DEATH OF MR. ZEMELIE, RECTOR AT HABRA
HEBREW AND RELIGION CLASSES OF THE OHEL RACHEL SYNAGOGUE
HANUCCAH CELEBRATION IN SHANGHAI
RELIGIOUS FUTURE OF ERETZ YISRAEL BY DR. POOL
"MARRIAGE" BY C. S. LEVY

Shanghai (China) | 12th Tebet 5685 | Friday, Jan. 9th, 1925

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In 1923, on 5th Jan., 9th Feb., 9th March, 6th April, 4th May, 8th June, 6th July, 3rd Aug., 7th Sept., 5th Oct., 9th Nov. and 7th Dec.
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מבשר ישראל

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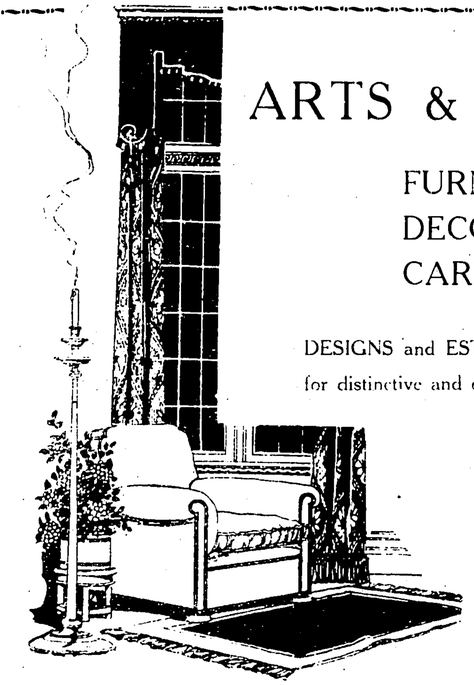

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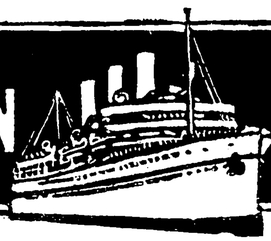

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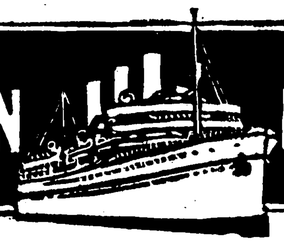
CANADIAN  PACIFIC

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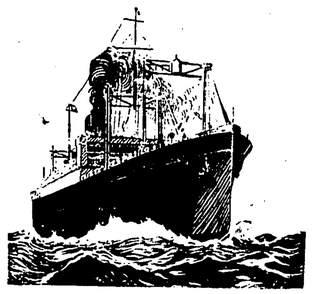

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20th Year | *Edited by N. E. B. Ezra.* | **[Established 1904**

SHANGHAI, CHINA, FRIDAY, 9TH JANUARY, 1925: 13TH TEBET, 5685.

THE JEWISH RENAISSANCE IN ERETZ YISRAEL

There are certain elements in Jewry which, while not looking askance upon Zionist strivings in *Eretz Yisrael*, manage indirectly to weaken the cause by insinuations and other reprehensible means. We have in mind a certain noted Anglo-Jewish communal worker who recently returned to China from Israelia, bringing with him *dibba ra a*, by painting a picture of the Jewish Homeland in the darkest hue. He had visited *Eretz Yisrael* recently, he assures us, in order that he and his family might settle there for good, but felt disappointed. The atmosphere according to him was saturated with un-Jewishness, if not anti-Jewishness. Jewish schools are lacking. Sons of prominent parents are obliged to go to non-Jewish schools. Synagogue attendance is poor. Radicalism is rampant while the air is polluted with envy and jealousy. The economic situation was equally criticised. His object in relating all this was not to strike terror but to state cold facts! Thus, he manages indirectly to create a chilly atmosphere and thereby scare the would-be donor from plunging deep into his pocket. Verily, verily these are days which try men's souls. Surely, if *Eretz Yisrael* could be re-built easily and without hardships, there would have certainly been other nations ahead of us. But it is the Jew who will build it. It is the Jew who is adapted for the purpose, notwithstanding the frantic efforts made from within to discourage him.

Now, let us contrast the above *Echa* with the picture drawn up by another visitor to Israelia. We refer to Rabbi FERDINAND M. ISSERMAN, of Philadelphia. In a discourse delivered at the Rodeph Shalom Synagogue on the 25th October last, and printed *in extenso* in *The Jewish Exponent* of November 7th last, Rabbi ISSERMAN, *inter alia*, says:—

