shamaim*! And yet, notwithstanding this, we shall go on our way without a sense of remorse, lulling ourselves in the belief that all will go well with us and that *Hakadosh Baruch Hu* will watch over us and save His remnants from falling by the way side. Such is our conception of Judaism and our testimony to *Keneseth Yisrael*!

* * *

A FAMOUS WILL

The late Samuel Hirsch of New York City left an estate worth $1,000,000. The total gifts to local Jewish charities are $213,000. The United Hebrew Charities received over $100,000, $50,000 went to the Council of Jewish Women, while the Young Men's Hebrew Association and the Young Women's Hebrew Association of New York City received $20,000 each, and the Hebrew Technical Institute $10,000; and smaller bequests to other non-Jewish societies.

The foregoing bequests indicate in a striking manner the mentality of the deceased and should stamp him at once as a lover of his people and all mankind. He did not part with his wealth without first thinking of the claim of his own people. This is as it should be. We may take it that his bequests to non-Jewish charities were equally liberal. Such an exemplary Jew deserves to be aureoled and extolled as a benefactor of the people from which he had sprung, despite the detractors in our camp who seek to discourage him and sneer at him. The late MR. SAMUEL HIRSCH has

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vindicated the adage that, "Charity begins at home" first, although it should not end there. It is a cheap doctrine which inculcates that a man has done his duty towards his fellow-man when he had actually neglected to look after the needs and wants of his own circles. MR. HORNE in his letter elsewhere in this issue, wants us to believe that it is an easy thing to swallow such a pill. Happily, we can dismiss it as untenable and meaningless.

* * *

A DISCIPLE OF FELIX ADLER

MR. LAURIE MAGNUS, M. A., writing in his sheet dated 5th September, 1924, refers to the Jewish National poet, BIALIK as publisher and the new printing company formed by him in Tel-Aviv, and says:—

> " . . . the capital is £30,000, issued in £5 shares, one of which would be an appropriate investment for a Zionist of our type, who looks forward to the revival in Palestine of an intensive kind of Hebrew culture."

It is to be hoped that the appeal of MR. MAGNUS may not fall on deaf ears. His recent maximum efforts to help the Jewish National Fund has brought in the "colossal" sum of £60/-, of which Lord BEARSTEAD contributed £2.10.0, although promises were made of further sums to augment the collection. MR. MAGNUS should know that lip-service is valueless; it lacks heart and soul:

> "My thoughts fly up, my thoughts remain below;
> Words without thoughts never to heaven go."

ISRAEL'S MESSENGER will watch with interest the kind of contribution which MR. MAGNUS will secure for Poet BIALIK and his new company, and we hope some of our readers abroad will write to us in case we fail to know of the *nedaba* offered by MR. MAGNUS for "the revival in Palestine of an intensive kind of Hebrew culture." It is quite possible that we may know nothing of it, as Mr. MAGNUS may be modest enough to make his contribution *sub rosa—mattan bassether*—which is a cardinal Jewish virtue; and one who is an Ethical Culturist may be expected to practice it. So the chances are that we will know nothing of the real greatness of the man who calls himself "a Zionist of a type" and a benefactor of the people from which he had sprung. It is indeed a disadvantage!

* * *

"CHRISTIAN"-LIKE JEWS

Was ISRAEL ZANGWILL uttering a mere paradox when he said that the only true Christians were Jews? Surely none so glibly turn the left cheek to the smiter. Instance what has occurred in the case of Harvard University in America. A few months ago the name of this great seat of learning was associated in very sinister fashion with an attempt to differentiate against Jews desiring to take advantage of its educational opportunities. A sort of *numerus clausus* was urged by its Principal. Now the University needs 10,000,000 dollars for extensions, and Jews have hotfoot rallied and already contributed 1,245,000 dollars towards the sum. And the contributions were in big amounts, thus: ARTHUR LEHMAN, 200,000 dols.; Jesse, Herbert, and PERCY STRAUS, 300,000 dols. for a new college dormitory to be named after their father, ISIDOR; JULIUS ROSENWALD, 500,000 dols.; Samuel Sachs, 50,000 dols.; ARTHUR SACHS, 25,000 dols.; HARRY SACHS, 10,000 dols.; WALTER E. SACHS, 10,000 dols.; MORTIMER SCHIFF, 50,000 dols.; GOLDMAN, SACHS and Co., 100,000 dols. We venture to prognosticate that little will be heard, at least for some time to come, about there being too many Jews at Harvard!—*Jewish World*, London.

The foregoing does not corroborate the allegation or rather insinuation that Jews have a tendency as a race to remain apart or hesitate to give liberally of their substance to others. A greater fallacy than this could not have been invented. Had our kind critic who shines elsewhere in this issue in all his glory, thought twice he would not have jumped to the conclusion by accusing us that we hold our "people to be race apart and that world-brotherhood was a myth." Our trend of thought, our proclivities and our tenor of mind are just the opposite. As the Talmud appositely sys:—"A Hebrew is compelled to do charitable deeds, even unto the heathen".

SOCIAL AND PERSONAL

Conducted by Ben Peloni

[Note.—The object of this column is to give as succinctly as possible, the happenings of local events and the movements of members of the Jewish community which will be of interest to their friends. It is not at all likely for the Editor to keep track of every event that is transpiring and those who desire their friends to be acquainted with their affairs and movements are kindly requested to send particulars to the Editor. Those who fail to do so should not hold the latter responsible for any discrimination on his part. We make no discrimination. We treat all our readers alike.]

* * *

Among the passengers who returned to Shanghai from the United states last month were: Mr. and Mrs. E. SHELLIM, Miss SHELLIM, Mr. and Mrs. R. M. JOSEPH, Mrs. JACK ELLIS and children.

* * *

Mr. R. H. ELIAS who left for London in January last, has returned to Shanghai. He was obliged to come back earlier owing to the serious illness of his brother Mr. J. R. ELIAS who passed away on the 11th ultimo.

* * *

Mr. I. SHAININ after touring Europe and Jewish Palestine for about a year has returned to Shanghai.

* * *

Mr. and Mrs. J. M. JOSEPH are returning to Shanghai next week after having made an extended tour in America.

The Jewish Ladies' Benevolent Society acknowledges the following donations in memory of the late Mr. J. R. ELIAS—$15 from Mr. G. H. POTTS; $15 from Mr. S. S. BENJAMIN; $10 from Mr. R. E. KADOORIE; Mr. and Mrs. J. M. KOPELMAN, $20; Mrs. HANDLEMAN, $5; Mrs. E. S. LEVY, $10; Mr. M. DAVID, $10; Mr. and Mrs. S. E. TOEG, $15.

* * *

Mrs. LUNA BENJAMIN left for Singapore on the *Atsuta Maru* last week on a visit to her daughter Mrs. E. J. NATHAN.

* * *

Great sympathy will be extended to Mr. M. MYERS on the loss he has sustained in the death of his mother which took place at Bagdad on the 13th August last. The deceased was 95 years of age and was on the point of leaving for Palestine when she suddenly passed away. May her soul lest in peace!

* * *

The following donations to local charities are acknowledged:— Building Fund for Hongkew Synagogue, $25 from Mr. and Mrs. S. A. HARDOON, $10 from Mr. and Mrs. B. A. SOMEKH, $15. from Mr. and Mrs. A. E. MOSES, $10 from Mr. and Mrs. R. D. ABRAHAM, $5 from Mr. D. S. SOMEKH, in memory of the late J. R. ELIAS. Jewish Communal Association, $15 from Mr. and Mrs. D. E. J. ABRAHAM (also in memory of Mr. ELIAS).

* * *

Mr. A. D. SUTTON, of New York, is here on a short visit in the interest of his firm, of which Mr. J. ASHER is Manager. Mr. SUTTON is staying at Hotel Parisien.

The Jewish Communal Association acknowledges the following dnoations in memory of the late Mr. J. R. ELIAS:—Mr. and Mrs. SIMON A. LEVY $15; Mr. and Mrs. EDWARD NISSIM $10, Mr. C. S. GUBBAY $10. Messrs. A. and T. SOPHER $15.

* * *

Mr. C. S. GUBBAY has returned to Shanghai from Hongkong.

* * *

Mr. EFREM ZIMBALIST, the noted violinist, has arrived and is playing to large and appreciative audiences.

* * *

The many friends of Mr. A. B. ROSENFELD will be glad to learn that he is recovering from his recent illness and has left the General Hospital.

* * *

Mr. JOSEPH SAMUEL has left for Kuling.

* * *

Mr. and Mrs. SIMON A. LEVY left this week for London via Suez.

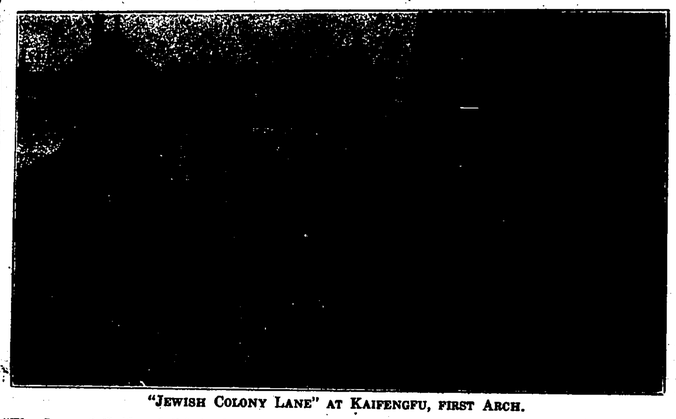
WANTED BACK NUMBERS OF "ISRAEL'S MESSENGER"

1921:—January-March to July, September and October.
1923:—December.

Those who can spare the above copies are kindly requested to communicate with the Manager of ISRAEL'S MESSENGER.

REORGANIZED SOCIETY FOR THE RESCUE OF THE CHINESE JEWS HOLDS FIRST MEETING

On August 5th the above-mentioned society had its reorganization meeting, at the Jewish Club "Ahduth," in the presence of many of the local community. The features of the evening were a moving-picture view of Kaifengfu, a talk by Mr. G. E. SOKOLSKY on "The Road of Silk," describing the route along which the early Jews must have come to Kaifengfu, and a talk by Mr. A. HORNE on

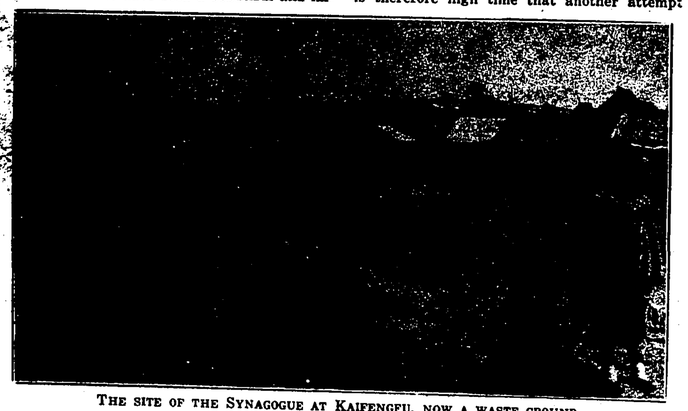


"JEWISH COLONY LANE" AT KAIFENGFU, FIRST ARCH.

"The Jews of Kaifengfu" bringing the history of the Orphan Colony up to the present day.

The talk, which was illustrated with lantern-slides of views taken during the speaker's recent trip to that city, described the present site of the old Synagogue, erected in the twelfth century and destroyed during the last forty or fifty years, bit by bit, by the remaining members of the colony themselves, their extreme poverty and want having forced them to dispose of the stones and timbers of what must once have been a beautiful and imposing set of buildings. One of the slides showed the Synagogue as it was in the eighteenth century, when Father Gozani made a sketch of it. An interesting view was that of "Tiao Chien Hu Tung" or, "Jewish Colony Lane," a little road that runs right off from the Synagogue site and which, still known by its old name, marks the place round about which the colony gathered and developed, although none of the Chinese Jews remaining live there now.

The speaker dwelt on the various attempts that had been made from time to time to bring relief to this Orphan Colony, all of which had proved more or less unsuccessful. Two expeditions, for instance, organized simultaneously in England and America in the middle of the last century, failed at the start, in fact before even a start was made. In England, the leader died; in America, the Civil War interfered. The original Society for the Rescue of the Chinese Jews was formed in 1900; the Boxer uprising came and prevented much good work being done. Moreover, up to and during that time, travel in the interior of China was difficult and dangerous; now, the railway journey to Kaifengfu is made from Shanghai or from Peking in a few hours. It is therefore high time that another attempt be made to bring material and spiritual aid to our unfortunate brothers, who, despite change of appearance and of language and of manner of living, are our brothers still, however much their Jewish blood may have become diluted through the intermarriages that have taken place in the last three or four decades.

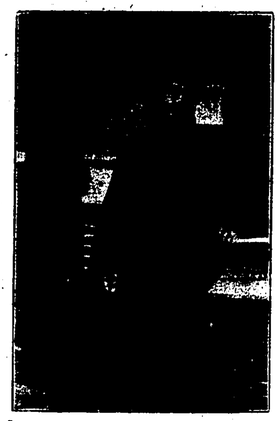


THE SITE OF THE SYNAGOGUE AT KAIFENGFU, NOW A WASTE GROUND.

At the close of the talk a business meeting was held, which lasted well into midnight, and which showed, by the discussions that took place, that the question was taken seriously to heart by many of those present. It was decided that the old society be revived, under the same name as it previously had, the following officers being elected to serve for the ensuing year:

Mr. SIMON A. LEVY, *President*
Dr. A. ROSEMBERG, *Vice-President*
Mrs. D. HORNE, *Hon. Secretary*
Dr. E. L. LOBZOWSKY, *Hon. Treasurer*
Mr. GEO. E. SOKOLSKY,
Mr. A. HORNE } *Committee*
Mr. N. E. B. EZRA,

Membership is open to all who are sympathetic with the object of the Society, the dues being Mex $5.00 annually. In response to the appeal, twenty-five applied for membership that evening. It is hoped that many more of the Jewish communities in China will join, and as many from overseas communities as will be found sympathetic with the idea. The dues are but nominal and are intended for the current expenses of the Society. Donations would be gratefully received to enable the Society to carry on constructive work among the remaining members of what was once the Jewish Colony in Kaifengfu.



MR. WONG

Mr. Wong, a Sinkiangese Jew well-known to the Shanghai Community, promised to go to Kaifengfu, and gather valuable information there, upon receipt of which it could be more definitely decided what line of service would be the most profitable and promising at this moment. (At the time of going to press we learn that word has been received from this gentleman notifying us of his arrival in Kaifengfu, and enclosing some interesting information.)

Now that a definite step has again been taken to bring relief to the Orphan Colony, it is hoped that all who read this will give their support to this work of love. It is said among the native people here that we Jews are uncharitable and care not for our own flesh and blood; they point the finger of scorn at our failure to bring relief to our brothers in the North. Let us take advantage of this opportunity and bring what help we can to this stricken colony. Even though this help be much-delayed, it is not yet quite too late. In another generation—who knows?

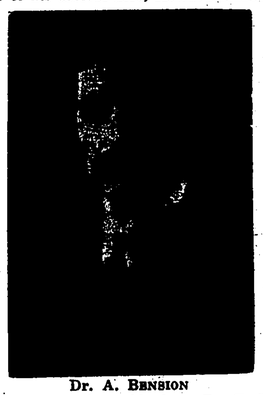
The address of the Society is P. O. Box 295 and those wishing to join us are asked to write for membership-blanks.

A. H.

DR. ARIEL BENSION RETURNS TO SHANGHAI FROM NEW YORK

Striking Success Achieved.—American Zion Commonwealth Offers Land For The Garden City

After an absence of a little over three months, Dr. ARIEL BENSION the Keren Hayesod delegate, returned to Shanghai on the 26th ultimo, on the *Empress of Canada*, and was warmly greeted by Messrs. R. E. KADOORIE and N. E. B. EZRA on the pier. The distinguished delegate had a smiling face when confronted by the latter, which indicated the success of his vacation trip to America. Prior to his arrival here, ISRAEL'S MESSENGER



Dr. A. BENSION

was in receipt of a cable from Dr. F. REISS informing it that Dr. BENSION had secured the land for the Garden City and pledges from the Jewish medical fraternities for a hospital building. This gratifying news was corroborated by the former, who authorized us to state that the land was given by the American Zion Commonwealth. Dr. BENSION is very enthusiastic over the spirit of optimism pervading all ranks and circles in America and Canada for the Jewish Homeland. In Canada, he was well received by the Jewish Press and the officers of the Canadian Zionist Federation, of which Mr. LEO GOLDMAN is Secretary and Mr. LEVIN, Treasurer. Mr. A. J. FREIMAN, the popular President of the Federation, entertained Dr. BENSION in his mansion and both he and his charming wife (an ardent Zionist) proved admirable host and hostess to him. *The Canadian Jewish Chronicle*, a well-edited Jewish weekly by Miss IDA SIEGLER, just to hand, contains an interesting interview given by Dr. BENSION and a review of his work throughout the whole of East of Asia. In America, Dr. BENSION came into contact with some of the leading Zionists but, unfortunately, the majority of them were away on their vacation. Under the Chairmanship of Mr. WEINSTEIN, several meetings were held in which Messrs. ROSENBLATT, KATTLER and Dr. BENSION took part. These meetings brought about some decision as to the Garden City and when Mr. KADOORIE had arrived in New York the whole scheme was laid before him and met with his hearty approval. We are pleased to say that Mr. DAVID YELLIN, of Jerusalem, has accepted a position on the Council of the Garden City. Chief Rabbi UZIEL, is also evincing deep interest in the project and wrote to Rabbi Dr. DAVID DE SOLA POOL, of New York, expressing a hope that he would co-operate together for the building of a Jewish Theological Seminary in the Garden City for training of Rabbis, Hazanim for Sephardim Jewry throughout the whole world. Dr. POOL has promised to lend his help in the project and his acquisition is regarded as a great factor.

In honour of Mr. E. S. KADOORIE and Dr. BENSION a lunch was given by the American Zion Commonwealth and eulogistic speeches were delivered by Messrs. YELLIN, ROSENBLATT, WEINSTEIN, BERLIN, BRAININ, KADOORIE Drs. BENSION and REISS. "The Tog," a Yiddish daily of October 2nd, published an interesting report of the speeches delivered at the lunch and expressed warm approval of the initiative taken by Shanghai Jewry to establish a Garden City in *Eretz Yisrael*. The fact that the land for same has been secured is considered a great step forward and Messrs. KADOORIE and BENSION are to be congratulated on the results achieved. Dr. BENSION assures us that given the co-operation of Eastern Jewry there can be no doubt but that we shall soon have a wonderful result of our creation in the land of our hopes and dreams. We hope that his presence in Shanghai will stimulate further interest in the cause and encourage those who have not supported the scheme well in its infancy, do so now. Apart from the fact that the proposed scheme will be carried out under the auspices of the Keren Hayesod, the latter, it is understood will derive great benefit from the immigrant home that the Eastern Jews will build in the Jewish Homeland. It is not improbable that Dr. BENSION will address a meeting prior to his departure for India, via Hongkong and beyond, of which due announcement will be given in the local Press. We feel assured that our readers will be pleased to know that the chief obstacle to the successful consummation of the Garden City has been removed, now that land has been secured on which to raise a Colony worthy of the Jews of Eastern countries and worthy of the co-operation of the American Zion Commonwealth.

Hospital Building

We hope to publish a sketch of the building drawn up by Mr. C. H. GONDA, in our next issue.

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PINKETTES KEEP YOU WELL.

NOTICE

THE NEXT ISSUE OF "ISRAEL'S MESSENGER" WILL APPEAR ON THE 5th December, 1924. Correspondents are kindly requested to send in their contributions not later than the 25th proximo, or earlier if possible

THE JEWISH NATIONAL FUND

The Shanghai Zionist Association "Kadimah" requests us to state that they have raised $871.33 for the Fund, as follows:—

Box Clearances	$238.55
Contributions on Yom Kippur	137.78
Total	$871.33

The list of donors will be published in our next issue.

We are in receipt of a telegram from the head office of the Fund urging upon local Zionists to make every effort to swell the collections, as funds are urgently needed for the purchase of land in ERETZ YISRAEL. Steps are being taken to organise a Hanuccah concert, of which due notice will be given in our next issue.