> But how beautiful the picture is in Palestine. Hebrew is the language of the people. There the youngsters play their games in Hebrew. There the medium of instruction in the schools is Hebrew. There the babe lisping its first syllables for father and mother does it in Hebrew. There has been founded a university where Hebrew will be the official language. There in Palestine to-day do we see a great Jewish Renaissance taking place. Judaism is the heart and core of all study. The Talmud and our other literature will no longer be sealed books, but the energy of trained minds will reveal their glories to the world. There are being developed Jewish scholars who will correct the caricature of the Jew handed down by the monks of the Middle Ages. The modern world, its scholars and teachers, acquire their concept of the Jew from the literary sources of the dark ages, all of them ecclesiastical—all of them biased—many of them presenting a false, distorted picture of the Jew. That falsehood and that distortion and that lie Jewish scholarship in Palestine will brand as incorrect. There in Palestine, Jewish culture will be dominant, Jewish group life unhampered and the Jewish soul will unfold in all its beauty.
>
> Three, four and five centuries ago, I can in my mind's eye see a procession of hoary Jewish pilgrims, our ancestors, marching on the highways and byways of Europe en route to Palestine. They went there feeble and bent. They went there aged and worn. They wanted to spend their last days in the Holy Land. They wanted to rest in the land of their fathers. They went there for their last eternal sleep. They went there to die that their bodies might be buried in its sacred soil. To-day, I see also a line of pilgrims going to Palestine. These walk briskly and erect. These are young and vigorous. These are filled with energies and powers. These are dreaming dreams. They are the Chalutzims, the pioneers. They are going to Palestine not to die, but to live. Merchants, teachers, lawyers, physicians, engineers, students—the flower of European Jewry. They all go there. To build, to dig, to create. To transform the desert into Eden—to take neglected and uncultivated Palestine and make of it a "land flowing with milk and honey." They are tilling the soil. They are constructing irrigation projects. They are planting trees and building homes. They are bringing water to the thirsting fields. They love there and marry there. Their children they send to Jewish schools. Slowly but surely beneath their painstaking toil, there is rising a new Jewish center and they are rearing a new Hebraic civilization. It is the Jewish Renaissance, the rebirth of Jewish glory. They are erecting another home for the Torah—a beautiful setting for it. They are making possible the prophecy that once more from Zion shall go forth the law and the word of God from Jerusalem.

The foregoing picture destroys the one drawn up by the pessimist referred to in the opening lines of this article. It tells a totally different tale and strikes the observer as the most convincing. Incidentally, we would direct the attention of our readers to the contribution elsewhere in this issue on the same theme, by Rabbi DAVID DE SOLA POOL, who diagnoses well the case and delivers an important judgment, which should not fail to arrest the attention of orthodox Jews in the Diaspora. The Jewish Homeland is still in the making; and, he would be a bold man indeed, who would expect a complete Jewish Renaissance achieved and accomplished so quickly from the date when the Jewish people had secured their Charter from the League of Nations!

CHINESE POST OFFICE KNOWS "LAND OF ISRAEL"

New Name for Palestine Sufficient for Address

INTERESTING CORRESPONDENCE

Ever since the BALFOUR Declaration and the Palestine Mandate appointing Great Britain as the Mandatory Power for Palestine, Jews have made rapid progress in their work of upbuilding their Homeland. The recent Memorandum to the Mandates Commission of the League of Nations submitted by the World Zionist Organization shows a record of achievement of which world Jewry may well be proud. To transform Palestine into *Eretz Yisrael* in every sense of the word is the logical goal of the Zionist movement. It had become a general practice recently to substitute the term "Land of Israel" for Palestine on stationeries and all letters addressed by folks abroad to their kinsmen in Palestine, the result being that prompt and safe deliveries were made by the Postal authorities. This step initiated by the London *Jewish World* has proved a successful test which augurs well for the future.

The local Zionist Association, through its Hon. Secretary Mr. N. E. B. EZRA, after making an official representation to the local Commissioner of Post Office regarding letters addressed to Palestine if the term "Land of Israel" were substituted for Palestine, was informed by the latter in a communication dated 19th ultimo, that instructions have been issued to the Chinese staff to take note of letters addressed to Palestine with the term "Land of Israel" as being sufficient to denote their proper destination. The correspondence referred to above is published herewith:—

SHANGHAI ZIONIST ASSOCIATION.

SHANGHAI, December 18th, 1924.

SIR,—I beg respectfully to draw your kind attention to the fact that since the BALFOUR Declaration and the Palestine Mandate by the League of Nations appointing Great Britain as the Mandatory Power for Palestine, Palestine is being rapidly transformed into a Jewish National Homeland. Recently, it became a general practice to substitute "Land of Israel" for Palestine on stationeries and all mail letters and newspapers addressed by folks abroad with the result that prompt and safe deliveries were made by the Postal authorities.

I beg respectfully to ask you to issue orders to your staff to take note of this important change, so that if Shanghai folks were to address letters to say, Tel-Aviv (Land of Israel) there may be no doubt as to their proper destination.

Hoping that you will give a favourable consideration to this and thanking you in anticipation.

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

The Commissioner,
CHINESE POST OFFICE, Shanghai.

POST OFFICE.

SHANGHAI, December 19th, 1924.

DEAR SIR,—With reference to your letter of the 18th instant, I have to inform you that instructions have been issued to the staff concerned accordingly, but at the same time wish to say that the Post Office cannot be held responsible if such letters are mis-sent and consequently delivered with some delay.

Yours faithfully,
R. M. CANDRON.
Deputy Commissioner.
P O Commissioner.

N. E. B. EZRA, Esq.
Shanghai Zionist Association,
52 Avenue Read. Shanghai.

THE NEW PALESTINE STAMPS

The Palestine Government is about to issue a series of new postage stamps of original design. The stamps will show monuments of historic interest and scenes in various parts of the country. One stamp shows the site of the Temple and another the traditional Tomb of Rachel with the Hebrew inscription, *Palestine (Eretz Israel).*

The stamps were designed by BEN-OR KALTER, a Palestinian Jewish artist.

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We are pleased to state that Mr. and Mrs. S. A. HARDOON have made a gift of 440 volumes of Chinese classics which were printed in Chinese a few years ago at their expense to the Hebrew University in Jerusalem. Thanks to the representation made by Dr. BENSION, the gift is unique inasmuch as a limited number of volumes were published and distributed gratis to the leading libraries throughout the world. Those who could afford to pay were charged $240 for the set which price, we understand, is much below cost. The Chinese classics contain a mass of literature from the teachings of Buddha and others and were presented for the first time in their present form. The title thereof comes nearer to the Hebrew words *Kol Bo* and is highly prized by the Chinese students. The books were shipped to Jerusalem by Messrs. D. G. M. ARONOVSKY, the well-known forwarding agent and Custom's broker.

SHANGHAI GARDEN CITY LAUDED IN A HEBREW PAMPHLET ISSUED BY THE PALESTINE ZIONIST EXECUTIVE.

We are just in receipt of a neatly printed brochure in Hebrew (profusely illustrated) giving a comprehensive account of the work done by Keren Hayesod in the upbuilding of the Jewish Homeland. Incidentally the work of Dr. BENSION has been reviewed and due credit given to Shanghai Jewry for initiating the Garden city scheme, which is regarded as a forward step in the rapid development of Eretz Yisrael.

DR. ARIEL BENSION

Owing to unforeseen circumstances Dr. BENSION'S departure for *Eretz Yisrael* has been unavoidably delayed. The latter will leave Shanghai next week and a farewell reception in his honour is being arranged under the chairmanship of Mr. S. M. JOSEPH. The function will be held at the Jewish Country Club.

MR. AND MRS. S. A. HARDOON TENDER RECEPTION TO DR. ARIEL BENSION

Dr. Bension On The Jewish Renaissance In Eretz Yisrael

A MESSAGE TO THE JEWS AND ARABS

MR. AND MRS. HARDOON'S GIFT TO THE HEBREW AND INDIAN UNIVERSITIES

On the 10th ultimo, Dr. ARIEL BENSION was tendered a reception by Mr. and Mrs. S. A. HARDOON at their residence, No. 177 Bubbling Well Road, which was largely attended by Jews and non-Jews. Among those present were:—

Mrs. E. E. J. Abraham, Mr. and Mrs. D. E. J. Abraham, Mr. R. D. Abraham, Mr. Abdullah Bai, Mr. Cho-Mee Chi, Mr. Sewey Djang, Mr. B. N. Ezra, Mrs. Flora Ezra, Mr. and Mrs. N. E. B. Ezra, Dr. O. Fischer, Mr. H. Goldrei, Mr. C. S. Gubbay, Mr. Hayashide, Mr. Aubrey Hillaly, Mrs. A. J. Hayim, Miss Hardoon, Dr. and Mrs. Holper, Mr. E. A. Hillel, Mr. S. M. Joseph, Mrs. E. Jonah, Mr. and Mrs. J. M. Joseph, Mr. Singo Joe, Mrs. J. Levy, Mrs. N. S. Levy, Mr. David Levy, Mr. and Mrs. A. E. Moses, The Misses Moses, Mr. Lionel Moses, Mr. and Mrs. Edward Nissim, Mr. Sam Perry, Miss M. Perry, Mr. David Raphael, Dr. and Mrs. A. Rosemberg, Dr. Alex. Renner, Mr. and Mrs. E. Mortiner Reid, Mr. and Mrs. J. A. Sudka, Prof. and Mrs. H. P. Shastri, Mrs. S. Simmons, Mrs. E. Shahmoon,, The Misses Shahmoon, Mr. Ezra Shahmoon, Mr. and Mrs. George E. Sokolsky, Miss M. Solomon, Miss Julie Solomon, Mr. and Mrs. Albert Sopher, Mr. and Mrs. B. U. Schipper, Mr. Arthur Sopher, Mr. Theodore Sopher, Mr. Haim Soloveitchik, Mr. T. T. Shia, Mr. Wu San, Mr. A. R. Savul, Mr. F. Vicajee, Mr. and Mrs. S. Yada.