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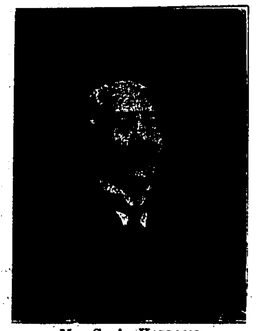
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MR. S. A. HARDOON DECORATED



MR. S. A. HARDOON

Mr. S. A. Hardoon, who is well-known for his philanthropic work in China, has just been the recipient of a decoration from the Chinese Government. The first class decoration of the "Chao Wu" Order with Big Belt has been conferred upon him by the President of China. It is believed that this is the highest honour ever conferred upon a foreigner by the Government.

The donor whose contribution to the Keren Kayemeth facilitated the foundation of Kfar Ezekiel has just forwarded a cheque for a further £500 to the Fund making his total contribution £35,500.

ANOTHER FORTY THOUSAND!

The Jewish National Fund

has just acquired another

40,000 DUNAMS OF LAND

as the inalienable property of the Jewish people

Making its total possessions now 150,000 dunams

Growth of J.N.F. lands:

1912	**18,000**
1922	**98,000**
1924 (Aug.) ..	**150,000**

Help to raise £500,000 for the Land Fund of the Jewish people by sending your dunams donation (£5) to Palestine Women's League, Shanghai, or to the Editor of **Israel's Messenger.**

RABBI FINESHRIBER UPHOLDS WORLD-BROTHERHOOD IDEAL

At a farewell reception given by the community of Memphis, Tenn., at which both Jews and non-Jews of the city took part, the Rabbi of Congregation Children of Israel gave voice to some sentiments which do him and his calling credit, and reflect justly on the traditions of the Judaism of old.

"I have tried to get people of all races and creeds to love each other," he said. "I have tried to get the people to think beyond creeds. . . . And I think I can see a little more of the spirit of brotherhood between people of all creeds than I found on coming to Memphis. . . . Keep your own soul secure from the dictation of others. 'Let others be what they are, and bid them God-speed in their church, whatever it is,' is my final message."

There is a speech worthy of a man, indeed, and did Jewry but have more such men as he, the world would be infinitely the richer. It was in tribute to the good work he had done in Memphis to bring about a better understanding and sympathy between Jew and non-Jew, that the latter portion of the inhabitants took part in the reception to bid him a genuine and heart-felt good-bye. *There* is the path by which world-peace may come, by which pogroms may cease; by which persecution, ostracism, social, educational, and economic discrimination may become a thing of the past. It is an attitude that is much needed in a city like ours, where intercourse between Jew and non-Jew is in various ways practically continuous. And if we would have a Jewish community respected by the non-Jewish, it must be actuated by the noble ideals of the speaker cited. "Love thy neighbour as thyself," is the motto inscribed over the portals of his synagogue—an old Jewish aphorism antedating by many centuries the birth of Jesus. But the word 'neighbour' does not apply to the Jew alone: it includes as well the non-Jew, and is a motto that might well be carried in the hearts of every Jew, for it is the basis of all morality, and the stepping-stone to the highest spirituality.

Be careful how you handle the sunshine of your love, brother; lest, by confining it and drawing the curtains around the members of your own creed, you only succeed in making the room dark.

A. H.

ANOTHER FORTY THOUSAND DUNAMS ADDED

Jerusalem, August 27 (P. C.) We are able to state authoritatively that the purchase of further large estates in the Plain of Esdraelon by the Jewish National Fund has now been assured. The effect is to provide for the transfer to the Fund of approximately 40,000 dunams of land equal to ten thousand acres. This represents the biggest single purchase of land by the Jewish National Fund, only excepting the extensive acquisition secured in 1921 also in the Plain.

This land has been brought to meet partly the need for fresh colonization, all the previously acquired possessions of the Fund now being occupied by Keren Hayesod settlements. The new territory adjoins present Jewish estates in the most fruitful region of Palestine. In consequence these lands will be amalgamated and continuous stretches of Jewish land will lie alongside the important Railway line that connects Haifa with Syria and Egypt, and links up all the colonies in the Valley of Jezreel.

Plentiful water abounds in the newly purchased estates, the soil is fertile and suitable for plantations, cattle, fodder and tobacco.

The entire possessions of the Jewish National Fund now reach, as a result of this additional land, about 150,000 dunams compared with 98,000 dunams at the time of the last Zionist Congress. 117,000 dunams of this total area in the Plain of Esdraelon alone, where the general Jewish rural possessions now approximate 160,000 dunams.

The Head Office of the Jewish National Fund at Jerusalem is issuing a special message to its representatives throughout the world calling upon them speedily to raise the cash price of the latest acquisitions.

ROBERT INGERSOLL

Colonel Robert C. Ingersoll died twenty-five years ago at his home in the State of New York. He died suddenly and by mere chance was not stricken on the lecture platform. Had he been so felled it would have been a source of comfort and consolation to millions of men and women who saw in him a disciple of Beelzebub. Not that they thirsted for his blood but that on hearing him they actually expected to see him swallowed in the fires of the nether world, or at least smitten with some divine argument such as amnesia, aphasia or a crippling palsy. He was a unique character and an interesting one. He lectured from one end of the country to the other on the obvious weaknesses of orthodox religion. He ridiculed the stories of creation, the flood, the miraculous birth and other fundamentals of conservative religion and did so in such a brilliant and scathing manner as to attract enormous audiences. His work was futile and practically without results. He founded no church. Therein lies the weakness of all religious rebels. Unless they found a faith as a substitute for the one they challenge, their efforts are purely personal and are soon swallowed up in the mass of ordered commonplaces which men prefer to original ideas.

Just here lies a big problem of liberal religion. It is not enough to disprove the wornout beliefs of the past. In order to defeat them one must be ready with a substitute. Until liberalism finds a really attractive substitute for Asian myths religious white people will prefer their miracles guaranteed by ages of belief to a more ordered system dependent on reason and will alone.— *The Scribe* (Portland, Ore.)

PROFESSOR ELWOOD MEAD'S

Official Report on Agricultural Colonization in Palestine

Submitted to the Zionist Executive, printed in **English** and **Hebrew**, may be purchased now. Per Copy, **Sixpence**, post free.

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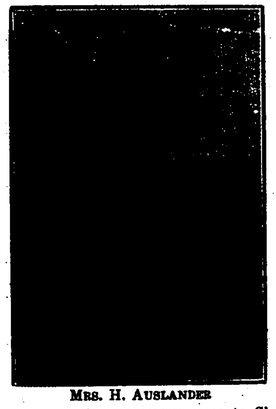
ZIONIST ORGANIZATION

77, Great Russell Street, London, W. C. I.

OBITUARY

MRS. H. AUSLANDER

We regret to chronicle the death of Mrs. H. Auslander which took place at her residence No. 56 Range Road on the 9th ultimo, after a lingering illness which lasted about



MRS. H. AUSLANDER

six years. Mrs. Auslander came to Shanghai in 1904 and enjoyed the esteem of all those who knew her. She was born at Galatz (Roumania) in 1881. At her funeral which took place on the following day there was a large concourse of friends which testified to the esteem in which she was held. The deceased was 43 years of age and is survived by her husband with whom deep sympathy is felt in his irreparable loss.

The Shanghai Zionist Association begs to acknowledge with thanks a contribution of £20|- from Mr. H. Auslander in memory of his wife for the Golden Book of the Jewish National Fund. A draft for this amount has been forwarded to the Jewish Colonial Trust, Lt. London this week. In addition to this Mr. Auslander has donated £25|- to the Yeshiba Torath Hayeem in Jerusalem in momory of his wife.

MR. J. R. ELIAS

Death came to Mr. J. R. Elias on the 11th cltimo, at his residence "Irene Lodge" 8 Seymour Road. The news of his passing



MR. J. R. ELIAS.

away was received with a shock by the entire community which enjoyed his friendship for very many years, in fact ever since he came to Shanghai 40 years ago. Mr. Elias was a successful business man. He first joined the firm of Messrs Isaac Ezra & Co. and afterwards went on his own account as a broker and commission agent. He had amassed a great fortune and retired from business some years ago. Mr. Elias. was a man of unassuming modesty having seldom actively identified himself with any institution, but he was, nevertheless, a familiar figure in his capacity as a *Mohel* which brought him in contact with rich and poor alike. Two years ago, his good work in connection therewith was recognized by our Community by having his name inscribed in the Golden Book of the Jewish National Fund.

The funeral took place on the 12th ultimo, at the Mohawk Road cemetery and the presence of large concourse of relatives and friends testified to the esteem in which he was held. The deceased was unmarried and is survived by his brother, Mr. R. H. Elias, two nieces, Mrs. Ellis Hayim and Mrs. Sidney Levy and Mr. Richard I. Hope, his nephew, with all of whom very deep sympathy is felt in their great loss.

The following donations to Shanghai charities in memory of the late J. R. Elias are acknowledged:—To the Jewish Ladies' Benevolent Society, from Mr. and Mrs. J. M. Joseph, $15; Mr. and Mrs. R. M. Joseph, $15; Mr. and Mrs. Ellis Joseph, $15, Mr. S. M. Joseph, $5; Mr. and Mrs. A. M. Sopher, $10; Masters Philip and David Sopher, $10; Hongkew District Synagogue Building Fund, from Mr. and Mrs. E. R. Shahmoon, $25; Mr. E. Shahmoon, $15. Jewish Communal Association, from Mr. P. A. H. Chambers, $20.

[Further contributions appear on P. 9.]

JEWISH RECREATION CLUB

The annual general meeting of the above club was held at 9.30 p.m. on Tuesday, September 16th., 1924 at the premises of The Shanghai Jewish Club "Ahduth," (by kind permission of the committee) with an attendance of over thirty members. Mr. C. Fuxman acted as Chaiman.

After the report and statement of accounts of the past year had been read and passed, it was decided to enter a team in the coming football season of the second league, although the club's position was last but one last season, as the team will be strengthened by several new members joined in addition to the keen interest displayed by last season's players.

Special efforts will be made to interest the members in various sporting games, while football training is to commence within the next few days.

The following officers were elected for the ensuing year.

Captain:—C. Fuxman
Vice-Captain:—A. S. Grimpel
Hon-Treasurer.:—D. Abraham
Joint Hon. Secretaries:—S. Feldman, H. Whitgob
Committee:—M. Chaikin, L. Feingold

The meeting terminated with a vote of thanks to the Chairman.

It is requested that all communications in connection with the Jewish Recreation Club are to be addressed to the Hon. Secretary, Mr. S. Feldman, c|o American Milk Products Corporation, 418 Glen Line Bldg. 2 Peking Road, (Tel. C. 1496).

A TALENTED JEWESS



MISS SONA ROSA BURSTEIN.

Who has lately got her M.A., degree from the Cambridge University. In addition to this she graduated B.A., in Latin Honours and also obtained the Cambridge Secondary School Teachers' Diploma.

Miss Burstein is the second daughter of Mr. and Mrs. N. S. Burstein, of Cradiff, and gives promise of rising to further greatness in her future career. Her distinguished father Mr. Burstein is well-known to the readers of Israel's Messenger as a versatile writer on topics of interest on Jews and Judaism.

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CORRESPONDENCE

JEWISH LITERARY CRITICISM OF THE CHRISTIAN BIBLE

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—I have read with much interest in the Number of July 4th, 1924 (Tamuz 2nd, 5684) re a book called "KOOR MASREF" of which the author was Rabbi ISAAC LOPEZ, who lived in the year 1695 (5455). As this book is out of print you suggest that some Jewish publishers should reprint this encyclopedic work, which will be of good use to those people who are likely to come in contact with Christian evangelists and thresh out the differences between Judaism and Christianity. I have a further suggestion, namely, that there are still alive in Europe, two descendants of this great Rabbi, *(Zeicher Tsadik Libracha).* One resides in Manchester by the name of ELLIE LOPEZ, and the other in London by the name A. LOPEZ. Both gentlemen are well to do in the shipping business, and no doubt they would like to keep up their family tradition by helping to the cost of the publication. Also recently the activities of the Society "Makize Nirdhamim" in Berlin, (Germany) Artilleries-trasse No. 32 (founded 1884) has been revived, and this Society's main object is to reprint Hebrew books of important matters. I hope Mr. Editor, that you will take steps to further my suggestions in this matter, in which I am sure you will achieve success.

I am, etc.,

A. GABLE.

CARDIFF, 22nd August, 1924.

[We have opened correspondence with the Jewish Publication Society of America and hope to make some announcement before very long. Editor, ISRAEL'S MESSENGER.]

"A FANTASTIC WILL"

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—In your September issue, under the caption "A Fantastic Will," you criticize "the mentality of the man who conceived it and put his signature to it," the late Mr. H. W. SASSOON. This gentleman provided 500,000 rupees "to assist persons found guilty of first offences against the law of the land wherein they reside and also to assist unmarried mothers and illegitimate children and generally to provide for the welfare of the children." I don't know why you call this a "fantastic" will. Would it have been "fantastic" for a non-Jew to have made such a bequest? Probably not, you will admit. But for a Jew to take the money that you somehow assume to belong to the Jewish race, and to squander it on "bastards and criminals"—to use your very ugly language—is wrong and reflects on "the mentality of the man."

I do not happen to know Mr. SASSOON, and cannot say anything one way or the other as to his mentality. I would, however, under the worst of circumstances, refrain from speaking ill of one who has just passed into the mysterious Beyond, and who is perhaps at this moment before a nobler Judge than your pen. Perhaps, after all, it was not mental instability that prompted him to make such an unusual bequest. Perhaps he was truly in sympathy with the "first offenders" of every land, who, as criminologists very well know, are transformed into experts of crime once they have passed through the curriculum of the modern prison, for whatever offence, and have contacted those who are more hardened and experienced in evil. And surely it will be to the moral and spiritual advantage of these "first offenders"—and to the lasting good of Society—if these half-innocent brands are snatched in the nick of time from the fires of evil association, and are put on the right road again. And as to the other portion of his bequest, how much suffering is there in the world due to the savage cruelty with which unmarried mothers and illegitimate children are treated! There is a good deal of agitation in England to-day, and no doubt in other civilized lands, to mitigate these sufferings by wise legislation—would you brand this movement as propagated by those of unsound mind? Assuredly not; yet for a Jew to be in sympathy with world-affairs is wrong.

I know your answer, Mr. Editor. "Other gardens have I tilled, but my own I left untilled"— is that it? The Jews you hold to be a race apart; world-brotherhood is a myth. Minds that refuse to run in a narrow rut you call unstable; sympathies that flow out to the wide world and will not be bound by race and creed you call treacherous. The Jew may imbibe of *non-Jewish* civilization and culture, study at *non-Jewish* universities, be protected by a *non-Jewish* world-order, and in general partake of the benefit that *non-Jews*, as individuals or as organizations, have bestowed upon the world as a whole. *But the Jew may not contribute to this well-being.* He must only benefit his own kind; his energies must go to strictly Jewish organizations; his charities must go into Jewish hands. While drawing from all around him—both Jewish and non-Jewish—for the enriching of his mind, his heart, and his pocket, when it comes to sharing his accumulations with others, he may not give it back to the general reservoir from which all things come, both Jewish and non-Jewish, *but the wealth of his mind, heart, and pocket must alike flow into strictly Jewish channels.*

Is it not the height of selfishness? Is this attitude not an adamantine wall that keeps us and the rest of the world, apart? Does it not tend to widen the chasm that already exists between Jew and non-Jew, *and which has led to such disastrous results for the former?* Can mutual sympathy live in the shadow of such a narrow philosophy? Will the nations of the world ever be drawn together in holy bonds of brotherhood if such attitudes on the part of races and nations persist?

Away with these distinctions. All alike are children of One Father. The sun shines on all. God's love flows to all. Charity should know no boundaries, and should rise above caste and creed. The impulse to do good should be wide as the ocean, as free as the air; not a restricted stream, or an endless, circular moat, returning ever unto itself and becoming stagnant for want of a wider outlet.

Or shall we pray as the farmer in the anecdote prays:—

"God bless me and my wife,
My son and his wife;
Us four and no more?"

I am, etc.,

A. HORNE.

SHANGHAI, 1st October, 1924.

[We refer to this letter in our editorial columns.—Editor, ISRAEL'S MESSENGER.]

TALMUDIC APHORISM

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—In your last number, which is a creditable issue, I see a quotation given by you from the Talmud, re "They who suffer insults and do not return them," but as it was not quoted in full, may I suggest that you do so, as I am sure many of your readers would like to know it.

I am, etc.,

AN ADMIRER OF TALMUD.

SHANGHAI, 6th October, 1924.

[The complete aphorism referred to by our correspondent runs as follows:—"They who suffer insults and do not return them, who are shamefully treated yet do not strike back, who suffer silently and without a murmur—are blessed; for it is said that they are the friends of the Lord and they shall shine in glory as the morning sun." — Editor, ISRAEL'S MESSENGER.]

OUR SYNAGOGUE SERVICE

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—I am in much sympathy with your correspondent 'IBRI ANOCHI" who in the strain of an ISAIAH, rightly complains in regard to the very unattractive service obtainable in the local Sephardic synagogues, particularly that, rendered during the High Holydays, when worshippers cheerfully assemble in the House of God to look for consolation and inspiration through this medium. It is, no doubt, very distressing to those who are accustomed to hear good and impressive reading of the service, to have to adapt themselves to a perpetual and monotonous whimpering, and patiently swallow the bitter pill prescribed for them by unlicensed doctors. An intelligent Kahal would feel what a good musician does when he finds that his favourite piece being mutilated by the unaccomplished.

Our present Hazaneem, unfortunately, are not gifted with the voice that becomes the profession to intone the *piyuteem* adaptably, but on the other hand, they are by all means endowed with many good points to cover their shortcomings. I am never the less not in consonance with my friend when he says, "Our Hazaneem do not make an effort to read the prayers with devotion." Was his candid opinion at the time of writing to use the word "Devotion" in its full sense and meaning? I fully believe he had inadvertently skipped the adjective to qualify the noun the devotion. He actually meant to say "a devotion that would animate the ordinary mortal." And since my esteemed friend IBRI frankly owns there is a dearth of qualified Hazaneem at present, which makes the solution of the problem rather difficult, I would sincerely advise him to let well alone. This suggestion, however, should not absolutely absolve my friends and colleagues—the present zealous Management Committee of the Ohel-Rachel synagogue from their responsibility to improve conditions prevailing in the synagogue. As an incentive to those who visit the Holy place to seek spiritual comfort there, the Committee should extend invitations to the willing good readers available in the synagogue to take part in the service [Why not an assistant Hazan?—Ed.] to relieve the tension created by a continued drudgery. A Hazan should never be allowed to remain at his post ploughing his way for many hours—any change is welcome to the patient listening ears and the drowsy individual.

I am, etc.,

M. MYERS.

SHANGHAI, 26th September, 1924.

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—There is quite a number of learned men in our community who have so kindly contributed off and on to your valuable organ in the cause of uplifting the Jewish ideals in this small portion of the globe, but of these I am surprised to see the ignorance, narrow-mindedness and lack of perception displayed by some of these learned men of our community in regard to the question of the Hazanuth. We all know that a synagogue is a place for worship, and in the eyes of these so called "sages" the use of our synagogue here is being belittled to such an extent that these learned men would soon raise their voices once again for the acquisition of chorus girls to assist the Hazan. What on earth does it matter if the Hazan's voice is not musical? Do they want to have the engagement of a Hazan who has qualified for "Victor's Red Seal Records"? Yes! Caruso is dead, and furthermore he was a gentile, and it would be a difficult matter to find an able successor to this celebrated artist who would be a staunch advocate to the Jewish faith. I would well advise these learned men to keep their bombastic screedings to themselves, and not indulge in topics which are fit for "anything but Jewish."

The Italian Opera Company is now in Shanghai—just in time and, probably appropriate, for the High Holydays, and I am inclined to believe that shortly there would be a movement on foot to engage one of the Company's talent to conduct our services and officiate during the holydays. The Synagogue will then probably be able to have a full congregation and furthermore the usual entrance fees of $1, $2 and $3 could be charged, which sum, I am sure, would be well utilized by our learned men by placing same towards "training ground for the latter to qualify themselves." This would surely solve "one of the greatest problems confronting us" and obliterate the grievances of Messrs. IBRI ANOCHI & Co.