The guests were received by Mr. and Mrs. HARDOON in their ballroom which was exquisitely decorated for the purpose. No dancing was indulged in but there was enough *esprit de corps* prevailing to create an atmosphere of joy and hilarity. After tea and refreshments had been served, Dr. ARIEL BENSION delivered a powerful address explaining the ideals of his mission to the Orient and the spirit of real brotherhood animating the Jews in their work of reconstruction in Palestine. Dr. TONGE presided at the meeting and in a few well chosen words introduced the speaker. The following is the full text of the address delivered by Dr. BENSION:—

MR. CHAIRMAN, MR. AND MRS. HARDOON, LADIES AND GENTLEMEN:—I must first of all thank you for the cordial reception you have given me. I am also especially thankful to our host and hostess, for not only giving us this historical opportunity of forming a committee for the promotion of culture in Palestine, but also in helping us in this great cause. Mr. Hardoon is well known for his philanthropic work in the East, regardless of religious distinctions. The Chairman also called me the founder of this Society, of which I am very proud.

Nationalism And Universalism

To-day is a great fete for me, the same as it was on the happy occasion when I heard the sympathetic declaration on behalf of Zionism by the great leader, Dr. Tagore in the house of Mr. E. S. Kadoorie. My joy will be complete when this Association will fulfil its task, and help us in creating in Palestine the noble synthesis of universalism and nationalism, divinity and humanity. This burning passion of our seers and prophets who prophesied in a corner of Western Asia is at last being fulfilled.

Message To Mankind

Who is not expecting to-day the message which should come from any corner of the world saying to mankind, "Wake up and go out of the boundaries of narrow nationalism and come back to this wonderful synthesis!" Who could close his eyes to the twinkling of the stars which alludes with a thousand suggestions the recognition that man is the dwelling place of the divine union through which we can reach the real joy and the eternal music of Beauty? There is a mystical Jewish allegory which says that as long as the Spirit of Israel is in exile, the name and Throne of God are not in their full glory. In fact how could the Divine Glory and Harmony dwell in the world so long as Justice and Freedom are in exile? How could the complete joy and divine music dwell in the Temple of God so long as there is a Nation among many living in painful agony since 2000 years in this world? Can mankind ever reach perfection (I believe in the realisation of this ideal with all my heart) so long as there is imperfection in its midst? How can this aim be fulfilled, which is to reach at the end of days full perfection of virtue, beauty, refinement of our senses, also the ability to overcome the obstacles of life and death the kiss of the Infinite or the meeting with the Eternal One?

Creators Of Eternal Values

I am happy to see people of Asia gathered here, believers of the Bible, Koran, Upanishad Vedas, Zend-Avesta, Tao Teh King, who are creators of Eternal Values, believers that the form of Man is but one of the multifarious forms of life in this universe awaiting perfection, the culmination of creation, the happiness of the Creator and creature. So, for this reason, we are here to-night to place the foundation of this organisation for the revival of Jewish culture in Palestine, in order to give back to an oppressed Nation the joy which was taken from them—the joy which underlies the existence of God and man.

Cause And Progress Of The Zionist Movement

Before I proceed further I wish to say a few words regarding the cause and progress of the Zionist movement, but I must make it as concise as possible owing to lack of time. I call the attention of those who are interested and want to know more about it to the vast literature written on this subject and especially to the history written by our great leader Nahum Sokolow. Since the Roman exile (Israel is now in the end of the 2,000 years of her exile), the Jews never for a moment ceased their longing for the land of their body and soul. In the course of their long tragedy, their nationalism did not wax dim, because what is nationalism if not their own racial recognition? Where can you find a nation who live up to their racial ideals in foreign lands and who hold tenaciously to their elevating ideals as the Jewish people? Where can you find a Jew (of course, one who deserves this name) who forgets the object and completion of his mission given by God? Does this question not depend only upon the Jew keeping his own racial and noble qualities?

The Pledge Of The Exiles On The Rivers Of Babylon

In the course of the darkness of our exile, such a Jew never forgot to remember the pledge which his forefathers swore on the rivers of Babylon. "If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth." Thus it was this longing which gave him strength in his tragical despair expressed itself since the first day of exile in prayers, songs, lamentations full of this national and spiritual fire. The hope to give back to the Soul of Israel its dwelling place taken from her by force by enemies did not cease during her exile. It was her only silver star which twinkled and sent its glimpse of light and joy even within the walls of the ghetto. It was this hope which made him forget the watching enemy without and his great fear within him, turning his genius to pure spiritual devotion his only conciliation, resulting in the literature of the Midrash, Talmud, Zohar, Kabbalah and the books of the pious saints. These spiritual gems are now awaiting the master who will enfold their pristine beauty and sanctity to the eyes of the world.

Realization Of The Messianic Dream

Now Israel's longing began to manifest itself in real action only in the latter part of the 19th Century, not through the medium of diplomats or experts in economy and agriculture, but through young students, dreamers and idealists who came from the lands of the pogroms, to lay the foundation of a Spiritual and material home in the land of their forefathers. These pioneers who bore in their hearts the ideals of the Prophets and in their hands the plough and scythe, transformed the material desert into gardens and vineyards and the moral deserts into tents of old traditions and ideals of the sages of Israel. The real instrument to achieve this end was the Zionist Organization whose founder was Theodore Herzl, of blessed memory. He formed it in the last years of the 19th Century, in order to unite his people who were scattered in the four corners of the world.