Trusting that this letter would be accorded the same publicity as that of "IBRI ANOCHI."

I am, etc.,

N. FRED. NISSIM.

SHANGHAI, 1st October, 1924.

[We are sorry to observe that our correspondent treats the subject rather jocularly. It is too serious to be handled that way. The question of Hazanuth all over the East is a burning problem and should be solved sooner or later, if we want to maintain our *Abodah* in the House of God and deliver unimpaired our long cherished heritage to future generations yet unborn. At present the *Abodah* is conducted lifelessly, the Hazanim making little or no efforts to improve their readings, nor, on the other hand, are we training our young men for this sacred calling. A Hazan worthy of the name, should certainly endeavour to arouse the flock to the true worship of God; he must possess above all *Yir'ath Shamayim* and a musical voice—*Kol Areb*—to quote the words of Shulhan Aruch, otherwise he is a failure and should not minister as *Shaliyah Ssiboor* in the House of God.—Editor, ISRAEL'S MESSENGER.]

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—I have read with interest IBRI ANOCHI'S letter and your comment thereon in your last issue. I am surprised to learn that there is no training ground for Hazanim in the East. Having recently arrived from Calcutta I had no idea of the existence of such a problem in our midst. In Calcutta there are fine Hazanim who conduct the services in a becoming manner and stir one immensely in his communion with his Maker. Particularly, I would mention the venerable Rev. E. M. D. COHEN of MAGEN DAVID Synagogue whose sweet musical voice is a pleasure and a delight to the worshippers. I do not, however, quite agree with you that one must go to the West in quest of a good Hazan; this is not fair as far as Calcutta is concerned. To my mind, if the Rev. Mr. COHEN, who is a leader of Hazanuth in India, were to train young men for the calling, I believe there would be no dearth of qualified men to serve as *Shaliyah Ssiboor.* It certainly appears strange that nothing has been done all along to provide for the future well-being of our religion in the East and it behoves the Elders of the Eastern communities to bestir themselves in the matter and look far ahead.

While on the subject, may I be permitted to express my appreciation at the way the Selihoth were read on Yom Kippur at the Ohel-Rachel Synagogue by our young men? I heard young PERRY who is gifted with a musical voice with advantage, while young MOSES gives promise of a great future before him. SAMSON ISSAC who read the Musaf *Selihoth* has created a great impression as possessor of a sweet melodious voice which reverberated throughout the whole of the sacred edifice. Many were impressed with his rendering which goes to show that a good Reader is appreciated and the service is beautified in the eyes of the most dullest worshipper. Of course, our young men are not always invited to read; the Hazan occupies the reading-desk all along throughout the year, and here I would suggest that we must institute a reform and invite others to take part in the service. I have already taken up too much of your space, but the importance of the subject warrants it.

Enclosing my card and thanking you for inserting this letter in your esteemed journal.

I am, etc.,

A CALCUTTA JEW.

SHANGHAI, 17th October, 1924.

TIENTSIN JEWRY READY FOR THE JEWISH HOMELAND

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—As was announced already in ISRAEL'S MESSENGER, a local committee was formed for the Keren Hayesod some months ago. Now that the cooler weather is upon us, we wish to get to work and have already distributed some circulars and pamphlets which were sent us from Shanghai. It would help us considerably if we were sure if and when we might expect a visit from Dr. ARIEL BENSION. Can you let us have any information on this point, as we must prepare our campaign accordingly?

I am, etc.,

MORRIS GROSS.

TIENTSIN, 1st October, 1924.

[We have no doubt but that Dr BENSION will be able to fulfil his engagement with Tientsin and organize a Branch of the Keren Hayesod as he did in Shanghai. While on the subject, we consider it our duty to point out to our readers that our obligation to form a Garden City should enable us to unite all our forces together and make the project the success it deserves. As we write this, we are in receipt of a cable from Dr. REISS informing us that land has been secured for the purpose by Dr. BENSION. We hope Tientsin Jewry will not lag behind others and trust that full support will be given. —Editor, ISRAEL'S MESSENGER.]

THE CHINESE JEWS—GENEROUS CONTRIBUTION FROM MR. FRED ELLIS

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—I have read your various articles re Kaifengfu Jews, which subject I am greatly interested in.

I note in your issue of September 26 under "They Say" that Mr. A HORNE has the matter in hand and is working for the rescue of the Chinese Jews. Although he is to be commended for his plucky action, (at a great sacrifice to himself), he must have funds to carry out the "rescue" thoroughly.

I, therefore, have great pleasure in handing you a draft for $500.—to start the ball rolling for the creation of a fund for the rescue of the Chinese Jews.

I am, etc.,

FRED ELLIS.

HONGKONG, 6th October, 1924.
Asiatic Building.
Queen's Road Central.

We have handed over the draft to Dr. E. Z. LOSZOWSKY, the Hon. Treasurer of the Society who issued an official receipt for same. The Hon. Secretary has also written a letter of thanks to the donor, which runs thus:—

SOCIETY FOR THE RESCUE OF THE CHINESE JEWS.

SHANGHAI, October 14, 1924.

FRED ELLIS ESQ.
Hongkong.

DEAR SIR,—Mr. N. E. B. EZRA has handed me your cheque for $500.00, for which I take pleasure in enclosing official receipt. I wish to thank you on behalf of the Society for this generous donation, and assure you that the officers will use their best discretion in its disbursal.

You will be glad to hear that Mr. WONG (DAVID LEVY), a Sinkiang Jew no doubt known to you, has gone to Kaifengfu, made some inquiries, and has sent us some interesting information. Particulars of same will be published in ISRAEL'S MESSENGER.

Thanking you again,

Yours very truly,

DORA HORNE.
Hon. Secretary.

HONGKONG JEWRY CONTRIBUTES FOR TREES IN HERZL'S FOREST

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—We shall thank you to insert in your esteemed journal the following:—

We have received from Hongkong through a student of the Hongkong University, Miss JENNY BACH a subscription list to the amount of $560.00 for planting trees in Herzl's forest from the following donors:

Mr. FRED ELLIS	$100.00
Mr. A. S. GUBBAY	50.00
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The Far Eastern District Bureau of the Jewish National Fund begs to extend its warmest thanks to Miss BACH and also to all the donors for their commendable and public-spirited devotion to our cause. This is the first remittance from Hongkong for the great national task in the revival of our ancient Fatherland.

We trust that this happy beginning will lead to further active co-operation amongst our people in China.

Yours, etc.,

THE FAR EASTERN DISTRICT BUREAU OF THE JEWISH NATIONAL FUND.

HARBIN, 28th September, 1924.

[*Written for* ISRAEL'S MESSENGER]

MARRIAGE—II.

Its Significance And Fundamental Principles With Side-lights On Its Spiritual Aspect.

By S. S. LEVY (Hongkong)

A RETROSPECTIVE SURVEY

In our last contribution,* we have shown that in approaching this subject, the reader is about to tread on holy ground, and would do well to take off his pair of shoes of both the animal and beastly natures, and walk with the bare feet of pure sublimity and spiritual holiness, for he is approaching God, the original Creator or First Husband and Father. That at the first Wedding Ceremony in which God Himself had officiated, He had pronounced His First Blessing and charge to the first pair to be fruitful, and multiply, replenish and populate the Universe, and subjugate it, its laws, forces and life, for their own use and enjoyment—a splendid wedding present.

Now Wedding presents are of five kinds. Some for the use of the bridegroom only others for the use of the bride. Others for the use of their children and lastly for the use of the family and posterity. God's present to Adam was Eve. To Eve, Adam; to both their children. To the children their parents, and to all the family and posterity, Eden and the whole, world! It is also highly meritorious to work hard in helping to make the couple as happy as possible. God, Himself decorated, painted perfumed and did all the work, for making Eve as agreeable and delightful for Adam, and Adam for Eve as possible, and with His Own Hands. He also studied from what part of Adam to take her. He argued if from the head, she will be too proud and there would be no domestic peace. If from the feet or lower part of the body she will be too meek and lowly to evoke Adam's respect, love and admiration. He, therefore, decided to derive her from his centre and nearest his heart and thus got them to be well balanced for each other, hence woman's leanings are towards the heart, imagination and emotion. This is, of course, figurative but it is as true and beautiful as it is profound. There is no greater evidence of the existence and wisdom of God than in His design in Nature, Art, Harmony or Adaptability and beauty in our construction.

We bear the impress of His Seal in our body, mind and adaptability or perposive fitness of the sexes. Masculine qualities are serious deformities in ladies and vice versa. Feminine development is arrested at boyhood so that she will sigh for the further advancement in her Husband and the latter will sigh in vain for his lost boyhood preserved in His mate and both find consolation and satisfaction in each other. Woman like Nature represents WANT. Man the supply of that WANT. We next will quote a well known song of Love. One is struck with the audacity of its author who proclaims his love to last and remain unchanged beyond the life of Nature. But the beauty of real poetry is that in it, man is uplifted into his divine consciousness or subjective mind which is latent in us and for the time being forgets himself entirely, namely, as Alexander Pope tells us:—

> "Man is a very worm by birth
> Vile reptile weak and vain
> A while he crawls upon the earth
> Then to the earth returns again."

And, what we ask, makes Mr. Pope speak so contemptuously of men if not his subjective consciousness into which he had been lifted unawares and from which he was contemplating his sister-mind or life, namely, the objective one? These two minds are the first unbisected, Adam and Eve latent in us. In one of our visions we beheld Nature (which we shall describe when we shall get time to do so), we found her enthroned and one word was issuing forth in her breath—a word quite opposite in significance to the one which was flashing awfully from the frontlet on her forehead, (the shawl, prayer philactory and frontlet are Nature's) The latter of these words was "ETERNAL"! The former, "CHANGE"! As she sighed for the word "CHANGE" the philactory on her left wrist seemed to move in a serpentine spiral way and her frontlet at the same time to flash forth into the Infinite the omnific fiat of ETERNAL! The Eternal is the spirit of her Lord and Husband. Change is the soil of the Woman Nature. Ladies change; and they change the fashion; The Spiritual never changes.

If you ask a hundred year old man, "Who was that gray-eyed, golden-haired little angelic boy who had his uncle's gold watch for fun, ninety-three year's ago?" "It was me," he will answer, the same self—the immortal spirit who remains the same in the midst of all the changes of the body and the mind and all the world around. Only this divine spark maintains its footing in the midst of the seething cauldron of death or change! "I", it says and what "I" is there without its twin-sister—"am"? Absolutely solemn two words and eternally united these are! And God said, "I Am, the I Am, (of all I ams), and He said thus shalt thou say unto the Children of Israel, (The Central I Am, hath sent me unto you,) and added "This is my original real Name for ever."—EXODUS. 3/14 & 15.

And, unlike matter the spirit is One and absolutely INDIVISIBLE! It occupies no space and is not affected by motion in time! Our only definition of the undefinable spirit is—All that which Matter is not! Take it! Need we remind you in addition to study Physics or Natural Philosophy and to "Know Thyself!" Man is the tiny key of the spiritual and physical Universes, the latter or which is the former in some sort of an inverted form or as the shadow is to the substance. Our dream is borrowed from the Reality—distorted or caricatured.

We next spoke of Love. "God is Love." He is Spiritual fire in one of his manifestations. Unlike the destructive Natural Fire, Love is constructive—creative. Its heat is Life. The light is Consciousness or Intelligence. The fire in the burning bush did not consume the bush. It gave the bush its life and expression. We do not say that Moses himself was the burning bush, but after the above explanation which of our readers is not one? Let him take off his shoes (physical body) and judge for himself. What Moses saw was a Spiritual Vision. It must have been consequently, Subjective. Other people standing near him would not have beheld the burning bush. The scene on Mount Sinai is the same (ecstatic trance). Our sages say that for the time being "Their (Israel) spirits left their bodies." They rose to their spiritual life in the Spiritual World. The food of the Spiritual Fire is Physical Fire. Physical Fire is passive. It is the Spiritual Fire's negative.

This is the reason it manifests between man and woman. Woman's fire provides the masculine fire with a body and its nourishment which helps it to blaze forth into physical fire and manifestation. Aaron's children being unmarried they represented the spiritual fire alone. The Universal spiritual fire or God instantly therefore leaped into them and consumed their bodies, taking their souls back to Itself. The drop was lost in the Ocean and lost forever. (Individuality is never lost) For these no mourning or funeral is allowable for they have gone beyond reach. This is the meaning of the cremation observed by the Indians for the dead bodies of grand men. It is an imitation and complement. So is the meaning of Rabbi Simeon's Hillulah in which costly cloth is thrown into the fire in some places. Of the same nature is the grand Chinese funeral procession and rejoicings. It means originally that all his friends and relations are happy because they believe that the good soul of the deceased has been merged in Divinity or Nirvana. The Feminine element is the only prison house of the Spirit. It chains it by Love, and individualises and imprisons it in bodies, (or imaginary delusions). Only very great souls can release themselves. That was why Moses had to divorce his wife, (shoes, wife, body, dreams, life are figurative terms) and the Yogis of India give up the world and go to live in the wilderness. The wrench is terrible but it is worth the trouble. We need say nothing of the ultimate fate of the body and the wife because these are the shadows and must disappear with the substance in their respective realm, (the soul of the wife returns to the bosom of her husband's in real, eternal marriage).

Nobody knows where Moses was buried simply because like Elijah he had left no body to be buried. It is said that God had buried him. True enough, but in what sense! But we have approached the dangerous zone. Before Israel could behold the Sinai scene they had to keep for three days away from their wives. Our religion is the pure truth. God is absolutely ONE, (indivisible) besides whom there is none. The marriage function consists of the eating of the Tree of knowledge, (or the deadly honey or Wine of Natural life of limited relative ideas in opposition to the Divine Eternal or Absolute life.) God did not create these two central trees of Eden as ornaments to be looked at only. They are the seed of Divinity. The being that partakes of them becomes God-like. They are sister trees. (One not two, for the life of either depends on the other.)

God wanted Adam and Eve to partake of the Tree of knowledge under His sanction and directions. The food consisted of something like honey or

Vide ISRAEL'S MESSENER, 11th April, 1924.

glorious wine into which was infused a deadly poison. The honey and wine flowed from the Divine Nature. God loved Adam and Eve and streamed His Goodness towards them. The Devil was not a serpent. He was one of the greatest of angels but he had fallen. He is represented as a serpent because he spoke and moved in the delusive cunning, serpentine, plastic twisting and cunning a form as to make it suggest the falsehood that intended to convey by implications and suggestions that God desired the posterity of Adam should remain pure and holy.

Adam was driven directly and purely from God, and Eve from Adam without any foreign element. (Where is the foreign element to come from?) God was absolute Goodness and the Devil was absolute Evil. (delusion!) But for the weakness and folly of Eve (the mind or imagination) the posterity of Adam would have remained pure, unadulterated and legitimate and therefre good, noble and happy. They would not have had to go wandering in the exile and darkness of ignorance or halting, hesitating and staggering in the drunkenness of doubt, envy, evil desires, and the passions of pride, envy, hatred and other carnal vices. (There are grand and wonderful mysteries here but we are hampered), we can only suggest to our intelligent reader.) The firstborn is God's! But Cain, (Cain means the Concrete, i.e. material Abel, the subtle or Spiritual) instead of being from and for God, as his mother tried to suggest in naming him, was the embodiment of her absolutely woeful shame. It was for this that God had stood before her and directly charged her with "Thy love must be consecrated exclusively to thy husband (The Truth) and thou must be his, body and soul entirely." Previously, she was the instrument of renewing her husband's youth, by streaming into him the red fluid of life which made Adam look red and called his wife Havah, which means rosy and hence his name. (Adam in Hebrew means red and he called his wife Havah which means the fountain of life or intelligence. In his turn Adam streamd into Eve the colourless rays of Soul or Spiritual Immortality from which she derives her name also. After the crime the current was interrupted and diverted into posterity.

This sort of crime is possible in woman only, and it is the biggest in the married state especially, after the couple had become parents. For we inherit two crowns from Nature, and two from God. The former are "son," or "daughter" and "brother" or "sister". The latter are "wife" and "mother"! For the woman "husband" and "father" for the man. God can never be a "son" or "brother." He was, is and shall never cease to be "husband" and "father". The two currents between Adam and Eve were really one and the same. Only as it arrived into Eve the positive changed into the passive and negative, and returned to Adam for re-polarization. This was their circulation of immortality. This stream was poisoned and diverted into the unhappy short life of posterity in exile. (All this is allegorical though literally true, and later we shall give helping suggestions for its glorious solution.) Th crime is peculiar to the weaker sex only. But in the married state she involves the guilty man with her into it, and converts or reverses his divine nature into the diabolical! And, I find, says the wisest preacher "more bitter than death the woman whose heart is snares and nets, and whose arms are fatal fetters, and happy is he indeed before God, who escapes from her, and damned indeed is he who gets entrapped by her."—Eccles. 7.-26.

The three shortest yet most telling of the Ten Commandments are generally involved in this crime to say nothing of the other seven! Ignorance of the law is no excuse for breaking it. Murder is cheaper than dishonour. "He that diggeth a pit, shall fall into it; and whoso breaketh through a fence, a serpent shall bite him." Eccles. 10.—8. The destination of the chaste wife who utilizes her husband's jealousy as a weapon of offence by shaming and insinuating his dishonour is the same as that of the guilty one. For the inmates of the lunatic asylum are not all obsessed by more than one spirit at a time. Most of them are labouring under a delusion but with almost the same result. The lunatic asylum of the higher world or Life, is what people call hell. The conflict between the lawful and unlawful men in the mind of the guilty woman is simply desperate which sends her into the violent mental ward, until the lawful man obtains the victory and enslaves the guilty ones and controls their destiny for all the future. Satan, the serpent, (the word serpent in Hebrew has the idea of (black) magician as one of its shades of meaning.) Leviathan the Dragon, who now is feasting on our dead bodies (hence the dragon-like coffins of the Chinese) is destined ultimately to form a glorious dish at the feat of Adam's posterity at the end of Evolution. The old Chinese flag represents him attempting in vain to devour the Sun or the Soul.) (Our majestic Sages say he is salted and preserved in the Moon!) The true wife cannot be too loud in reassuring her however foolish, jealous husband; for jealousy is chaste and holy faithful love, threatened with a horrible danger—the danger of its very life and it is the life in the Children's Life. Silence or cunning serpentine movements in this case are absolutely diabolical under all circumstances.

Our religion is rigorous in dealing with the weaker sex, but those who are initiated into the mysteries would consider it not rigorous enough and woman cannot be too thankful for its being so when she comes to realize the interests at stake. It is, however, just as rigorous as the Even Hand of God could make it. God has arranged that the closest intimacy should exist between the sanctified couple and the proper place of the grievances of either is and should be the bosom of the other. And truly brutal should be the one who would not listen attentively, sympathize sincerely and make reparations justly, nobly and magnanimously. Once either steps out from behind the curtain which God had let down on both, with accusations in the dark, make sure that you are not listening to the ancient cleverest of accusers and calumniators now in possession of the once holy temple and representing the swallowed up rightful tenant. It is hard to live and die a good Jewess. But it is absolutely worth while doing so. The Absolutely-Adorable Holy One of Israel has allowed innumerable good and holy men to worship a Jewish woman as the mother of the son of God, and champion-saviour of his race for nearly 20 centuries. When we find time and it pleases God we shall reveal the great truths underlying the mysteries of the New Teestament, so called. It is astounding how deeply the uninitiated are sleeping when in face of the Transfiguration on the Mount revelation, they still continue, both Jew and Gentile to believe that these religions are two and are opposed to one another! So great is the work of our Elder Brother! There is but one single truth and this they embody and hide for their nursery brethren in mythologies, idols, popular works of fiction (the Arabian Nights entertainment for instance, and in various allegorical stories and fables of the different scriptures of Religion.)

Siva, the God of Sex, the Indians are required to believe, on first hearing the announcement of Brahman re his intention to create woman, grew four heads on his shoulders and stood waiting to be the first to see her! Very complimentary to the fair sex and they deserve it! Who would not grow more than four heads to see her ladyship for the first time, we wonder!

Millions of the holiest of good Indians paint her private mark on their foreheads! Has that anything to do with our frontlets?.....Nature is globular. All the heavenly bodies are so. So is the heaven itself. Nature's Life and movements describes cycles and circles. So do the planetary systems. The times and seasons are sure to return. God's will enters Nature direct or in a straight line. It can know neither bendings nor twistings. It is "Let there be! and "there was", at once! The analogy between God and Nature and Man and Woman is perfect. As it is in the Macrocosm so it is in the Microcosm. Woman's life is in a circle. The feather in the hat and short skirts and sleeves will soon be discarded, but they will recur. Man's life is in a straight line. He progresses and draws his mate along with him. The two movements enter into a compromise or harmony. RESULT.—Spiral, harmonious movement of Evolution. Remember your

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Woman represents that creative principle called the Imagination. Nature is the field of the Imagination of God. Nature is the universe in an effort to pronounce the name of God. Nature is the canvas upon which God is being portrayed or depicted and, therefore, there is nothing else to reproduce upon the canvas of His devoted consort. He being Life Itself, the picture is a living picture or a picture of Truth in Life, nobody has ever seen nature naked except her Lord and Husband and He describes her in the second verse of Genesis. The rest of that chapter portrays God as the Source of Light, Order, Life, Law, System or Harmony. People place the portrait of the Author as the frontpiece of his work, and The Bible does the same as much as is possible to do in the shortest and simplest way for men of the simplest mind. Woman by Herself is like Nature before the Creation. Her husband must always be the one and only man. All monstrosities are outrages or shocking blasphemies of the Truth and are therefore doomed to eternal annihilation with a terrible wrath. The word for the illegitimately born in Hebrew is mamzair. This is a compound of moom (defect or shame) zar (strange or extraordinary) i.e. a monstrous shocking outrage of the Truth or God in Nature. The posterity of the illegitimate is doomed. God (allegorically of course) is said to shed tears on one occasion only and all the great angels of harmony or Peace joined him.

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By N. S. Burstein, Cardiff, Wales

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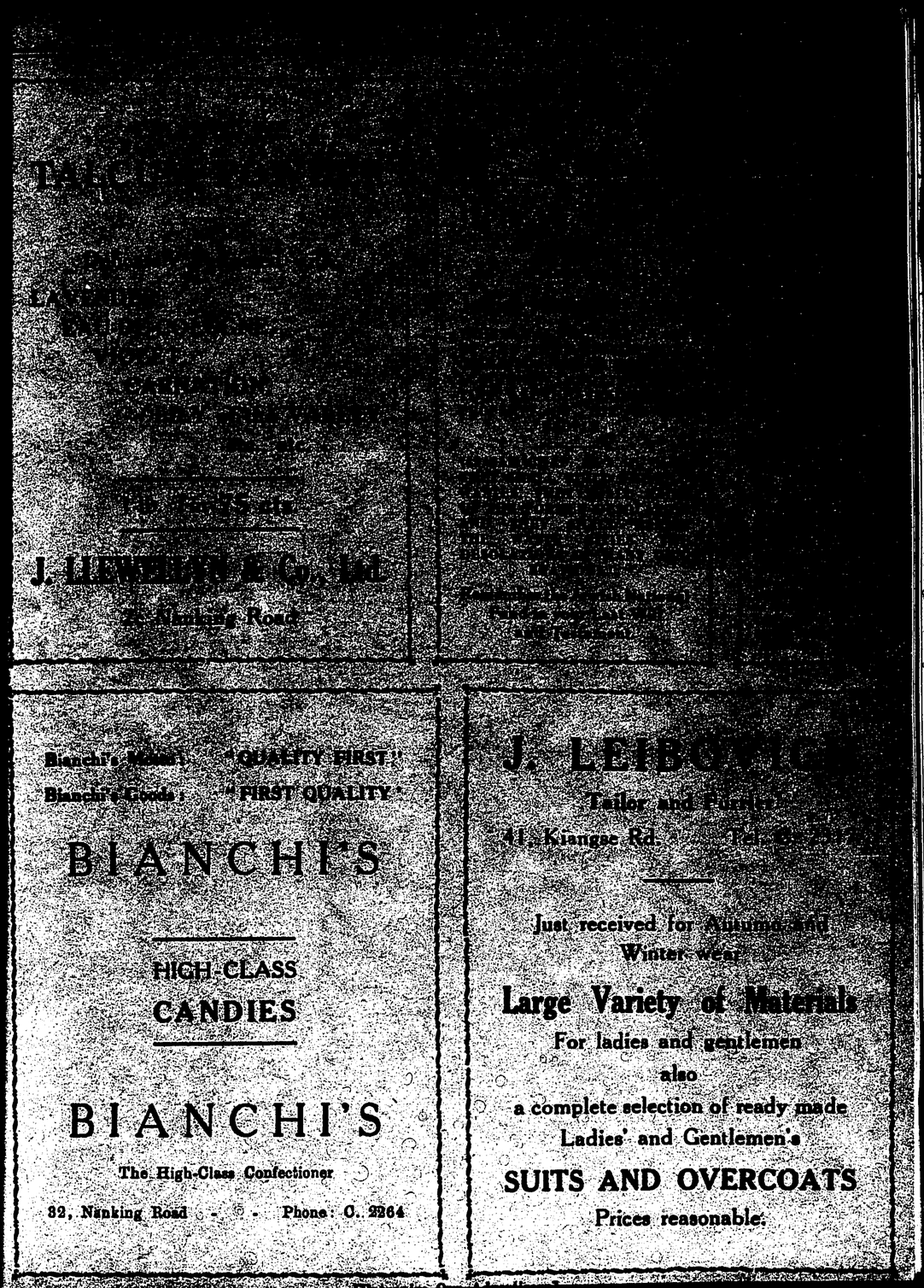
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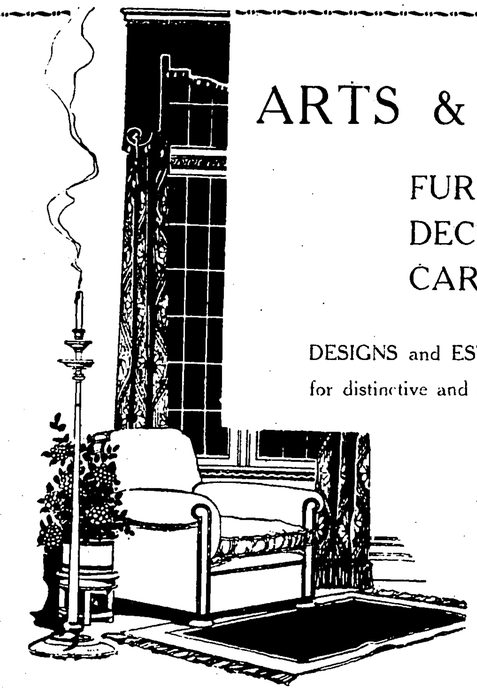
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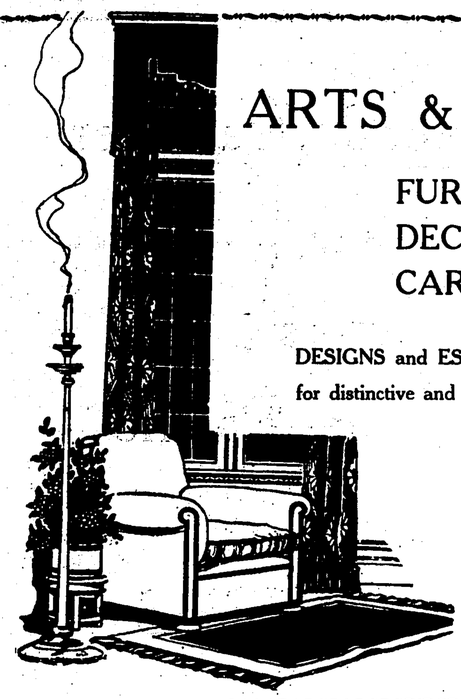
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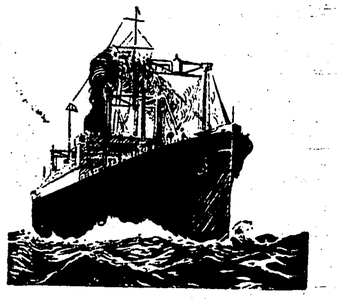
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Israel's Messenger

Official Organ Of:
The Shanghai Zionist Association ... ... [Palestine Foundation Fund] Keren Hayesod
Jewish National Fund Commission for China ... ... Palestine Women's League

20th Year] *Edited by N. E. B. Ezra.* **[Established 1904**

SHANGHAI, CHINA, FRIDAY, 5TH DECEMBER, 1924: 8TH KISLEW, 5685.

THE LATE SENATOR LODGE

The passing away of SENATOR LODGE, one of America's leading statesmen, will be sincerely mourned by the Jews throughout the world. The deceased played a great role—if not the greatest—in securing the adhesion of the American Government in favour of the BALFOUR Declaration, recognizing Palestine as the Jewish National Homeland. The unanimous vote of the Senate in May, 1922, was obtained largely through the dominating personality of MR. LODGE, who had espoused the Zionist ideal with a devotion second to none. There can be no gainsaying that his friendly attitude towards Zionism has done much to inspire his colleagues to support unanimously the resolution introduced by him at the Senate and thereby bringing into line one of the leading world Powers to aid the cause of the Jewish restoration. Senator LODGE was a sincere advocate of Zionism. He had a remarkable vision of the future greatness of Jewish Palestine and in the ability of the Jews to re-build their ancient Homeland. The loss of such a great statesman will be deeply felt and regretted throughout the whole world. He was a man remarkably endowed by nature, gifted with the qualities of leadership, capable of the highest enthusiasm in the cause of liberty and truth. He had earned for himself an imperishable name, one which the genius of history would delight to recall.

[The above tribute was published in the local dailies of the 12th ultimo, namely, *The Shanghai Times, The China Press, The Shanghai Mercury* and the *North-China Daily News*.]

* * *

DR. ARIEL BENSION

Dr. BENSION will shortly bid Shanghai adieu after concluding a triumphal stay in our midst in the interests of Keren Hayesod. When the distinguished delegate visited us in April last, we were apprehensive lest his mission, coming so close after the visit of another delegate, would be a failure. But, happily, our forebodings were not justified. Soon after his arrival, Dr. BENSION made himself *persona grata* with the leading members of our community whose goodwill and confidence he had earned by his wonderful tact, skill and diplomacy. As a matter of fact, he needed no credentials from Jewry's chosen to enhance his reputation as a Zionist envoy. The credentials were vested in him. The Talmud tells us of a great Sage who gave as a token to his son who was leaving him an inscription bearing the letters *"mim yod, mim yod,"* the abbreviation of the Hebrew words, *'ma'asescha yekarebucha, ma'asecha yera'hakoochah'*, your own deeds will bring you near the realization of your desires and hopes, your own misdeeds will prevent the realization of your wishes. The Keren Hayesod was fortunate in sending Dr. BENSION to the Far East inasmuch as he was able to achieve lasting good for the cause. The meeting that took place at the Synagogue Ohel-Rachel was addressed by him in a language which made a strong appeal upon the audience some of whom had realised for the first time that it was not necessary to wait for the advent of *Mashiyah tsidkenu* before commencing with the task of upbuilding *Eretz Yisrael*. Dr. BENSION pleaded impassionately for the *foundation* fund in order to achieve the maximum of success; he pleaded for the houses to be built, the lands to be bought, the roads to be constructed, the immigration problems to be tackled with and employment for the Halutzim to be secured. The appeal, while it made a powerful impression upon all and sundry, it was, nevertheless, decided that Jews in Oriental countries should contribute something distinct to the cause. The scheme of a Garden City in *Eretz Yisrael* as a memorial of Sephardim Jews was mooted and it found favour everywhere. An appeal for this was launched and a sum of over £10,000 was raised, in addition to the contribution of £500 monthly from Mr. E. S. KADOORIE. Land for the purpose has been procured by Dr. BENSION from the American Zion Commonwealth, as was stated in our last issue, and in March next the foundation for the Garden City would be laid, when Mr. KADOORIE and Dr. BENSION will be present at the ceremony. The effort thus made locally is striking indeed. We understand that some of the leading Jews abroad who have done yeoman service for Zionism has actually envied Shanghai Jewry for the initiative taken in the matter. For all this we are thankful to Dr. BENSION. His presence here has awakened a lively interest in the upbuilding of Palestine and it bids fair to increase in volume as the years go by. His success should not be measured in dollars and cents but in the happy memory of the ideals which he had awakened and which he leaves behind. Not

all the wealthy men of our community have contributed for the cause. But there are assurances given for co-operation which we believe will be carried out loyally once the scheme bears fruit and develops to our satisfaction. One leading member of our community has said, "Dr. BENSION has not yet got what he wanted from me, but I solemnly declare that I shall have my name perpetuated in the Garden City in the not distant date." One leading Jewess is also reported to have remarked, "Dr. BENSION takes our money away and yet we idolize him." The response given to the initiative taken by ISRAEL'S MESSENGER to plant trees in *Eretz Yisrael* in honour of Dr. BENSION, as will be seen from the list of donors elsewhere in this issue, is a striking indication of the popularity of the Zionist envoy who has done much to entitle him to the commendation of *Kol Yisrael*. We hope that the World Zionist Organization will take due note of his accomplishments and record them in the blue book to the published when the Congress meets next year. Dr. BENSION leaves Shanghai en route to *Eretz Yisrael* where he will nurse the erection of the Garden City and for which the local community has clothed him with executive powers to act on her behalf. To him the words of the poet comes strikingly true :—

> Rest not, life is sweeping by;
> Go and dare before you die—
> Something mighty and sublime
> Leave behind to conquer time.

With these sentiments ISRAEL'S MESSENGER on behalf of Shanghai Jewry bids Dr. BENSION *derech shalom* coupled with the assurances given by the Sages of the Talmud, *Shelohey mitzwah ainam nizukkin lo ba'halichatan w'lo ba'hazaratham* !

* * *

THE RE-AWAKENING OF SEPHARDIC JEWS

Sephardic Jews, who in the past played so important a part in the making of Jewish history, have for the last few centuries receded into the background. They have become, despite their pride and prejudices, or because of them, a back number. In some countries in the East they are still in the majority, but their influence outside their respective communities is *nil*. It is, therefore, welcome news to hear that an attempt is being made by some leading Sephardic Jews to re-assert themselves, to regain, if possible, the prestige of the past. To achieve that end, a movement, aiming at the unification of the Sephardic Jews throughout the East, has been initiated, and it is intended to hold a world conference of Sephardic Jews. The idea of such Sephardic unity emanates from Jerusalem, and the scope and purpose of the scheme are contained in the first of a series of Hebrew pamphlets, in the nature of an appeal to all Sephardic communities, societies, and organizations. It starts by pointing out that something wonderful, which is without parallel in the long and bitter experience of the *Galuth*, is happening before our eyes. The positive achievements brought about for Jewry through the successes of political Zionism have aroused the whole of Jewry. As a result,

> "a new era is opening in the history of our people. And gradually we are passing from what was hitherto but a dream to days of deeds, to a period of labour and achievement; a time pregnant with great possibilities and tremendous responsibilities, demanding from all sections of the Jewish people exemplary efforts and endless exertion and sacrifices to aid in the realisation of the hopes and aspirations expressed in the prayers. . . . At such a juncture the Sephardic Jews, with so noble and important a past, cannot hold themselves aloof from the wonderful work that is being done in Palestine by the faithful sons of the Jewish people. It is true that the Sephardim have shown some sympathetic interest in the work, but that interest does not correspond with the duty and responsibility which is demanded from every Jew at this stage. History, the great judge, will take note of the efforts of different sections of Jews in their attitude and assistance in the rebuilding of *Eretz Yisrael;* and the judgment passed on the Sephardic Jews must be of a positive nature, and can be so only if the Sephardim remain true to the traditions of their ancestors, who immortalised themselves by their love for the Jewish people and the Jewish land."

After this glowing appeal, the Hebrew circular, which is signed by Dr. ISAAC LEVI, ISAAC ALIASHER, and A. ALMALIN, proceeds to indicate the essential need of uniting all the Sephardic Jews to participate collectively in the great national enterprise undertaken by Jewry in general. An organization of Sephardim is to be formed, in which will be included representatives of all Sephardic congregations and organizations, and which will thus be able to speak on behalf of the Sephardim. Meanwhile, all Sephardic communities are asked to consider the question and the ways and means of setting up the machinery for a World Union of Sephardic Jews.

* * *

REVIVAL OF HEBREW CREATES CONSTERNATION IN ANTI-ZIONISTS' CAMP

MR. LAURIE MAGNUS is an ardent and a faithful type of an assimilated Jew. He knows how to defend his weak citadel. He is a genius in art and science and knows whereof he speaks. As a journalist he occupies a leading position amongst the last dying gasp of the assimilated Jews in Europe. He has a naive way of arguing and battling with his adversary. He knows when and how to strike. For this he deserves word of commendation even from his critics. Such a protagonist would have been regarded as a redeemer for a more useful and worthy cause. But MR. MAGNUS has dedicated his life for the liberation of Israel from the "yoke" of Traditional Judaism. According to his own sheet of the 3rd October last, he delivered a sermon at the Overflow Service of the West London Synagogue on the eve of Kippur. By birth he was dedicated to that phase of Judaism which aims to overthrow the ancient Siddur and all the time-honoured traditions of Israel. At one time he figures as a disciple of FELIX ADLER, at another of C. G. MONTEFIORE. But MR. MAGNUS has excelled chiefly in his effort to disguise himself as a Zionist. In this he was ruthlessly exposed by his critics but, nevertheless, he refuses to surrender. He still protests his innocence. As stated above, he has a naive way of arguing. Realizing the success of the Hebrew language in recent years and the remarkable strides which this, once upon a time a "dead" language, had made, he realized at once the danger into which the enemies of Zion would run if the Hebrew language would reach its final apogee in *Eretz Yisrael*. Thereupon, he indited an article in his sheet, endeavouring to belittle the Hebrew as a language and coming to the rescue of an Arab journal *Al Iraq*, who in its issue of May last, wrote as follows:—

> JERUSALEM, (J.T.A.).—The Hebrew language will not be recognized as the official language of the Jews in the state of Mesopotamia, according to a decision of the Constitutional Commission of the Mesopotamian National Assembly, says a report published in the Arab paper, "Al Iraq." The paper prints the text of the memorandum of the Constitutional Commission, in connection with the ratification of the Anglo-Iraq treaty. The memorandum makes the following reference to the Jews and the Hebrew language in Mesopotamia: "In the different cities, the language of the Jews is Arabic. Hebrew is only the religious language, used for prayers and studied by the little children in their schools.

To the foregoing MR. MAGNUS cries a loud 'Amen' It is probably the only Hebrew word that was not adulterated in the reform synagogues in Europe and America. MR. MAGNUS has actually thrown his gauntlet and joined the camp of the Arab journal *Al Iraq*. In his sheet dated 29th August, 1924, he makes frantic efforts to disparage the Hebrew language and to convince his gullible readers that such a language is only useful as a language of "prayer!" O, the fallacy and the hypocrisy of it! Listen to this cameo:—

> ". . . Some Jews hope to make Hebrew a 'national' language: therefore, they anticipate its numerical distribution. Frankly, we have never been enthusiastic about this new 'stunt' of a Hebrew vernacular. There are so many vernaculars in the world, that it seems a pity to vulgarize (sic) the sacred tongue for the sake of inventing a new one. . . . In our opinion the Jews will be able to speak English outside Palestine, and to read English, too; and Hebrew will remain the language of prayer."

Here we find a coincidence of views between the editor of the *Al Iraq* and MR. MAGNUS. Both realize the danger to their cause were the Hebrew language to make a final conquest of the inhabitants of *Eretz Yisrael*. It was a French writer, ALPHONSE DAUDET who declared that, "So long as a nation clings to its language, it holds the key to its prison." Both *Al Iraq* and MR. MAGNUS are haters of Jewish Nationalism; "they take crafty measures against Israel, saying, Come let us *exterminate* them from being *a nation*, so that the name of Israel be no more in remembrance. (Psalm 83.) The anti-Semitism of *Al Iraq* we can understand and may even be condoned by posterity, but that of MR. LAURIE MAGNUS . . . *Yerahem Hashem* !