The Twofold Significance Of Zionism

I wish to point out that the aim of Zionism is material as well as spiritual and both are imbedded in the message of the prophets:—

"And I will turn the captivity of my people Israel,
"And they shall build the waste cities, and inhabit them,
"And they shall plant vineyards, and drink the wine thereof.
"They shall also make gardens, and eat the fruit of them,
"And I will plant them upon their land,
"And they shall no more by plucked up,
"Out of their land which I have given them,
"Saith the Lord thy God—Amos."

"Behold, I will send you
"Elijah the prophet
"Before the coming
"Of the great and terrible day of the Lord.
"And he shall turn the heart of the fathers to the children,
"And the heart of the children to their fathers:—Malachi.

To Zionism, Palestine is of double significance, namely, the Spiritual rejuvenation of body and soul. There, Religion and nationalism will reach its true meaning—the reality of life, freedom and joy. Religion and life will go hand in hand, and the spiritual and material ideals will link themselves in their own national grounds in order to find their synthetic union as in ancient days. The rays of their influence will even penetrate into the hearts of the exiles outside Palestine.

The Influence Of Palestine On The Exile

The aim of Zionism is not only to bring the Jews to Palestine, but also re-instate Palestine in the heart of humanity. How many Jews were saved from assimilation and came back to the fold through the Trumpet call of this Renaissance? There is a Talmudic legend which relates that were Israel not freed from bondage in Egypt at that psychological moment, they would have passed through the 50 doors of evil and thus their souls would have been lost for ever. Zionism has now come as of old, to save the lamp of Judaism from dying out. The first authoritative centre which will keep the sacred flame of our nation alight, will also send its soothing rays to our brethren in exile and thus save many from annihilation.

Admiration For The Pioneers Both Spiritual And Agricultural

I do not know if there are pioneers so pure and idealistic as those who are flocking to Palestine. Go and see the workers, the peasants who are building with the sweat of their brow, and with supreme love in their heart his national home, who with one hand hold their instruments and with the other the book of virtues, philosophy, and spirituality. See in the sunset the home-coming of the labourers after their hard day's work which consists of filling up swamps full of malaria germs, making roads and bridges etc., hear their inspiring conversation, and their songs of joy and pain, of hope and salvation, this music which emanates from souls knowing no limitations. See the schools, teachers, educators, and notice the revival of our poetry, literature and sacred tongue—the language of the prophets and Psalms. I wonder if your hearts will not fill with veneration and admiration for those noble helpers. I wonder if your hearts will not fill with love for the movement, and its work.

The Co-operation Of Jew And Their Arab Brothers In The Reconstruction Of The Homeland

Will you not falsify the views of our opponents who are sowing the seeds of hatred? I am sure you will understand our prayers, our sorrows and our historical claims. Is it possible that Judaism who gave three grand religions to the world, who gave the high conception of morals, would now build her home on the destruction of her Arab brothers after testing the bitter dregs of injustice for so many generations? What is the social justice of other nations if not the call of justice and brotherhood the clarion call of the sages and prophets of Israel? Is it possible that the Jewish nation so strong in its belief of the brotherhood of nations, will cause an injustice to others? Nay, friends, nationalism to us means humanity! It is a fallacy to think that a success of our great scheme could be possible if it is built on the principle of non-humanity. Our ideals are one of free co-operation with our Arab brothers. Our leaders are anxious to work with the Arab in the re-construction of our holy land.

Admiration For Moslem Culture

We are all great admirers of Arab culture, their language and literature, and the wonderful Koran, this treasure house of morals and noble democratism of the art, science and philosophy of religion. Respect fills my heart when I think of the Omayads in Damascus, the glory of the Abasads in Bagdad and the power of the Fatimists in Egypt, the high Mohammedan culture in music, architecture, painting and medicine of Spain, India and Africa. But I cannot help confessing my regret when I say that during 1200 years this genius did not create anything new in Palestine. But I am sincerely convinced that when Israel's culture will be re-established in Palestine, new creations will gush forth from these sources, namely the Jews' and the Arabs'. You can compare the Jewish and Arab nations to an old rare violin awaiting a divine musician such as King David, whose touch will once more produce sublime and tuneful harmonies.

The Beginning Of Understanding And Appreciation

We must all be thankful to God that the understanding and appreciation of our brothers began already, and they are now realizing the justice and progress of the Zionist movement, but the work will bear fruit only when both nations will heartily co-operate with each other. I am confident that our Arab brothers who are living in Palestine will not suffer in our national home but on the contrary will derive great benefit there, so that the day will come when an Arab visiting a neighbouring country will say to his co-religionists:—"Behold! We are living with the Jews in a true brotherly way and that we have much in common with them."