* * *

HISTORIC PUBLICATION BY CHIEF RABBI HERTZ

We are in receipt of a handsome publication entitled, "The First Pastoral Tour to the Jewish Communities of the British Overseas Dominions," by the CHIEF RABBI of the United Hebrew Congregations of the British Empire. It contains a notable lecture delivered before the Jewish Historical Society of England on June 13, 1922, by DR. HERTZ who visited Overseas Jewish communities in the interest of the Jewish War Memorial which was founded for the advancement of Jewish education in England. DR. HERTZ visited Canada, Australia, South Africa and America and his mission throughout was a triumphant success. It is, however, a pity that the CHIEF RABBI had omitted China and India from his list of itineraries. It is seldom a tour of that magnitude is contemplated but we hope that if the call comes to the CHIEF RABBI again to visit far-flung Jewish communities, he would not omit China and India where we believe he has a large following and who would be pleased to come under his dominating and inspiring personality. The volume before us is exquisitely printed on art paper and profusely illustrated with photographs of noted Jewish Rabbis, communal workers and synagogues throughout the British Empire and should indeed form a beautiful souvenir of the historical mission of DR. HERTZ, who, by the way, was accompanied by MR. ALBERT M. WOOLF, O.B.E., a noted Anglo-Jewish communal worker. DR. HERTZ' address in the volume under review is worthy of all the efforts of the eminent author and should be of invaluable assistance to the future historian when the time comes to write the history of the Overseas Jewish communities. DR. HERTZ occupies, needless to say, an unique position in the world of Rabbinical literature and his forceful utterances inspire many who follow his lead. We have pleasure in culling the following extracts from his notable address referred to above, wherein he refers with pride to his pastoral work to the Jewish Communities of the British Overseas Dominions :—

> ". . . . I had preached love and loyalty to the Empire wherever I went, and sown the seeds of Jewish idealism and spirituality in all the far-off places I had visited. I fervently hope that these seeds will blossom and bring forth goodly fruit for our Holy Faith. Eleven months earlier, a noted speaker at the Farewell Dinner compared my mission to RABBI AKIBA'S undertaking in the days of old. As that sage and martyr travelled from one end of the then world to another, binding the scattered sons of Israel into a closer brotherhood, even so would I go through our world-encircling Overseas Dominions to preach to my brethren the Unity of God, the Unity of Israel, and the eternity of the Torah."

We are stirred with the deep and forceful utterance of the learned Rabbi and in the ennobling words of RABBI YEHUDAH and RABBI YOSE say unto him, *Yiyyasshar helach w'yittakaf oraythach*. (*Zohar, Wayegash, p.* 207b.)

* * *

THE JEWISH PROBLEM—A LESSON FROM JAPAN.

An American co-religionist, Mr. W. FISHER by name, hailing from Cleveland, U.S.A., has been staying in Shanghai for some months. He came with his wife amongst a crowd of tourists to visit the Celestial Empire on a round the world tour and engaged a suite at the Astor House. He did not conceal his Jewishness nor denied his origin. He attended divine services on Yom Kippur and made Jewish acquaintances. Amongst them he counted the editor of ISRAEL'S MESSENGER, who met him just on the eve of his departure from Shanghai for Manila, en route to Palestine. Our conversation was varied touching on topics of general Jewish interest and incidentally we discussed the Zionist question. Our esteemed visitor admitted that he took some interest in the movement and even contributed to its funds. He pointed out that in his own town there were Reform Ministers, such as ABBA HILLEL SILVER and LOUIS WOLSEY who were identified with Zionism. He, however, understood their ideals but was not yet convinced with their system of logic. He had only one objection to the movement and on which he was anxious to seek enlightenment. He referred to the barrenness of the land—"a stony desert"—as he called it, and the impossibility of supporting and producing food for the thousands of new immigrants that were now pouring into the country. He had lately heard of the expert views on the subject, giving glowing reports of Palestine being able to become again a land full of "milk and honey" as in the days of yore, especially by a man of so renowned an authority as Prof. MEAD, of California, but, nevertheless, he was still a sceptic. "It was a crime to fritter away our resources on such a land," declared our esteemed visitor. Well, he had his say in the matter without any interruption from us, but before shaking hands and bidding him farewell, we advised him to study well the future possibilities of the ancient Jewish Homeland, now that he was about to visit it in March next, and to do away with all the preconceived notions which seemed to blur his vision. We impressed upon him the necessity of studying the movement of Jewish restoration not from a charitable but from a *national* angle. If imaginary difficulties were to deter us from doing our duties then we were bound to come to a standstill. Look at Japan, we said, how gallantly she is rebuilding her devastated countries due to the earthquakes of last year. Look at her gallant sons who are pervaded with a spirit of optimism to rebuild the waste cities, the desolations of last year, notwithstanding the fact that another earthquake

—which is not impossible—may overwhelm and engulf her and thus undo the work that is being done to day. Difficulties, or the possibilities of a coming disaster do not enter into her mind; she builds to-day without giving a thought for the morrow. Would you ask Japan, (pointing our remarks to our visitor from Cleveland) to stop building that which was likely to be shattered by a quake to-morrow? Would you dare tell her that it was a "crime" and a "waste" to go on in that way? Our friend was visibly moved with our queries and admitted the force of our argument. "But," we added, just as he was about to take our leave that, "Palestine is not a hopeless venture. Evidence is not wanting that many a "stony" soil was converted into a veritable Paradise in recent years which elicited the commendation of friends and critics alike. The productive power of the Land of Israel is unquestionable. On the other hand, we must not overlook the fact that *Eretz Yisrael* makes an irresistible appeal upon our imagination which no power on earth can crush. Zionism is our national destiny and we dare not turn our backs nor shirk our duties. ABRAHAM LINCOLN, the greatest statesman of America, addressed Congress on some occasion of great emergency with the words:—"Fellow-citizens, we cannot escape history." And so do we. Israel from time immemorial was wedded to Zion and *vice versa*. With apologies to the Talmud, both should so live that it should become true of them:—

"They share all troubles and by sharing halve them;
They share all pleasures and by sharing double them."

Our friend, on parting with a salutation, promised to study further the question adumbrated by us when he lands on Israel's consecrated soil in March next and see some of the leading Zionists and, if possible, form an alliance with them. We believe in the assurances given, for Mr. FISHER is a man of forceful personality and capable of the highest enthusiasm for the cause of his brethren. One day he will be an asset to the latter instead of a liability. We parted eventually with the word *Shalom* on our lips, expressing the hope that our acquaintance would one day be renewed on Mount Scopus with everyone living under his own vine and fig-tree, and none shall make them afraid. Then will this land (not only America, will DR. JULIAN MORGENSTERN, President of the Cincinnati Union College, who said so in his recent address entitled "American Religion," kindly take note?) be full of the knowledge of God, as the waters cover the bed of the sea.

EDITORIAL NOTES & COMMENTS

"TORAH-LESS UNIVERSALISM"

The desertion of MR. HANS HERZL from Judaism has somewhat unbridled the tongue of the anti-Zionists. A notorious anti-Zionist sheet published at Fleet street in London remarked that the "conversion is not incompatible with Zionism." Let this carping critic be reminded of what SCHECHTER once said in this instance, "The brutal Torah-less nationalism would have been to the Rabbis just as hateful as the suicidal Torah-less universalism preached in other quarters."

* * *

"THE SEVEN WONDERS OF JUDEA"

"The Seven Wonders of Judea" is the title of another publication by Rev. S. SAKAI, a Japanese Professor at Tokyo. The work is published in Japanese and some of its chapters include the following:—"The Nation which forgot its own Language," "The Interrupted Royal Line," "The Unextinguishable Idea of the Chosen People," "The Nation which has a matchless Power to increase," The Immortal Mirage," "Mysterious Japan," etc.

The book may be ordered through its author whose address is 744 Shimo Shibiya, Tokyo, Japan.

* * *

AUSTRALIAN JEWRY: BOOK OF HONOUR

We are in receipt of a handsome booklet printed on art paper entitled, "Australian Jewry: Book of Honour," (the Great War 1914-1918) compiled by HAROLD BOAS, of Perth, Australia. The book is profusely illustrated with the photographs of the Australian Jewish men who have died on service. In additon to this, a page is devoted to those who have received honours and decorations which make highly interesting reading. The book is dedicated to Lt. Gen. SIR JOHN MONASH, G.C.M.G., K.C.B., V.D. Corps Commander Australian Imperial Force, whose portrait with a biographical sketch is given well-deserved prominence. We consider the publication of inestimable value and congratulate the author on his production.

* * *

THE EMBRACE OF A BEAR

Under the caption of "Colonizing Palestine" MR. LAURIE MAGNUS writes in his sheet dated 12th September, as follows:—

"Our friend Mr. ELIAS M. EPSTEIN writes us enthusiastically to-day about the new purchases of land by the Jewish Land ('National') Fund in the Plain Of Esdraelon in Palestine, and there is good ground for his transports. There is no doubt that the Jewish colonies represent a solid achievement, and, among the exceptionally interesting articles, none was better worthy of study than that on the Halutzim. The Halutzim provide the labour. Who is going to provide us with the capital? asks Mr. EPSTEIN, and he tells that an effort is to be made to raise £500,000 in order to acquire another 100,000 dunams of land in Palestine. We hope that the money will be forthcoming. . . . ."

The foregoing "liberal" attitude is a mere camouflage designed to degrade the national movement, as is shown later in the same article from which the above extract is taken, into a kind of a relief society or an eleemosynary institution doling out "medicines, school-fees and clothes." However, let us beware of the wolf in sheep's skins. The embrace of a bear is more painful than loving, except in the case of its own cubs!

* * *

"THE NEW JUDEA"

The New Judea, the title of a fortnightly journal issued in the interests of Zionism and Palestine by the World Zionist Organization (77, Great Russell Street, W. C. 1, London) has reached us and we welcome it to our sanctum. *The New Judea* is well edited and contains articles of great interest to the Jewish people throughout the world. It contains, besides, a foreword by DR. CHAIM WEIZMANN, the President of the World Zionist Organization, calling upon the Zionists throughout the world to subscribe to the journal (twelve shillings annually) and thus become *au courant* with the political phases of the movement. Says the Zionist leader:—

The New Judea is more especially submitted to Zionists the world over, to the exposition of whose ideals, and to the revelation of whose activities on behalf of the realisation of the ancient dream of their people, this journal is dedicated."

ISRAEL'S MESSENGER hails this latest journalistic feat and congratulates the Zionist Organization for launching it. We are convinced that it will do much to foster a healthy Jewish atmosphere everywhere and bring in fresh recruits to the cause. The 'out-and-out-lying' anti-Zionist organs are already showing signs of uneasiness since the advent of the *New Judea* which we hope will remain long with us as a messenger of good tidings to *Kol Yisrael*.

* * *

THE KEREN HAYESOD AND JEWISH IMMIGRATION

We are pleased to observe that during September last, 2,400 Jewish immigrants entered the Land of Israel. Our readers are aware that in the preceding month the immigration ran up to 2,670 and if this rate is maintained throughout the whole of this year, then 1924 will be a record one—*annus mirabilis*—for the Keren Hayesod which was most instrumental in organising the immigration. From all parts news of an encouraging nature reaches us indicating the rapid strides which our Homeland is making through Zionist strivings. With our man-power increasing every month there is no doubt but that we shall witness in our own days the realization of our dearest aspirations which were voiced in our ancient Siddur by the ancient *Keneseth hagedolah* twenty centuries ago.

* * *

A BRILLIANT MEMORANDUM

The New Judea, Vol. 1. No. 3, dated October 24, publishes the full text of a memorandum submitted by the World Zionist organization to the League of Nations for the information of Permanent Mandates Commission on the establishment of the Jewish National Home in Palestine. It is a bulky document and worthy of a careful perusal. It shows how bravely the Organization is striving to re-build step by step the Homeland and how confident it feels of the future prospects. The memorandum is a trimuphant vindcation of Zionism and constitutes a challenge to the enemies, both within and without. We are convinced that a perusal of this memorandum referred to already, will be an eye opener to many who desire to seek enlightenment on a matter of grave concern to Jews and Judaism, and it behoves Jews everywhere to subscribe to the *New Judea*, and thus become *au courant* with the political and cultural phases of the Zionist movement. We congratulate the Zionist leaders on their past achievements in the face of bitter opposition from traitors within the camp, and hope that the progress attained by them will be continued uninterruptedly in future.

* * *

THE FEAST OF LIGHT

Hanuccah falls this year on the 22nd instant, and it should be fittingly celebrated. We are pleased to observe that the usual service in the Synagogue and the treat to children will be given at the Jewish Country Club. Mr. A. EINHORN is looking after the former which will be undertaken by him in the absence of a Rabbi in Shanghai. Mr. J. E. SALMON has kindly consented to give an address to the children at the Ohel-Rachel Synagogue. Hanuccah is a call to Israel's loyalty to Zion and the zeal and the enthusiasm of the MACCABEES of old should still burn in us and impel us to illustrate the truth that Israel had conquered not by might, not by power, but by the spirit of God. For more than two milleniums Israel had been fighting not against one nation, but against all the nations of the earth; not one battlefield, but in every quarter of the globe. Some of our Rabbis, some of our scholars and poets, infinite hosts of masses, had suffered the rack and ruin and the prison and perished by the sword or flame. Yet we emerged stronger from the conflicts. Our prison dress had become our garments of victory; the stake had been our triumphal car. And this is the heritage that had been bequeathed to us. That is the flag committed to our safe keeping. Let every Jewish home kindle the lights and recall the heroic deeds of the ancient MACCABEES. In them will be found the secret of Israel's invincibility and amazing continuity.

* * *

JEWISH AFFECTION TO THEIR FATHERLAND

MR. ALBERT SOLOMON NATHAN, a leading Jewish merchant, who passed away recently in Pietermaritzberg, South Africa, to "the yonder shore," left £1,000,000 available after fifty years for the Jewish Colonial Trust, for the purpose of creating a fund which shall be named "THE SOLOMON NATHAN FAMILY FUND" and be used in "the restoration of the Jews in their Ancient Home in Palestine, either by acquisition of land, financial assistance or otherwise in such a manner as may be found most expedient." This is a fine example of Jewish affection and loyalty to their Fatherland and is bound to impress the whole world with the desire of our people to regain that which we have lost two thousand years ago. The testator made several bequests to non-Jewish institutions, thus demonstrating Jewish loyalty to the ideals of world-brotherhood. The bequest for *Eretz Yisrael* is most opportune and is bound to create a deep and lasting impression everywhere. The testator had earned for himself an imperishable name in the history of his own people and his public-spirited action constitutes a telling rebuke to our modern *Hamans* and *Landmans* who

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aver that Jews have no desire to re-build their ancient Fatherland. ALBERT SOLOMON NATHAN'S will is the largest one of its kind and ranks probably next to the one bequeathed by JOSEPH SHEMTOB, of Bagdad, during his lifetime, for the same cause. It will certainly enable us to make "Palestine as Jewish as England is English."

PALESTINE OUR HOME-LAND

A leading Zionist of local fame accosted a prominent member of Jewry for a contribution for the upbuilding of the Jewish National Homeland. "Ah," said the latter, "Are we not told that Charity begins at *home*?", "O, yes," said the former, "but Palestine is our *home, too*!"

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Mr. B. A. Somekh "At Home"—His Imminent Departure

LUCID SPEECH BY MR. SALMON

The distribution of prizes to the winners of Mah-Jong tournament took place on the 20th ultimo, at the Jewish Country Club and Mr. B. A. SOMEKH, the popular Chairman of



Mr. B. A. SOMEKH

the latter, gave an "At Home" in honour of the occasion. Incidentally, it may be mentioned that Mr. SOMEKH is leaving next week for America to meet his wife and children and after a few months' vacation in Europe he will return to Shanghai in April next.

There was a very large attendance of members and friends at the Club and a most enjoyable evening was spent.

Amid cheers, Mrs. D. E. J. ABRAHAM handed the silver cups to the winners of the tournament who were Mrs. N. S. LEVY and Mr. HENRY SOMEKH.

Mr. J. E. SALMON who is always sought after at such functions and who, happily, seldom fails to fill any gaps, delivered a witty speech which provoked much applause from those present. In congratulating the winners, he took the opportunity of thanking Mr. B. A. SOMEKH for the good work he had done for the Club. It was a fact conceded by all those present that Mr. SOMEKH succeeded in his aims where others had failed. It was very gratifying to them that after a lapse of half a century a Jewish social centre for the whole community should be established in their midst. Mr. SOMEKH was blessed with abundant zeal, patience and enthusiasm for the cause and these had enabled him to overcome all the difficulties that lay in his way. His work would remain as a monument to his energy and as an example to others to follow in his footsteps. He wished him on behalf of all those present a bon voyage and a pleasant time at home and a speedy return to Shanghai.

Mr. SOMEKH who was visibly affected suitably responded and expressed a hope that the success of the Club would be uninterrupted and continue to do its mission as a unifying centre for local Jewry.

"ISRAEL'S MESSENGER'S" FUND FOR "GAN BENSION" IN ERETZ YISRAEL

In our issue of August 1st, 1924, we issued a call to our readers to subscribe towards a fund for the plantation of trees in the new Garden City in *Eretz Yisrael* in



DR. ARIEL BENSION

honour of Dr. ARIEL BENSION, who has completed a successful tour of China in aid of the Keren Hayesod. We are pleased to say that the response has been generous from local readers of ISRAEL'S MESSENGER whose names are published below. We are still open to receive contributions; donations from one dollar and upwards will be accepted and gratefully acknowledged in ISRAEL'S MESSENGER. We are indebted to Mr. A. EINHORN for his co-operation with us in raising contributions for the cause and we hope there will be more response so that the *Gan Bension* in *Eretz Yisrael* may be worthy of our efforts and worthy of the man whom we delight to honour. List of contributions follow:—

Mr. E. S. KADOORIE	$100.00
Mr. D. G. M. ARONOVSKY ..	5.00
Mr. S. FEIN	3.00
Mr. J. L. HASSER	2.00
Mr. M. JOFFE	5.00
Messrs. E. & J. LEIBOVITCH ..	2.00
Mr. ROTHFELD	2.00
Mr. S. GOBERNIK	2.00
Mr. I. SHAININ	10.00
Mr. A. WEISBAUM	3.00
Mr. B. U. SCHIPPER	50.00
Mr. A. EINHORN	2.00
Mr. C. H. GONDA	30.00
Mr. M. LIPKOVSKY	10.00
Dr. A. ROSEMBERG	10.00
Mr. E. USHOMIRSKY	2.00
Mr. M. J. NATHAN	2.00
Mr. E. SALMON	3.00
Mr. M. J. MOSES	5.00
Mr. C. S. GUBBAY	5.00
Mr. H. AUSLANDER	3.00
Mr. A. KRISEL	34.00
Mr. E. NISSIM	10.00
Mr. B. A. SOMEKH	15.00
Mr. S. ISAACS	5.00
ANONYMONS	5.00
Dr. A. RENNER	25.00

PALESTINE WOMEN'S LEAGUE

From May, 1924 to November, 1924.

DR.

To amount remitted	£5.0-0	$42.50
" " "	3.0-0	—
" " "	11.0-0	96.00
" " "	5.0-0	40.00
Total		$178.50
To sundry expenses		7.65
Total		$186.15

CR.

By subscriptions received		$164.17
" " "	£3.0-0	—
" bills outstanding		20.00
Total		$184.17
By balance due to Treasurer ..		1.98
Total	£3.0-0	$186.15

E. & O. E.

Mrs. D. G. M. ARONOVSKY,
Hon. Treasurer.

Audited and found correct,
Mrs. N. E. B. EZRA,
Mrs. H. KAMMERLING.

A meeting of the League will be held at the Ahduth Club on the 15th instant, at 5.30 P.M., to pass the Hon. Treasurer's account, elect a new Committee and to transact any other business that may he brought forward.

JAPAN'S INTEREST IN ZIONISM

There is evidence of growing interest in Japan, especially in diplomatic circles, in the Zionist movement. Zionist literature is read and studied with avidity by Japanese students, politicians, professors, *et. al.* The demand for Zionist literature continues to reach this office from the land of the Rising Sun. The recent addresses given by Drs. TAGORE and BENSION at the residence of Mr. E. S. KADOORIE on the regeneration of Asia were translated into Chinese and Japanese languages and distributed widely by the Asiatic Association in Shanghai. Japan has lately manifested great interest in Palestine and in the Zionist efforts to re-build the Jewish Homeland. The export trade from Japan to Palestine has developed rapidly in recent years, judging from the "Economic Data" (August 1924) Vol. 12 issued by the Trade and Industrial Department of Palestine Zionist Executive, Jerusalem, just to hand. Added to this is the news that Prof. EINSTEIN, the leading Zionist and scientist of to-day, has accepted a position on the faculty of the Hebrew University in Jerusalem, which created a great impression in Japan. The possibilities of Japanese students wading their way to Palestine in future to sit at the feet of EINSTEIN and other leadng Professors are not remote. Japan has a great love for science, art and literature and the future of the Jewish Homeland as a cultural centre is pregnant with possibilities.

SHANGHAI JEWRY'S GIFT TO THE HEBREW UNIVERSITY IN JERUSALEM

THE ACHIEVEMENT OF DR. BENSION

The Library of the Late Mr. S. J. Solomon Shipped to Eretz Yisrael

A WISE DECISION

Shanghai Jewry has added another lustre to her name by making a useful gift to the Hebrew University in Jerusalem in presenting the magnificent library of Jewish books of the late Mr. SASSOON JACOB SOLOMON, of revered memory, who passed away in Shanghai on the 25th October, 1922. About a year ago, the question of the valuable books of the deceased came for disposal and the community has, it is only natural, shown great interest and eagerness to retain it for local use. The matter was, thereupon, left in the hands of Messrs. D. E. J. ABRAHAM and S. A. HARDOON who, happily, found ways and means to preserve it for the community, embodied in a letter to Dr. BENSION who will be the trustee for the library in Jerusalem. A glance at the catalogue prepared by Mr. EINHORN made one dive in the realms of Jewish lore, for one's eye caught the names of well-known books such as Ginnat Egoz, Marpeh lannefesh, Zohar hadash, Midrash Nehlam, Menorath Hama'Or, Koor Matzref, Talmud Babli and Yerushalmi, Ozar Yisrael, Sepher Hashershim, Perush al Hatorah w'al derech ha'emeth (by Menahem Recanti. This edition is over 400 years old), Rambam, Ein Ya'kob, Sheailoth wuthsbuboth, Sifre Cabala, Eitz Hayeem, Shefah Tal, Malbim, Shulhan Aruch, Hobat Halebaboth, Tanach (by



Picture shows the committee who carried out the Shanghai Jewish community's proposal to present the library of the late Mr. S. J. Solomon, to the Hebrew University in Jerusalem. Reading from left to right the members of the committee are: Messrs. N. E. B. EZRA, C. S. Gubbay, D. E. J. ABRAHAM, Dr. ARIEL BENSION AND Mr. S. A. HARDOON. Standing behind is Mr. A. EINHORN.

At this stage, Dr. ARIEL BENSION, the delegate of the Keren Hayesod, heard of the decision arrived at in the matter. Due to his skilful tact and diplomacy he succeeded in inducing the above two leading members of the community to reverse their decision and present the library to the Hebrew University which, in course of time, bids fair to be the greatest assemblage of books of Jewish interest in the world. Needless to say, this decision to remove the books from Shanghai to the Jewish Homeland gained hearty approbation and there was not a voice of murmur heard anywhere. To give immediate effect to the wise decision of the community, Mr. A. EINHORN, of the Shanghai Jewish school was commissioned by Mr. ABRAHAM and Dr. BENSION to make a catalogue of the books which was done, we are pleased to say, in a satisfactory manner. Mr. EINHORN devoted about a month for the purpose, working at the rate of seven hours a day which is not surprising judging from the fact that the library consists of about two thousand Jewish books, ranging from Tanach to the Talmud. On Sunday, the 16th ultimo, some of those who have taken deep interest in the matter gathered at the residence of Mrs. S. J. SOLOMON, 37 North Soochow Road, in order to inspect the books before being shipped to *Eretz Yisrael*. A pleasant hour was spent and some suggestions were made regarding the gift which we understand would be Menasseh ben Yisrael. This edition is 300 years old), Shebet Musar, Rosh Aimoona, (by Isaac Abarbanel. This edition is 368 years old) Zohar hadash etc., etc., etc.

The late Mr. SOLOMON was a student of Jewish lore having been devoted exclusively to Jewish literature in which he took great interest and delight. ISRAEL COHEN, the noted Jewish writer and Zionist paid the following tribute to him in the London *Jewish Chronicle* of the 24th January, 1922:—

> "I was invited home by Mr. S. J. SOLOMON, a pious and learned man, who has a remarkable literary knowledge of Hebrew lore, and who spends his days on the books of the SASSOONS and his nights on the books of the Cabala."

The accumulation of the books by the late Mr. SOLOMON dates back almost a quarter of a century when Shanghai was hardly cognizant of the coming prospects of a centre of Jewish life in her midst. Year in and year out, the order for books to Vienna and elsewhere was constant. The late Mr. SOLOMON did not cultivate a love for the books for himself alone; he imparted it to others as well. The present writer owes much to the deceased's efforts in selecting fine books for his library and to this day, and for all time to come, the influence of our departed friend and teacher is felt in many a home in Shanghai. His *gemiluth hassadim* was not confined to Shanghai alone; it was world-wide. To the Land of Israel he gave of his best both in money and personal work and it is highly gratifying to the community to know that his fine library will at last find rest in the land of his hopes and dreams.

We congratulate the community on its wise decision in the matter and feel certain that her steps would be emulated by Jews everywhere. The books were shipped to Jerusalem by Messrs. D. G. M. ARONOVSKY, the well-known local Customs clearance and forwarding Agents.

MORE BOOKS FOR THE UNIVERSITY

It is interesting to note that Dr. BENSION has succeeded during his stay in Madrid and Lisbon to secure books for the University and these were lately forwarded to the latter by the Spanish and Portuguese Governments. Dr. BENSION does not only look after the welfare of the Fund, but makes it a point to arouse Jews everywhere in the welfare of the University which will be opened in March next.

BOOKS

In the best books, great men talk to us, give us their most precious thoughts, and pour their souls into ours. God be thankful for books! They are the voices of the distant and the dead, and make us heirs of the spiritual life of the past ages. Books are the true levellers. They give to all who will faithfully use them the society, the spiritual presence, of the best and greatest of our race. No matter how poor I am—no matter if the prosperous of my own time will not enter my obscure dwelling—if the sacred writers will enter and take up their abode under my roof, if MILTON will cross my threshold to sing to me of Paradise, and SHAKESPEARE to open to the words of imagination and the workings of the human heart, and FRANKLIN to enrich me with his practical wisdom—I shall not pine for want of intellectual companionship, and I may become a cultivated man, though excluded from what is called the best society in the place where I live.—WM. ELLERY CHANNING.

PALE PEOPLE ARE IN PERIL

Some Form of Nervous Breakdown Always Threatens Them

Pale people are always nervous. There is a closer connection between the blood and nerves than most people know for all the nourishment that the nerves receive reaches them through the blood. That is why Dr. Williams' Pink Pills, known everywhere as a blood builder, have helped so many people with exhausted nervous systems, so many sufferers from neuralgia, sleeplessness, nervous headache and other nervous troubles.

You will find Dr. Williams' Pink Pills different from other remedies. It is almost impossible to take these pills into the system without getting good results.

Dr. Williams' Pink Pills are a tonic for the blood and nerves. They begin at once to enrich the blood and enable it to furnish the nerves with the elements they need to restore them to health. A booklet on the home treatment of nervous disorders that will enable you to help yourself will be sent free on request by the Dr. Williams' Medicine Co., 60 Kiangse Road, Shanghai. Your own druggist can supply you with Dr. Williams' Pink Pills or they will be sent by mail, one bottle for $1:50, six bottles for $8|- post free

DEMOCRATIC NOMINEE FOR PRESIDENT EXALTS YOM KIPPUR

ENTHUSIASTIC RECEPTION GIVEN TO MR. DAVIS

[FROM A CORRESPONDENT.]

NEW YORK, 17th October, 1924.

Readers of ISRAEL'S MESSENGER will be interested to know that during Yom Kippur, Mr. JOHN DAVIS has occupied a Jewish pulpit at Rochster, N. Y., and delivered a stirring address on the significance of the Day of Atonement.—"It is a great ceremony that this Jewish Day of Atonement represents—great not only for the centuries of tradition that it embodies; great not only for its persistence through the centuries of persecution, but also in the sublimity of its conception and the fidelity with which that great faith held to its observance," stated JOHN W. DAVIS, Democratic nominee for President, in a speech delivered on Yom Kippur in the convention hall here. —Four thousand men and women gave an enthusiastic reception to Mr. DAVIS and heard him again assail those who would try to foment religious or racial prejudice in the United States. Representative MEYER JACOBSTEIN of Rochster, who otherwise would have been a speaker, sent a letter explaining that observance of the Day of Antonement prevented him from attending the service.



MR. JOHN W. DAVIS

"I respect profoundly the motives which compel him to absent himself on this occasion," Mr. DAVIS said, addressing Judge Lynn, who presided. "They are creditable alike to him and to the great religion that he professes.

"And I have sometimes thought that the Christian world had done itself no small disservice in abandoning the tradition of the religion from which it draws its own inspiration of setting aside one day in all the year to become a day of solemn accounting between the individual and his Creator, in which there might be some opportunity of going over the good and the evil that the twelve months period presented and in which the soul might stand naked before its God and make an accounting and ask forgiveness for the evil that it had unwittingly performed. I honor your Congressman that he has not been willing to turn aside from that solemn day and devote himself to duties even as important as those which his official position has cast upon him.

"And how great, I am encouraged to say—how great are the services that the faith which he professes has rendered to mankind. How can the Christian world ever forget not only the founding and origin of its own belief and of Him in whom it is incarnated, but also the weary centuries amid a world given over the idolatry and paganism and the evil of false faith there rang out alone among mankind the great historic cry of Israel—heroic Israel—the Lord our God is one. How much that cry has preserved for the world as we know it today! And who dwells upon such themes, my fellow citizens, cannot for a moment permit to lurk in even the most silent recesses of his heart and feeling of religious prejudices or racial discrimination whatever.

"How dare we, as Americans, to prescribe or frown on any man because of the manner and form in which he chooses to carry out his religious observances or because of the convictions he entertains as to the relations that exist between the individual and the Creator of us all?"

MR. F. J. SCHUHL HONOURED

A Popular Attorney



MR. F. J. SCHUHL

The decoration of the King of Italy, a very handsome emblem, was conferred on the 5th ultimo upon Mr. F. J. SCHUHL in recognition of numerous servcies rendered to Italian interests in China. The decoration was appropriately presented on Italian Armistice Day, thought Mr. EDWIN S. CUNNINGHAM, U. S. Consul General.

Mr. SCHUHL is a member of the well-known American law firm of SCHUHL and SCHOENFIELD. Mr. SCHUHL was formerly U. S. Commissioner and Judge of the U. S. Consular Court. He has been decorated by the President of China with the *Chia Ho* in recent years for distinguished services rendered to the Government. Mr. SCHUHL was born in San Francisco and came out to China about five years ago. He is a popular figure in local circles and his fame as a brilliant adovcate is growing daily, judging from the intricate cases handled by him in the U. S. Court for China.

THE LATE SENATOR LODGE

Jewish Appreciation—Letter From American Consul Cunningham

The following correspondence passed between the local Zionist Association and the American Consul General, is self-explanatory:—

SHANGHAI ZIONIST ASSOCIATION

SHANGHAI, November 12th, 1924.

DEAR MR. CUNNINGHAM,—On behalf of our Association permit me to extend to you our sincere and heartfelt condolence in the passing away of Senator LODGE, whose death is sincerely mourned by us.

The deceased was a staunch advocate of our cause and has rendered us useful and lasting services in securing the adhesion of your Government in support of the BALFOUR Declaration, recognising Palestine as the Jewish National Homeland.

A tribute to his revered memory will appear in the next issue of ISRAEL'S MESSENGER—our official organ—an advance copy of which has been published in to-day's issue of the *China Press*, to which I beg to draw your kind attention.

Hoping that you will convey our expression of sympathy and condolence to the family of the late Senator LODGE and expressing again our sense of regret at the great loss which your own nation has suffered in the demise of one of the greatest statesmen of the present age—Senator LODGE.

I remain,
Yours sincerely,
N. E. B. EZRA.
Hon. Secretary.

EDWIN S. SUNNINGHAM, Esq.,
U. S. Consul General.
Shanghai.

To the foregoing, the following reply has been received:—

AMERICAN CONSULATE GENERAL

SHANGHAI, CHINA, November 14, 1924.

DEAR MR. EZRA:—Your very kind letter of November 12, 1924 regarding the death of Senator LODGE has been received. The tribute to his memory published in the *China Press*, to which you refer, has also been read with great interest and sincere appreciation. It will be a pleasure to transmit a copy of your letter to the State Department and to the family of Senator LODGE who, I feel sure, will be deeply touched at this mark of the esteem in which he is held.

Sincerely yours,
EDWIN S. CUNNINGHAM.

N. E. B. EZRA, Esquire.
Honorary Secretary,
Shanghai Zionist Association,
Shanghai.

MODERN SUBURBS AROUND ANCIENT CITIES

How Jewish Pioneers and American Money Have Solved Housing Shortage In Palestine

BY JUDGE BERNARD A. ROSENBLATT (New York)

Around the ancient cities of Palestine, rich with the glamour of historic association and religious memories, modern suburbs resembling very closely those which spring up on the outskirts of American cities are now being built with increasing rapidity. These suburbs are housing the modern children of Israel who are again turning to Palestine as their land of Promise with the object of rebuilding it into the modern Jewish National Home. Incidentally, these suburbs which are being built around Jerusalem, Jaffa, Haifa and Tiberias, the four largest cities of the land, are helping to solve the housing problem which made its appearance in Palestine after the War, as it did also in practically every other country. An additional point of interest in connection with the building boom which marks present day Palestine, is the fact that the largest part of the funds which, by means of mortgage loans, have made the boom possible, comes from the Jews of the United States. The transformation of a country which has been neglected for many centuries, which is under-populated, which has few industries, and where skilled labor is lacking, into a flourishing modern agricultural and industrial community, is a task which might easily daunt the strongest, the wealthiest, and the most powerful races and peoples in the world. The mighty British Empire, for instance, has been colonizing in Canada and Australia for very many years, and yet even to-day large sums of public money have to be spent to enable immigrants and settlers to establish themselves. The case of a Jewish revival in Palestine is much more difficult. The Jewish people have been divorced from the soil ever since the Exile. Moreover, Palestine is just beginning to get modern transportation facilities, particularly motor transportation, which is developing rapidly. The country is undeveloped, conditions are primitive, and opportunities for employment have to be created. In spite of this fact, the last three years brought over 35,000 vigorous pioneer immigrants into the country from all parts of Europe. The bulk of these were students and professional young men and women without experience of manual labour, who were without means and yet most of them are already firmly established in Palestine and are busy developing the country in every direction. They have established new agricultural settlements, drained swamps, planted trees, and terraced the bare hillsides. Soon after the establishment in 1920 of the Keren Hayesod, it became clear that something would have to be done to deal with the housing question. The difficulties, however, were very great. In the first place, building was very expensive. Most of the material needed in the construction of a house such as iron and steel, lumber, metal-fittings, etc., has to be imported. Secondly, skilled labourers, such as masons, plasterers, carpenters, etc., were lacking. In other countries there are banks and building associations which grant loans for house-building. No such institutions existed in Palestine. Thus, only those could undertake building a house who had enough money to pay the whole cost of land; building materials, and construction. After the war, building activity gradually revived in other countries, but little or nothing could be done in Palestine. Rents rose to a fabulous degree. By 1921 a room in Jaffa which was rented for $2 before the war, had advanced to $25 a month. In July, 1920, after the appointment of Sir Herbert Samuel as High Commissioner Jewish immigration began to flow into the country, Jewish immigrants arrived from all parts of Europe at the rate of about 1,000 a month—in recent months the immigration has greatly exceeded that figure. The congestion in the cities was seriously aggravated by the arrival of the newcomers. For the most part they were young men and women who came from countries in which currency was worthless, and could not therefore, find the money for providing themselves with housing. In these circumstances, the Keren Hayesod approached the Palestine Government to authorize the establishment of a banking institution which would advance credits for house-building. The Keren Hayesod then established the General Mortgage Bank of Palestine, Limited, in which it has invested about $300,000 to date. The shortage in skilled labour has been partially solved by the formation in 1921 of a Jewish Cooperative Labour Association, the main purpose of which was to undertake direct contracts for public works, without intervention of middlemen. The Association had undertaken road-building contracts for the Palestine Government. The contracts had been executed with efficiency and economy. During 1922 the Association began to train its members as building operatives and about 1,000 men have now acquired skill as masons, stone hewers, bricklayers, carpenters, plasterers, and plumbers.



A modern suburb outside Jerusalem. Modeled along American lines these suburbs, built by the Keren Hayesod, are solving housing problems in Palestine.

Many of these building operatives, strangely enough, are women. Girls who have recently graduated from college and high school have left the lands of their birth and are devoting themselves to building up their ancient Homeland with the work of their hands, toiling as plasterers and bricklayers or doing any kind of manual labour which will help the country. Thanks to Keren Hayesod and to the pioneer immigrants themselves, a great deal has been accomplished during the past two years, in meeting the housing shortage in the Holy land. Rents have dropped considerably in consequence, being now less than one-third of what they were two years ago. Besides the new suburbs which have been built in the chief Palestinian cities, and the business quarters and office buildings in Jerusalem, Haifa, and Jaffa, many new houses,



JUDGE BERNARD A. ROSENBLATT.

Who is a leading American Zionist, member of the Finance and Economic Committee of the World Zionist Organization. When Mr. KADOORIE and Dr. BENSION were in New York recently, JUDGE ROSENBLATT presided at a meeting and supported the project for a Garden City in Eretz Yisrael initiated by Shanghai Jewry and for which land was given by the American Zion Commonwealth. JUDGE ROSENBLATT sailed recently on his fourth visit to the Land of Israel in the course of the last five years.

Asked the purpose of his journey, JUDGE ROSENBLATT stated that he is particularly interested in making a study of the present economic development of Palestine, especially the possibilitis for new enterprises. He said, "Every tourist returning from Palestine emphasizes the extraodrinary need for a first-Class hotel in Jerusalem. Over eight thousand tourists were turned away last spring from the Allenby hotel, where they could not be accommodated. With the new interest in Egyptian explorations, and with the revival of the Holy Land in Zionist effort, Palestine bids well to become, in the next few years, a country rivaling Switzerland in its appeal to the tourist. From the point of view of the development of the land itself, it is of the utmost importance that a first class hotel be established in Jerusalem in the shortest possible time. I am glad to announce that we have succeeded in arranging for the financing of a hotel in Jerusalem. The hotel, which will consist of 240 rooms and will occupy one of the most important sites outside the walls surrounding the Holy City, will be ready in about eighteen months.

stables and barns have been erected in the Jewish agricultural settlements. The suburbs have been built in accordance with specially prepared town plans and adequate provision has been made for public places. The streets are wide and the houses are modern and in Tel-Aviv particularly they are provided with running water and electric lighting. In every way the new buildings are immensely superior to everything that has gone before and are in marked contrast to the antiquated Arab houses with which the local population has been satisfied hitherto. Thus, the Keren Hayesod, in establishing the Mortgage Bank, has lowered rents, blazed a path for profitable private enterprise, opened remunerative channels for the investment of Jewish capital and provided employment for thousands of Jewish immigrants. This it has done in addition to its other tasks in providing the budget for the maintenance of sanitation, Hebrew education, agricultural colonization and caring for the welfare of the Jewish immigrants arriving in the country.



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SOCIAL AND PERSONAL

Conducted by Ben Peloni

Mr. and Mrs. A. SAPHIERE and Miss SAPHIERE have returned to Shanghai from their vacation in America.