The Help Of Jew And Gentile

For this reason we require help and sympathy from outside also. Up to now, we are getting the help of the Jews to a certain extent. The Jews are bringing their contributions but not actually their sacrifices! With regard to the non-Jewish nations, Zionism from its very beginning has had a large number of non-Jewish friends, thinkers, writers and statesmen. The English nation, who has great veneration for the Book and the people of the Book was the first to show her sympathy to our ideal many years before the occupation of Palestine. On two occasions England offered to give large tracts of land as an autonomical centre, in her own empire. One was in Wad-el Arish, the other in Uganda. Other nations also expressed great sympathy for the Jewish cause among them being Japan, Siam, and China. I am very proud to see your decision to gather here to help to put the foundation of this Association (in which are Chinese, Mohammedans, Parsees, Japanese and Hindoos). On the dawn of our revival in Palestine we require your moral help and sympathy in order to construct the temple of faith and kindle the eternal lamp of justice, peace and brotherhood. How can we spread this spiritual light if it is dim? In the dawn of our life and culture in Palestine we require your moral help in order to give to the soul of Israel an honourable place among the nations. How long will our soul remain without a dwelling house? How long will she celebrate her feast on the threshold of others without light, colour, form, music and songs of her own? On the dawn of our revival in Palestine, we require your sympathy and your co-operation which will enable us to overcome all obstacles that had been instigated by our misguided opponents in the past. It is desirable that the world will come to an understanding and appreciation of our work among the nations, for where there is understanding and appreciation there is faith, confidence and goodwill for all. The Jews and the Arabs are tied by racial bonds which will be strengthened day by day through the light of true understanding. Bring your stone for the construction of the National Pyramid of renewed culture in Palestine. Make it your aim to help in rebuilding the nest of justice and brotherhood. May you get inspiration to aid us in our huge task in bringing a part of our nation to its cradle, the nation which marked its individual stamp upon the culture of other nations in order to express its universal ideals through the natonal channel. Help us to unite in Palestine our old ideals with those brought with us from the exile—from East and West, South and North—to a synthesis so that our past and present may spell a glorious future.

The Hebrew University On Mt. Scopus As A Meeting Place For East And West

Thus the only opportunity will be the university which is going to be opened soon on Mt. Scopus, in Jerusalem. During the exile, the Jews served only as intermediaries for other cultures. Now, this spiritual center will be able to present new truths and thus create a meeting place for the West and East. At present the West is giving to the East her maximum but the East gave

FRETFUL BABIES

Are Quickly Comforted and Helped By

BABY'S OWN TABLETS

Fretfulness in young children is usually due to stomach trouble. The use of soothing syrups fails to correct the trouble and is really harmful. It is not necessary because Baby's Own Tablets will sweeten the stomach, allay the resulting fever and bring natural rest and comfort. Read this American mother's evidence:—

"My little girl; four months old, cried all day long," says Mrs. Oscar Campbell, of No. 141 Chestnut Street, Central Falls, R. L., "and was restless at night. She was troubled with indigestion and sour stomach and nothing seemed to help her. Finally a friend recommended Baby's Own Tablets and the very first I gave her made her rest easy. She seldom cries now and is better in every way. I advise all mothers to keep this valuable remedy in the house."

Parents can give Baby's Own Tablets to their little ones with perfect confidence because they are guaranteed absolutely pure and free from harmful drugs. Pleasant to taste and easily administered the children like them. They quickly reduce fever, regulate the bowels, expel worms, allay teething pains, quiet the nerves and promote health-giving sleep. Your chemist sells them, or post free, 60 cent the vial, from Dr. Williams' Medicine Co. 60 Kiangse Road, Shanghai.

to the West in the past much more than it is receiving now. How could it have been possible for SHAKESPARE, KANT, LEECNAKDO do VINCI, BEETHOVEN, MICHEL ANGELO, and RAFAEL, to reach such dazzling heights, where they received inspirations, saw visions and heard such divine melodies? Was not the Bible the fountain of their inspirations from which they drank deeply? The East is now waking up from its sleep and is ready to give in the future its twofold contribution. The university which was founded by Dr. TAGORE in India will gather the scattered rays of Asia and send their soothing light to brighten the face of the world, but the spiritual centre in Palestine will be the meeting-ground of the East and the West. The Jew coming from the West to Palestine will bring with him costly presents of science, art and philosophy which will renew through the Oriental atmosphere, and the silence of sunrise and sunset his old ideals and create new eternal values. Thus will West and East meet face to face. Palestine must regain its old spiritual footing for her own sake and that of humanity and divinity. All the obstacles which stood in the way of this union will be washed aside, and then the world will learn a new song, a song of harmony and pure joy—the principle of The One (Ehad). Does not the Upanishad teach us:—"Only those of tranquil minds, and none else, can attain abiding joy, by realizing within their Soul the Being who manifests one essence in a multiplicity of forms."