* * *

Mr. I. SHAININ at the invitation of the "Kadimah" delivered a lecture on "Jewish Palestine" on the 5th ultimo, giving his impressions of his recent visit to the Jewish colonies and which he said had made a powerful impression upon him. Mr. SHAININ was very enthusiastic over the future possibilities of the Land of Israel and predicted the success of Zionist strivings in the near future. Mr. D. G. M. ARONOVSKY presided at the meeting and the lecturer was accorded a vote of thanks.

* * *

Miss SUDKA, second daughter of Mr. and Mrs. J. A. SUDKA has returned to Shanghai from her vacation in England.

* * *

Mr. J. S. GUBBAY and Mrs. D. M. NISSIM have arrived from Hongkong.

* * *

The many friends of Mr. SAM CHAIET are congratulating him upon his appointment, just announced, to a captaincy in the U. S. Army Reserve, Medical Administration. Mr. CHAIET served with the American Forces in the Great War, and came to China in 1919. He is a member of the American Legion; of all Masonic organizations in Shanghai, and of the American and French clubs. Mr. Chaiet is President of the Synagogue "OHEL-NOISHE."

* * *

Cable advice from London announces the death of Mr. MEYER ELIAS SASSOON, a partner in the firm of Messrs. E. D. SASSOON & Co. Ltd. The deceased was a son of the late Mr. E. D. SASSOON, founder of the firm under his own name. Mr. MEYER SASSOON took an active part in the development of his father's business and has very often visited India where he had important interests to look after. He is survived by his wife, a daughter and a son, Captain R. E. SASSOON, who is in charge of the local branch of the firm, with all of whom deep sympathy is felt in their bereavement.

* * *

Mr. and Mrs. ALEX. KRISEL announce the birth of a son.

* * *

There was a large gathering at the Carlton ball room on Sunday afternoon the 15th ultimo, for the Hebrew Relief Society's musical matinee and *thé dansant*, About 600 people attended, a dainty afternoon tea was provided, and an excellent entertainment. Financially also the event was a success.

* * *

LONDON, Nov. 15.

The death is announced of the Rt. Hon. EDWIN MONTAGU, formerly Secretary of State for India, at the age of forty-five.—*Reuter.*

* * *

Mr. MONTAGU died in the prime of life, being only 45 years of age. He was born in 1879, the second son of Lord Swaythling, and was educated at Clifton, the City of London School and Trinity College, Cambridge. In 1915 he was married to Hon. Venetia Stanley, daughter of Barn Sheffield.

* * *

Mr. and Mrs. J. A. Rubel left for New York last month on the *Empress of Russia*.

* * *

In our list of Committee of the Society for the Rescue of the Chinese Jews published in our last issue, the name of Mr. A. EINHORN was inadverdently omitted.

Mr. LEON A. LEVY has returned to Shanghai from California.

* * *

Great disappointment was occasioned in Jerusalem last week by the cancellation of the visit of RABINDRANATH TAGORE, the famous Hindu poet. He had been expected to reach Palestine on 7th October, and to stay at Government House as the guest of the High Commissioner. A reception had been organized in his honour, and he was to deliver a lecture at the Hebrew University in Jerusalem. Unfortunately, a message was received at the last moment, stating that TAGORE had been compelled, for urgent reasons, to proceed immediately to Europe without breaking his journey, as contemplated.

* * *

After twenty years' stay in China Mr. and Mrs. L. JOURAVEL and their three children are leaving this month for Sydney, Australia, where they expect to make their future home. Mr. JOURAVEL was in Tientsin and Hankow in the cotton business representing Messrs. J. SPUNT & Co. and later Messrs. A. B. ROSENFELD & Son. Mr. and Mrs. JOURAVEL will be greatly missed by a host of friends by whom they are held in high esteem.

JERUSALEM UNIVERSITY

Lord Balfour and The Opening

A message from Jerusalem, under date 28th September, states that the Earl of BALFOUR, K.G., whose letter of November, 1918, to Lord ROTHSCHILD first intimated the intention of Great Britain to accept a Mandate for the establishment of a National Home for Jews in Palestine, may return to Jerusalem next Passover with Dr. WEIZMANN. Lord BALFOUR'S visit would be made in order formally to open the Hebrew University, the foundation stone of which was laid by Dr. WEIZMANN six years ago.

Professor Einstein's Plans

In connection with the University, it is reported by the *Journal* in Vienna that Prof. A. FINSTEIN will shortly leave Berlin to settle in Palestine, where he will hold a Professorship at the Hebrew University in Jerusalem.

It was Professor Einstein who delivered the first lecture at the Hebrew University. This was on February 7th, 1923, during his visit to Palestine, when he lectured to a gathering of Jewish and Christian notables and Government officials on his theory of Relativity. Sir Herbert Samuel, the High Commissioner, in closing the meeting, said that it was a good sign for the Hebrew University that her first lecture had been delivered by the greatest physicist in the world.

Professor Einstein was also active on behalf of the Hebrew University during his visit to the United States in 1921, the formation of the American Jewish Physicians' Committee which is raising funds for the building and endowment of the Micro-biological Institute at the University being the outcome of his visit.

Every Jew should be conversant with the facts of contemporary Jewish life. Never in his history has the Jew faced more problems than he does to-day. Read every issue of ISRAEL'S MESSENGER. Subscribe to-day and have your friends subscribe. Subscription rate eight dollars per year.

THE JEWISH NATIONAL FUND

Subscription List of Donations on *Ereb Yom Kippur.*

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Mr. E. KRIGER	1.00
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Mr. EGERMAN	1.00
Total	59.78
RODFELD and FEIN total	78.00
Total	137.78

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ANDER	$52.40
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BENDERSKY	72
KASARNOVSKY	90
BARAT	60
FEIN S.	1.00
Total	$134.82
Exchange for $49.12.	8.82 $126.00
WEINSTOCK	$81.30
BAUMGARTEN	20.00
HASSER	7.20
YOUDOVICH	6.20
GOLDMAN	2.00
FEIN, S.	1.00
Total	$117.70
Exchange for $32.70.	10.15 $107.55
Total	$233.55

KEREN HAYESOD AND THE GARDEN CITY PROJECT

Mr. FRED ELLIS, a leading member of Hongkong Jewry, arrived here last week accompanied by his three sisters, en route to Harbin. During his brief stay in Shanghai Mr. ELLIS has had several interviews with Dr. BENSION and discussed with him the future plan of the Garden City initiated by Shanghai Jewry. Mr. ELLIS has shown great interest in the project and offered £1,000|- for the purpose and expressed his warm approval of Dr. BENSION'S mission to China, as is shown in the following letter written by him, which we are sure our readers will read with great interest:—

MY DEAR DR. BENSION,—Referring to your interview with me anent the Keren Hayesod and the object of your mission to China, I need hardly say that I have watched your progress with very great interest and desire to congratulate you upon your achievements for the cause.

I have just arrived here from the Crown Colony and intend to leave for Harbin tomorrow, and as I know you are about to leave shortly for Hongkong where you will make a public appeal for the Fund, I regret that I will not be present there in order to assist you in your good work. However, I shall not hesitate to support you to the utmost in the matter. The cause for which you plead is one in which I am greatly interested and look eagerly forward to its success. The initiative taken by Shanghai Jewry to found a Garden City in Palestine is highly commendable and it should be supported by every one who is capable of lending his or her financial assistance.

I have decided to contribute £1,000—for the cause and desire you to build 2 houses—one in memory of my revered father Haskell Isaac Aboodi, and another in the name of my revered mother Masooda Buth Simha.

Earnestly wishing you every success in the furtherance of your mission and assuring you of my continued interest in your good work.

I remain, With Zion's Greetings,
Yours very sincerely,
FRED ELLIS.

SHANGHAI, November 26, 1924.

Dr. BENSION goes to Hongkong under excellent auspices and it is hoped that the Jews in the Crown Colony will demonstrate their sympathy with his mission and contribute liberally to the Fund.

Hanuccah Fancy Dress Ball.

IN AID OF THE JEWISH NATIONAL FUND AND THE SHANGHAI JEWISH SCHOOL

WILL BE GIVEN UNDER THE AUSPICES OF THE SHANGHAI ZIONIST ORGANIZATION "KADIMAH" IN CONJUNCTION WITH THE PALESTINE WOMEN'S LEAGUE.

AT THE CARLTON ON SUNDAY, THE 21st INSTANT, at 9.15 p.m.

CELEBRATE THE FIRST NIGHT OF HANUCCAH BY ATTENDING THE BALL AND SO HELP TO SWELL THE FUND. THE JEWISH NATIONAL FUND AND THE SHANGHAI JEWISH SCHOOL ARE TWO WORTHY INSTITUTIONS WHICH NEED YOUR SUPPORT. IN THE PAST FEW YEARS HANUCCAH ENJOYED GREAT POPULARITY IN LOCAL CIRCLES AND THE ENTERTAINMENTS GIVEN WERE ARDENTLY SUPPORTED. THIS YEAR IT WAS DEEMED NECESSARY TO CHANGE THE VENUE IN ORDER TO GIVE GREATER ACCOMMODATIONS TO THE PATRONS AND IT IS HOPED THAT A RECORD ATTENDANCE WILL BE THE RESULT.

TICKETS ON SALE AT $2.00. APPLY TO THE COMMITTEE OF THE KADIMAH AND THE LEAGUE.

CORRESPONDENCE

LORD BALFOUR RE-ITERATES FAITH IN ZIONISM

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—I have pleasure in enclosing herewith copy of a letter addressed by the Earl of BALFOUR to Mr. LOUIS LIPSKY, which is to be read at the public meeting to be held in London on November 3rd at the inauguration of the Keren Hayesod campaign.

Hoping that you will find space for same in your esteemed journal.

I am, etc.,
ISRAEL COHEN.

LONDON, 17th October, 1924.
77, Great Russell Street, W.C.I.

[ENCLOSURE]
WHITTINGEHAME PRESTONKIRK
SCOTLAND, October 10, 1924.

DEAR SIR,—I beg to offer my most hearty congratulations on the successes already achieved by the Zionist movement, and my best wishes for its future progress. Doubtless there are difficulties still to be overcome; this is inevitable. But those who, like myself, have a firm faith in the future of Zionism may surely draw great encouragement from the past.

Yours faithfully,
BALFOUR.

LOUIS LIPSKY, Esq.

JEWISH LITERARY CRITICISM OF THE CHRISTIAN BIBLE.—A FORWARD STEP

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—We would be glad indeed for an opportunity to examine LOPEEZ'S book, which was sent to you by Mr. MANASSEH and the communication regarding which appears in ISRAEL'S MESSENGER of July 4th.

Thanking you for your kind interest,

I am, etc.,
I. GEORGE DOBSEVAGE,
Secretary.

THE JEWISH PUBLICATION SOCIETY OF AMERICA.
PHILADELPHIA, PA., October, 23, 1924.
Broad Street and Girard Avenue.

[We are pleased to say that we have forwarded the book referred to in the above interesting communication. In a letter to Mr. DOBSEVAGE, we have again emphasised the need of such a work being translated into English and expressed a strong hope that our humble proposal may meet with the approval of the Society, so that Jews everywhere may become conversant with an interesting phase of their history and literature and *pace*, the Rabbis of old, "Know how to defend themselves and answer the Afikoros." LOPEEZ'S work stands to this day unsurpassed and unrivaled by any other similar publication, and this fact alone, to our mind, should stimulate the Society to preserve his monumental work by making it accessible to all and sundry. LOPEEZ'S Hebrew is classic indeed; his manner of reasonings and his wonderful logic are excellent, while his wisdom and courage in an age when liberty of speech was limited and denied to the Jews, should evoke our highest admiration. No Jew who is conversant with Hebrew would fail, after reading LOPEEZ'S encyclopedic work, to pay his meed of tribute to the great author. His work has its value to this day, when Jews are confronted with the activities of the missionaries, and lured by their fairy tales and illogical reasonings. We earnestly hope that the translator of "Koor Masref," will preserve for us the beauty of the original language and present to the public a translation worthy of the great author (*Zecher tsadik libracha*) and worthy of the importance of the subjects treated by him.—Editor, ISRAEL'S MESSENGER.]

AN OPEN LETTER

Mr. A. HORNE, B.SC.
Shanghai

DEAR SIR,—I know you by sight and reputation. The local dailies identify you with the activities of the Shanghai Theosophical Society. While I write this, it is announced that you are to speak to-day on the "OCCULT BROTHERHOOD." This is a grand theme and I am sure you will do justice to it. I congratulate you. But I hope you will not mind my telling you plainly that the ideals of world-brotherhood should not rest on a broken *horn*. It must and should embrace even those of your own kith and kin. Your last letter published in ISRAEL'S MESSENGER was an outrage. According to your conception of brotherhood men of your own race and creed count nowhere and must be given a back seat. I hate cant and hypocrisy. Let me submit you the following two queries:—

1. In the event of your finding your nearest relatives and some of your neighbours struggling against terrible odds in the Whangpoo river and are threatened with drowning, whom would you try to save first? What sort of feeling would you possess at that moment when you hear the shriek's and the appeal piercing your ears from those who are near to you by blood and other ties? Would you have the courage to disregard these and think of your neighhours first?
2. In the event of your own children requiring education and your neighbours' children being dispossessed of means in the matter, what would be your duty in the premises? Would you, as a good father stand by your own children first or go to the rescue of your neighbours' children on the ground that you are a believer in the ideals of "world-brotherhood?"

I shall not attempt to answer these queries for you but leave you to ponder over them until you shall have the courage to come out in the "open."

I am, etc.,
M. S.

SHANGHAI, 7th November, 1924.

THE JEWISH SPIRIT OF BROTHERHOOD

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—Mr. A. HORNE in your last issue closes his letter by asking whether we Jews should pray as the farmer had prayed:—

"God bless me and my wife,
My son and his wife,
Us four and no more."

This selfish prayer is un-Jewish, nay, anti-Jewish. No Jew who understands his Bible and religion well would tolerate it. Our Bible is replete with the spirit of brotherhood. "Love ye the stranger," exclaims our Holy Writ, "for ye were strangers in the land of Egypt." When King SOLOMON had consecrated the Temple he gave vent to his feelings in the following words which were characteristic of the race which had given the Bible to the world:—

"Moreover concerning a stranger that is not of thy people Israel but cometh out of a far country for thy name's sake, hear Thou in Heaven thy dwelling place, and do according to all for which the stranger calleth to Thee."

This lofty prayer of the WISE KING is a striking rebuke to those who seek to accuse us of narrowness and intolerance. The prayer of King SOLOMON finds its counterpart in the Talmud which represents God as saying:—"Before me," said the Lord, "there is no difference between Jew and Gentile; he that accomplishes good, will I reward accordingly."

Had Mr. HORNE been better conversant with the Jewish Bible and the Talmud and less of the teachings of the Theosophical Society, he would not have been guilty of casting an indirect slur upon the race to which he belongs.

I am, etc.,
E. S. CHAIKIND.

SHANGHAI, 7th November, 1924.

[We have received a long letter from Mr. A. HORNE replying to our criticism which appeared in our last issue, but, unfortunately, it reached us too late for insertion in this issue. We shall, however, publish it in our January number and give it the attention it deserves.]

OUR SYNAGOGUE SERVICE

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—I am driven to wonder what prompted Mr. N. FRED NISSIM to espouse a cause too remote from the sphere of his Hebrew-training to deal with. Mr. NISSIM is a Shanghai-born lad who, I believe, has never crossed the borders of his birth-place, to know what a good service in the synagogue is, nor what a qualified Hazan is like, abroad. And obviously, he did not consult his venerable "Daddy" in the matter, before he heedlessly took a plunge into the deep blue, to pour scorn upon the sound ideas of his seniors. In the circumstances, I opine, that the correspondence he has sent you for publicity, should have been treated with the silence it merited, as beyond all doubt, the cheap wit was based on illogical and irrelevant arguments, and in truth, void of all commonsense and propriety. But it seems to me, Mr. Editor, that you have deemed it more expedient not to ignore the novice, and have consequently given space in your last issue to his ill-advised letter, lest he might deduce wrong impressions from the silence, to incite him to err again.

"What on earth does it matter if the Hazan's voice is not musical?" was one of the series of his whimsical pleas. This may not be, Sir, of any earthly use to men of Mr. NISSIM'S calibre, but it is most essential to divine service, and the spiritual demands of the world's enlightened Jewry, who pay ungrudgingly and handsomely to secure the services of a qualified Hazan with musical instincts and *a musical voice*, in addition to other qualifications—such a person is generally at a premium.

It may interest Mr. NISSIM to know that in the olden times, when our temple was in existence, our forefathers did not only choose stalwart men enriched with splendid voice from the tribe of Levi, who was assigned to serve in the temple, to intone our prayers and sing our *piyuteem*, but also employed trained musicians from the same tribe, to play on the harp, and other musical instruments to assist them, to make the service more solemn and attractive. I refer your youthful correspondent to Psalm CXLIX sentence III where it says, "Let them praise His name in the dance, let them sing praises with the timbrel and harp." Now how would our budding critic wish us to fulfil this large order? Is it to be carried out in a cheerfully musical voice that inspires and guides a Kahal or mumbled out in the very mournful wailing-notes that invariably attends a Chinese-funeral?

I beg to add that the traditional *piyuteem*, which have been composed by our great men of the past ages, and handed down to our people from one generation to another, were decidedly meant to be sung, not in materialistic but in spiritual music in our holy places, and undoubtedly, it is only the qualified Hazan, who is indued with a musical voice and winsome personality, besides his other qualifications, that can discharge this onerous, but pleasant duty satisfactorily, and not the melancholy washout.

To all intents and purposes, Sir, the elders of our community know what they want, but their babes apparently do not.

I am, etc.,
M. MYERS.

SHANGHAI, 5th Nov., 1924.

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—As a constant reader of your valued journal, I am pleased to observe that you have started tackling with some of the religious problems of the Jews in the East. I am sure you will have the support of a large number of readers who are unable for one reason or another to express their views fearlessly as you do. I have read with interest the letter by ISRI ANOCHI and your reply thereto. The problem of Hazanim interests us deeply here. In your September issue, just to hand, you have voiced the views of those who are discontented with the way in which our synagogue services are conducted by unqualified readers whose only merit for the post is that they have no other means of livelihood. In Bombay, the spirit of inertia and lethargy has long dominated the classes and the masses. There is actually no leader of note to guide the community and consequently the rank and file simply resign themselves to fate. The attendance in the synagogues is constantly falling off. The present decay of Bombay Jewry dates from the time when the local firm of Messrs. E. D. SASSOON & Co. insisted upon their Jewish staff working on Saturdays and other Jewish festivals (except Rosh Hashana and Yom Kippur) with the alternative of dismissal. The majority being of a class of which no martyrs could be made, the Sabbath was sacrificed and with it other religious and time honoured customs were thrown overboard. The qualification for a leadership in Bombay Jewry is wealth and with this comes power which seeks to crush the spirit of the people who are religiously inclined; especially when our socalled leaders openly flout the religion of their ancestors and regard the desecration of the Sabbath as the greatest achievements of their lives. The decay of Jewishness amongst us is assuming alarming proportions with none in sight to stem the tide. At one time, the Bene Israel elements were regarded as of no importance and consequence by the Bagdadi section; today the former occupy leading positions in educational and cultural work in India which put to shame the doings of the latter. Scores of lawyers, doctors, judges, and even a few Rabbis come out from their rank who valiantly maintain the traditions of Judaism. They have a Press of their own in which they debate problems of great importance to Judaism. They are now thinking of establishing a Jewish college and why not? *Eben ma'asu habonim hayta l'rosh pinna.* Such activities are bound to produce a healthy state of mind and drive away chaos and confusion from the rank.

I agree with IBRI ANOCHI that the greatest problem confronting us to-day is the question of Hazanim. In a recent issue of the *Israelite* (a Bene Israel monthly publication) there is a striking contribution by a Bene Israel, Mr. BENJAMIN JACOB ISRAEL, who bewails over the sort of services conducted in the synagogues by our Hazanim. Here are a few extracts therefrom:—

"I had rather a shock a few days ago. I attended service at a synagogue at Bombay. The service was conducted by a Hazan who rattled out inarticulate sounds at a terrific speed without any apparent comprehension of their meanings. He was assisted by a crowd of little boys who howled out the responses and the different hymns, thinking all a huge joke. I confess that far from inspiring devotion the service only raised ridicule in me who am comparatively a stranger to synagogue services. As for the rest of the congregation, most of the men present were discussing the latest news whilst the women in their seclusion were most probably exchanging views on the ridiculous party Mrs. A. B. gave at her son's wedding or on the silly behaviour of Mrs. Some-body-else.

"This visit was a great disillusionment I had read that the Jewish service is so impressive; its melodies are so sweet and stirring, its ideas and language are so noble that one cannot but be touched. This had been confirmed on hearing some of the transcribed synagogue music and reading English translations of some of our prayers. But I must never, perhaps, hope to see any change in the present method of conducting the service; we shall never have order and understanding. We shall never know how to pray; we shall never realize how 'More things are wrought by prayer than this world dreams of.'

"Can we, then, expect to be God-fearing, honest, earnest men when our religion has become a farce and our worship the laughing-stock of mankind? And this deplorable state is wholly due to the older generation, the powers that be, which has failed to use its opportunities for the attainment of knowledge, truth, and virtue and has solely devoted itself to the worship of the idol Mammon. "The disadvantages of centuries of past ignorance and depression are fast giving way to the enjoyment of *fresh educational and religious experiences*," wrote a missionary in 1894. We, the present generation, have enjoyed mighty little of fresh religious experiences since, fifty years ago, our ancestors awoke from their sleep of ages and gave us what religion we now pretend to possess. For our fathers have failed—miserably and shamefully failed—to persevere in a religious awakening which is the worse for being abandoned half-way. Then (i.e., in the nineties of the last century) our people used to tell the missionaries "*We* cannot answer these questions—our more learned Rabbis elsewhere can—ask them." Can we honestly say that after this lapse of time we are any better? We are certainly not able after thirty years of progress (?) to answer 'these questions.'

"At that time the Bene-Israel did much to be proud of. They bravely attempted to shake off their ignorance and acquire a knowledge of religion and morals. What have you, our elders, done which your children shall be proud of? What have you dared to strive after, I say, what have you honestly tried to achieve, what have you sacrificed at the altar of righteousness that we, who come after you, shall call you blessed? Have you earnestly tried to instil in us the noble precepts of Judaism and humanity? Have you given us an example of high-thinking, of noble action and of pure devotion to duty and religion that we may learn and teach our children? Have you attempted to impress us with the spirit that will urge us to lay down our lives for our religion rather than submit? Have you not rather taught us to despise our religion as a tiresome mass of silly customs?

"You have, I assert, on the other hand, by your stupid and unending bickerings over words and forms neglected work that can fain be delayed a week: you have gambled away our spiritual welfare and happiness and our moral advancement in your petty jealousies and foolish quarrels. You have in your pursuit of worldly goods neglected the religious (and all other) claims of your children whom you have allowed to grow wild and untaught, till they know no more of the true use of life than a herd of goats."

The foregoing is a telling indictment of the past and present leaders of Bombay Jewry and the outlook is dark indeed. From whence shall come our help?

I am, etc.,
NOORY AZOORY.

BOMBAY, 22nd October, 1924.
Chotani Mansion.

THEOSOPHY IN THE JEWISH WRITINGS

Editor, ISRAEL'S MESSENGER.

SIR,—Dr. BENSION and myself were one evening discussing the philosophy of SPINOZA in the house of our friend Mr. N. E. B. EZRA, I exposing SPINOZA in the light of the Indian system called Vedanta or Theosophy, Dr. BENSION remarking on the Jewish philosophy. Our conversation turned on the great philosophers known as the Alexandrian Jews, when Mr. EZRA introduced the subject of the philosophy of Rabbi MOSHE BEN MAIMUN. I feeling very much interested in the thought of the Rabbi, our host kindly lent me his volume. "A Guide To The Perplexed" by the said Rabbi. I read a few pages of the book and was surprised to find that the Rabbi has said all that I have found in Theosophy. His reasoning is so profound, his logic so convincing, and his idealsm so lofty that there are few thinkers in the world who can stand a comparisn with the great Rabbi. I had studied ARISTOTLE in my College days and I always thought that he was the Prince of the Greek thinkers. But a new world was revealed to me when I read the criticism of Aristotle by Rabbi MOSHE BEN MAIMUN who shatters the reasoning of ARISTOTLE.

Strange to say, the theory of ignorance advanced by the great Indian philosopher, KAPILA, has been favourably criticised by the great Rabbi, and many of the thoughts found in the Upnishats are also found in the book of the Rabbi. I earnestly think that those Jews who want to study real, genuine theosophy must go to this Rabbi who will give them much more than what the ordinary books on theosophy teach. I pity those Jews who ignoring the great spiritual treasures in their own home (Judaism) go begging at the door of the non-Jews and are satisfied with the fragments of thoughts found therein, copied from the writings of the great Jewish theosophists. Most of the Sermon on the Mount of which the Christians are so proud is taken from the Jewish books, and Dr. BENSION once quoted to me many passages from Midrash, Talmud, Zohar etc., to show that the Golden Rule and the Sermon on the Mount are properly Jewish.

I am, etc.,
H. P. SHASTRI.

SHANGHAI, November 20th, 1924.

HANUCCAH OR FEAST OF DEDICATION

This is a festival of victory, a day to celebrate the dedication of the Holy temple. Two great gifts were bestowed on us, religion and liberty. Our ancestors had been robbed of their liberty by the Syrian king Antiochus, and they were to be deprived of their remaining good—Religion. The tyrant compelled the Jews to idolatry and made them abandon the worship of the true God. He dared to place on the altar a perishable idol. The Jews led by men, whose hearts glowed with the ardor of faith and freedom, who for their God and for the truth sacrificed their all, resisted and gained a victory over large armies of their enemies. Many noble souls of Israel risked their body for the spirit, sacrificed time to gain eternity. Indeed the prize was worthy of the struggle from midst darkness they came to light. The temple was restored and cleaned from all pagan impurities, the altar was again dedicated to the pure worship of God and the sacred oil again burned clear and bright.

H. A.

Always judge your neighbor kindly and find excuses for him.—The Talmud.

In Soerabaya, Dutch Indies, the small community of 200 Jews arranged a Purim feast in aid of the Jewish National Fund, which raised $102.

A WIFE'S POWER

A power of a wife for good or evil is irresistible. Home must be the seat of happiness or it must be forever unknown. A good wife is to a man wisdom and courage and strength and endurance. A bad wife is confusion, weakness, discomfiture, and despair. No condition is hopeless where the wife possesses firmness, decision and economy. There is no outward prosperity which can counteract indolence, extravagance and folly at home. No spirit can long endure bad domestic influence. Man is strong, but his heart is not adamant. He delights in enterprise and action, but to sustain him he needs a tranquil mind and a whole heart. He needs his moral force in the conflicts of the world. To recover his equanimity and composure, home must be to him a place of repose, a place of cheerfulness, of comfort and his soul renews its strength again and goes forth with fresh vigour to encounter the labour and troubles of life. But if in a home he finds no rest, and is met with bad temper, sullenness and gloom, or is assailed by discontent or complaint, hope vanishes and he sinks into despair.

H. A.

BIRTH

KRISEL.—On November 14, 1924, at No. 4 Route Francis Garnier, Shanghai, to Mr. and Mrs. A. KRISEL, a son.

A MAN OF SCIENCE AND A JEW

We often, in our pride of race, speak of the great men of science who, by accident of birth, happen to be Jews, as our great "Jewish Scientists." But it is not always the case that, because they were born of Jewish parents, they *are*, in reality, Jews. We speak of Bergson as the great Jewish philosopher. Freud, too, we regard as a great Jewish man of science. Yet neither of them can, properly speaking, be considered as belonging to us. Their sympathies are not with our race, and they have never identified themselves with the fortunes of our people. On the contrary, we claim Einstein among our great Jewish scientists, because the heart of Einstein is with the people to which he belongs. He not only feels with his people, he works for it wholeheartedly. These are the only ones we may properly call Jewish scientists.—IDA SIEGLER, in the *Canadian Jewish Chronicle*, (Montreal).

Do not attempt a reconciliation before the smoke of passion has vanished.—The Talmud.

Every man commits these sins every day: Unchaste thoughts, incautious prayer and evil gossip about his neighbors.—The Talmud.

Pride is a mask behind which our faults are hiding.—The Talmud.

AN APPEAL FROM THE HEBREW TALMUD TORAH OF HARBIN TO OUR

BRETHREN IN THE FAR EAST



MR. HAIM SOLOVEITCHIK

Who is at present in Shanghai in behalf of the Talmud Torah, of Harbin, Mr. SOLOVEITCHIK has rendered great service to Zionism in Vladivostck and is a well-known figure in the latter port and Harbin. His appeal for the Talmud Torah deserves a liberal response from local Jewry.

BRETHREN:—

The existence of the new Talmud Torah, and its necessity for its maintainance for the Jewish population in Harbin is not known to everyone in this part of the world. It is, therefore, considered advisable to acquaint our co-religionists with the principles of this worthy institution, which is under the direct supervision of our well-known Rabbi S. Lewin.

The pupils of this institution are brought up in the pure National spirit becoming, and, belonging to our race. Those children who complete the four classes which exist at present, and which study takes them four years, enter in this world with a clear and thorough knowledge of the Hebrew language, Hebrew history, the laws and customs pertaining to the Jewish daily life, such as the teachings of Sulchon Aruch, as well as the Talmud.

Universal education is being taught and our pupils are receiving an elementary education to enable them to take up higher learnings upon completion of their course in the Talmud Torah. With the kind assistance of our ladies, the children are provided with food daily, and the needy ones with clothes. In order to teach those children who are not able to pursue higher education a profession, so that they can enter the world as skilled workers, to earn their livelihood, without being a burden to any Jewish community, but independent and able to work, the present committee has decided to open Industrial classes, where these children will learn suitable professions in addition to their other studies; is it not said by our Talmudists TOV TORAH IM MLACHAH? Learning and labour are in complete harmony. . . . That is what the present committee strives at.

Brethren! the extreme necessity of this institution in Harbin cannot be overestimated. Harbin is at present the center of thousands of Jewish children, who are in need of this Talmud Torah. Our income is small, we need your help. We appeal to you for your kind and noble assistance. Help us to maintain this real Jewish Institution, so that we can bring up our young to enter in the world as good men and women, true to their faith, just to their people and useful to the countries where they choose to reside. To you to whom the traditional life of the Jew is dear, we pray help us during these trying moments, help us to maintain this worthy institution for our poor and needy children. These children are the flowers of our life, and remember that "THE PRIDE AND FUTURE OF EVERY NATION DEPENDS ON ITS YOUTH."

Let not the Jewish people in the Far East suffer the shame and National disgrace by not being able to maintain the Talmud Torah.

Lend us your helping hand, RACHMONIM BNEI RACHMONIM!

RABBI S. LEWIN,
AARON MORDOCHOVITZ, } *Committee.*
J. PODOROISKY,

HAIM SOLOVEITCHIK,
Hon. Secretary.

THE LAND OF ISRAEL

Dr. Weizmann's Farewell: Stresses Need For More Land

Dr. WEIZMANN'S farewell to the Jewish Community in Palestine after paying his sixth visit took place at the annual Conference of the Erez Israel Jewish National Fund Commission and was marked by expressions of deep feeling. The Conference took place at the Herzl Gymnasium Tel. Aviv and elected Mayor Dysengoff as Chairman. The vice-Chairman of the Commission reported on the progress that had been made and the need for extending the work for which purpose Mr. M. USSISCHKIN was now conducting a great campaign abroad. Delegates from all parts of the country were present when Dr. WEIZMANN entered accompanied by Mr. S. A. VAN VRIESLAND. He was welcomed by the Chairman who in his speech said that Tel. Aviv gratefully remembered that it was founded with the help of the National Fund. The town had decided to inscribe the Conference in the Golden Book. Mr. I. WILKANSKY then greeted the President of the Organisation on behalf of the Directors of the Jewish National Fund.

In his brief reply Dr. WEIZMANN said that he was glad his parting address was made on this occasion. "I have listened and observed, suffered and rejoiced, while in Palestine," he proceeded, I shall now have the opportunity of reflection and then of stirring the hearts of our people to whom I shall picture the conditions of the country as I have actually found them.

"We all perceive the great need for land," proceeded the President. "Land is the real basis of all our hopes. In this direction individual accomplishment is not enough and it fails to us therefore to carry out a wide and urgent campaign. The first of all our obligations is the acquisition of more land and with the Jewish National Fund co-operating with the Keren Hayesod we can work energetically for this purpose.

"I take this opportunity of thaking all my colleagues for their loyalty," continued the President. I know that they will stand guard along the whole of our front and I pray that when we meet again our settlements may be surrounded by lands so far unacquired." Dr. WEIZMANN concluded amid cheers with the words: "*Au revoir* in Greater Tel. Aviv, a greater Nahalal, and numerous prosperous settlements."

A rousing ovation was accorded to the President as he warmly took leave of the National poet BIALIK and others present.

ZIONIST COLONISATION

AUTHORITATIVE OPINION*

*Agricultural Development in Palestine. Report to the Zionist Executive by Elwood Mead, Professor of Rural Institutions of the University of California. Submitted to the Actions Committee on August 23Brd, 1924. Published (also in Hebrew) by the Zionist Executive, 77, Great Russell Street, W. C. Price 6d., post free.

The question of the mode and progress of Jewish colonisation in Palestine has been a source of great anxiety to the Zionist Organisation ever since it took in hand the practical application of the various principles and theories of its colonising experts. The conflicting opinions and claims of the contending experts have from time to time been thrust upon delegates at Congresses who obviously were utterly ignorant of the respective merits of rival proposals, and—even more important—there was the far-reaching consideration that the land at the disposal of Jewish colonisation in Palestine and the funds of the Zionist Organisation are so extremely limited as to make it imperative that the most economical and productive methods should be adopted. In order to obtain, therefore, both an unbiassed and authoritative opinion on every phase of the subject, the Zionist Organisation commissioned Prof. Elwood Mead, Professor of Rural Institutions, of the University of California, who is regarded as the foremost living authority on the matter, to submit a Report on Jewish Colonisation in Palestine, and we would strongly commend the perusal of the Report to everyone interested in the future of that country.

SOMETHING EVERYBODY NEEDS SOMETIMES

To keep the system clean and free from disease germs the occasional use of a laxative is necessary for most people. To meet this need, either for men or women, nothing

PINKETTES

is better than Pinkettes, the dainty little gentle-as-nature laxatives. Pinkettes ensure daily regularity, keep the liver healthily active, dispel bilious attacks and sick headaches. Of chemists, or post free, 60 cents the vial, from Dr. Williams' Medicine Co., 60 Kiangse Road, Shanghai.

PINKETTES KEEP YOU WELL

VISIT ERETZ YISRAEL

AS THE GUEST OF THE
JEWISH NATIONAL FUND

Invitation to Jewish National Fund Workers who collect £25 during 5685.

Out of every hundred such workers, one will be chosen as the guest of the Jewish National Fund for one month in Palestine. All expenses, including return fare, will be allowed

Ten Ways of Collecting £25

1. Raise £25 for the Jewish National Fund among your friends.
2. Clear Jewish National Fund boxes to the extent of £25.
3. Be responsible for a Jewish National Fund Stall at a Bazaar.
4. Collect £25 for trees in Palestine.
5. Sell Jewish National Fund Stamps to the value of £25.
6. Have the names of your friends inscribed in the Golden Book for £25.
7. Obtain dunam contributions for £25.
8. Collect £25 from Synagogue offerings.
9. Arrange concerts and dances and raise £25 for the Jewish National Fund.
10. Subscribe £25 yourself.

NOTE—The successful nominee will be permitted to transfer his right to a Halutz who would be entitled to a free passage and one year's training in Palestine.

The work of the Jewish National Fund

The Jewish National Fund redeems the Land of Israel for the people of Israel.

More land means more Haluzim. World Jewry must provide the land for its pioneers.

The Jewish National Fund has to find a minimum of HALF-A-MILLION POUNDS this year to redeem 100,000 dunams of land, which is urgently required.

During 5685 China Jewry must raise its share of £1,000.

JOIN THE RANKS OF THE JEWISH NATIONAL FUND WORKERS.
START BY GIVING YOUR CONTRIBUTIONS NOW.

Send your contributions to the

Jewish National Fund Commission for China, or the Palestine Women's League

THE INDEPENDENT ORDER OF B'NAI B'RITH

I cull the following from a recent issue of the *B'nai B'rith News*, a monthly paper published in Chicago:—

"We believe the B'nai B'rith may be immensely useful in breathing the spirit of Judaism into the dry bones of those whose hold on the faith is very slender. The Order is the one logical representative of the entire household of Israel. Its purpose reach out to all Jews whether they are members of the Order or not. Its platform is broad enough to hold all of them, from the most radical to the stickler for the least rite or ceremony. All who with exaltation say "Shema Yisroel Adonoi Elohenu Adonoi Ahod" may be embraced within its folds. It is democratic in composition. It derives its authority from the masses to whom it is responsible. Other Jewish organizations based on the elective plan may speak for parts of Jewry. None save the B'nai B'rith represents in the words of the lamented Dr. Schechter "Catholic Israel." As the Jew has been proclaimed "Aved Adonoi," the servant of God —so we firmly believe the B'nai B'rith is destined to be "Aved Yisroel," the servant of Israel.

"We read in Genesis that Joseph was sent after his brothers to Schechen where they went to feed their father's flocks. Joseph was a stranger in the valley and was wandering about when a wayfaring man asked him what he sought, and he answered. "I seek my brethren,"—that's what the B'nai B'rith has set out to do. It seeks our brethren. May God give to each of us who like Joseph, seeks his brethren, heart of wisdom so that he may find them, and finding them may serve them."

The present writer is quite convinced that the Order is all that it tries to be. But why does it confine its activities to America only? Lodges exist in Canada as well as in the United States, but are there any Lodges elsewhere? If there are not, it is a pity, for then how can the Order be "the one logical representative of the entire household of Israel?" It would seem that in scattered Communities like Shanghai, similar to which there must be many dotting the face of the globe, the existence of a Lodge affiliated with such an organization as B'nai B'rith would be a wonderful thing. The objects of the Order are inspiring in the highest degree. In the Preamble to the Constitution we read the following:—

"The Independent Order of B'nai B'rith has taken upon itself the mission of uniting Israelites in the work of promoting their highest interests and those of humanity; of developing and elevating the mental and moral character of the people of our faith; of inculcating the purest principles of philanthropy, honor and patriotism; of supporting science and art; alleviating the wants of the poor and needy; visiting and attending the sick, coming to the rescue of victims of persecution; providing for, protecting and assisting the widow and orphan on the broadest principles of humanity."

Is there not a single member of the Order in Shanghai who could take it upon himself to organize a Lodge here? And if there is not, it would seem to be a worth-while project for the Headquarters of the Order to send an organizer around the world to visit just such outposts of Jewish Communual life as Shanghai is, to start Lodges where it is found advisable to do so and thus link up the Jews of the world in a manner that would be beneficial not only to the members of this organization but to the communities in which such Lodges will be found.

There is great need for such an organisation here. It would weld together into a solid body many who are merely drifting about on the tide of life; it would indeed "breathe the spirit of Judaism into the dry bones of those whose hold on the faith is very slender." That these dry bones rattle terribly in our midst has often been commented upon, and their music is not altogether pleasant. Here we have a definite plan for their vivification, and if it could only be carried out it would result in much lasting benefit to Shanghai and well-deserved credit to the Order.

A. H.

BABY'S OWN TABLETS
The Children's Own Medicine

Reasons Why No Home Where There Are Little Ones Should Be Without Them.

It is a mistake to give 'grown-up' medicine to little children. What they need is something made specially to suit their own delicate little insides. That is just what Baby's Own Tablets are; pleasant little pellets which crush up easily into a powder or can be eaten like sweets; so absolutely harmless that they can be administered to the youngest babe with perfect safety.

The action of the Tablets is thorough yet gentle. They dispel constipation, correct indigestion, stop colic, reduce fever, check diarrhoea, relieve colds and croup, allay teething pains, quiet the nerves, quickly induce peaceful health-restoring sleep in a perfectly natural way. They also expel worms.

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