Tagore's Declaration For Zionism As A Pathway For The Association

Dr. Tagore in his speech in the house of Mr. Kadoorie said:—"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."

I hope these words will be a pathway leading to a noble end. I can assure you—but why shall I assure you? Read what happened to Harbona and Coresh, and why their names are written in our sacred books. Thus your name and your work will also be written in the history of our nation. How much consolation will your work give to sufferers of our nation who are anxious to come to Zion? How many tears will be transformed through your work to tears of joy and happiness? In conclusion let me say that when the foundation of the second temple was laid, the prophet Zechariah said:—Not by might, not by power, but by my spirit, saith the Lord of Hosts," and also when the foundation of a Spiritual Centre was laid in Palestine, Dr. WEIZMANN said:—"Not with guns and not with stones and not Roman legions but with sciences and with art and with social justice, will we build our national home." We also in laying the foundation of our Association should say:—"Not with politics, or diplomacy will we reach our goal but with our love of peace, truth and unity which are the real relationship of mankind."

The Principle Of The Divine Unity

May the spirit of the prophets, the Koran, the Upanishad, the Vedas, the Zend Aveste, the Tao Teh King, dwell upon your work—that it will be a work of love and peace leading on to complete joy and harmony which is the aim of the Eternal One. (Cheers).

Appreciation

Prof. H. P. SHASTRI said that he had listened with great interest to the address of Dr. BENSION who put in a nutshell the ideals of the Jews in their present aim to rebuild their ancient Homeland, with which he had always expressed warm sympathy.

Vote Of Thanks

Mr. N. E. B. EZRA said that the object of their meeting was to form a Committee of Jews and non-Jews to work for the promotion of Jewish Culture in Palestine and collect books for the Hebrew University in Jerusalem. He was pleased to announce that Mr. and Mrs. S. A. HARDOCN had donated a complete set of Chinese classics consisting of 240 volumes to the Hebrew University. He understood that a similar gift was made to Dr. TAGORE for his University by their host and hostess, when he was in Shanghai a few months ago. That kind of work should engage the attention of the Committee from whom they expected some measure of success in the coming years. In proposing a vote of thanks to Dr. BENSION for his address, Mr. EZRA said:—

"Ever since his return to Shanghai from America about six weeks ago, Dr. BENSION had mooted the idea of forming a Committee for the promotion of cultural work in Palestine and he did a lot of spade work before he succeeded in organizing the meeting to-night. Dr. BENSION came to Shanghai in the interests of Keren Hayesod. He came, he saw and he conquered. True, he did not conquer all hearts—there are some who have given him mere lip service which he hopes to convert into cash some day—but, nevertheless, it is conceded that he has discharged with success an onerous task and made friends everywhere. He pleaded vigorously for the Palestine Foundation Fund and inspired many who were previously lukewarm to look upon with pride the present work of reconstruction that is being done in Palestine. Dr. BENSION departs from Shanghai on a new mission, dedicated to a cause which will bring him and Shanghai Jewry honour and credit."

After some discussion the following were appointed to serve on the Committee:—

Dr. Y. TONGU, Prof. H. P. SHASTRI, Messrs. A. R. SAVUL, CHO-MEE CHI, S. A. HARDOON, N. E. B. EZRA and Dr. F. REISS. With a hearty vote of thanks to Mr. and Mrs. HARDOON for their hospitality the meeting came to a close.

NOTES AND REFLECTIONS

By N. E. B. EZRA

That was a cosmopolitan gathering at the residence of Mr. and Mrs. S. A. HARDOON on the 10th ultimo. Jews, Mohammedans, Hindus, Christians, Parsees, Chinese and Japanese vied with each other in rendering homage to the Zionist envoy and listening to his farewell message. The object of the meeting was two-fold. First to form a Committee of Jews and non-Jews to promote the Jewish Culture in Palestine, and second to collect books for the University in Jerusalem. The birth of such an Association was welcomed by the representatives of seven denominations, which, *per se*, is a symbol of union and brotherhood and should animate men of all creeds in their efforts to promote those ideals for which the prophets of the human race strove and strive to this day. It is conceded that the ethical precepts of all true religions are identical and need no emphasis. We respect the ideals which animate all true believers of various creeds so long as they strive to harmonize the soul of man with the soul of the universe. FROUDE, the historian, never uttered anything truer when he said, "Opinions alter, manners change, creeds rise and fall, but the moral law is written on the tablets of eternity." The prophets of the human race spoke the Truth as they conceived it, utterly regardless of the consequences. They believed, as someone tersely put it, "to fit or suit everybody, is a splendid maxim for a shoemaker or a tailor," not for the prophets of mankind.

The example set by Mr. and Mrs. HARDOON in donating books to the Jewish and Indian Universities was fittingly announced at the meeting. That kind of work should come within the category of the newly formed Association and stimulate every one to further the interests of culture everwhere. Jews are by no means narrow in their efforts to revive their own Culture in their Homeland. We glory all the more in the achievements of other races. As Dr. BENSION has said, "We are all great admirers of Arab culture, their language and literature, and the wonderful Koran, this treasure house of morals and noble democratism of the art, science and philosophy of religion. Respect fills my heart when I think of the Omayads in Damascus, the glory of the Abasads in Bagdad and the power of the Fatimists in Egypt, the high Arabic culture in music, architecture, painting and medicine of Spain, India and Africa." One of the audience, a Hindu, who heard such lofty sentiments uttered by the Zionist delegate, said to the present writer that he was infinitely pleased to learn that the Jews were animated with a sincere desire to bridge the gulf between their neighbours and if such broad declarations of views were widely disseminated in the Moslem world there could be no gainsaying that the day of friction and misunderstandings between the Jews and the Arabs would be a thing of the past. It is to be hoped that Dr. BENSION'S message will be given the publicity it deserves, as there is a substratum of truth in the statement made by my Hindu friend that the ideals which animate world Jewry in their efforts to re-build their Fatherland are not based upon the "principle of non-humanity," to quote Dr. BENSION again.

RHEUMATISM'S RETURN

Sound Advice to Sufferers.

Always at this time of year one hears the familiar grumble about the climate from victims of rheumatism who are more or less disabled by stiffness and cruel pains in the muscles and joints. Rheumatism is one of the penalties of living in this country; also lumbago, in which case the pains settle in the muscles of the back and loins. But although changeable weather sets rheumatism raging through the system, the trouble in most cases arises in the blood, which has become impure. What is needed is a change of blood.

The most valuable help for men and women afflicted by rheumatism is derived from Dr. Williams' pink pills. These pills make new, good blood, that refreshes pain-laden, jaded muscles, aching, stiff joints and flagging nerves, and puts ease and power into weak, tortured backs. The refreshing influence is proved by the promptness with which these pills banish blood troubles, indigestion, nervousness and headaches; and the aches and pains of rheumatism vanish when the blood is renewed.

Begin Dr. Williams' pink pills now: they will strengthen you to withstand weather changes without fearing illness. Of chemists, or direct from Dr. Williams' Medicine Co., 60 Kiangse Road, Shanghai, $1.50 per bottle, $8.00 for 6 bottles, post free.

The ideals of Zionism were strikingly demonstrated by the Zionist envoy in his brilliant speech. He pointed out in his remarkable address the spirit which animates the Jews in their work of reconstruction in Palestine and their desire to work hand in hand with the Arabs. "Our ideals are one of free co-operation with our Arab brothers," says Dr. BENSION. This is an admission. of no mean significance coming as it does from one who is an official spokesman of the World Zionist Organization. It is gratifying to observe that this spirit of co-operation is gradually gaining ground and making headway among the Arabs as well. I have just read that a noted Arab poet in Palestine, MOTUM EFFENDI, has volunteered to co-operate with the Jews and started upon a mission to Europe for the Keren Hayesod. The Arabs are beginning to realize that the restoration of Jewish culture and civilization in Palestine is one which will ultimately benefit them no less than the Jews. DAVID YELLIN, a leader of Palestinian Jewry and Vice-Mayor of Jerusalem, in his address entitled "The Symbol of Our Nationhood" delivered recently in New York made the following significant statement, which goes to show that the *entente cordiale* among the Jews and Arabs are not a remote ideal or impossible of achievement:—

> One welcome feature of the situation to-day is that the Arabs are beginning to find themselves. Hitherto they have been largely the victims of the Moslem Christian Society, a body which did not represent 10 per cent. of the Arab population of Palestine, but which claimed to speak for the entire country. To-day two purely Arab parties, the National Party and the Peasant Party, freed from he domination of an obstreperous minority, are beginning to speak for the country. And though it is true that both of these parties include in their program a pro-forma statement of opposition in Zionism, they have nevertheless shown themselves ready to cooperate with us for the common benefit of the country. One must be blind not to see, or willfully spiteful not to admit, how much wealth the Jews have brought into Palestine, the great part of which went into the pockets of the Arabs, and how much progress and life the Jews have brought in, to the profit of the Arabs. They realize too clearly that their welfare is bound up with ours to offer anything like the obstacles which the minority first placed.

The object of the meeting in Shanghai and the conciliatory address delivered by Dr. BENSION was well received by the mixed audience. The revival of Jewish Renaissance in Palestine, to which reference was made by Dr. BENSION augurs well for the future. It is a mighty movement that is going on under the aegis of Great Britain, the Mandatory Power, to solve some of the intricate problems that afflict the East and the West. Let us hope that the little movement inaugurated by Dr. BENSION will grow in *volumes* to adorn the shelves of the Hebrew University in the years to come. The future is pregnant with possibilities. There are hopes of coming of a great dawn for mankind. Mankind must ascend. With the growth of culture and the spread of a new civilization in a remote corner of Asia which has in the past witnessed the birth of. three great religions of the world, there can be no gainsaying that the world is on the eve of some stirring events. Let us possess our souls in patience. In Rabbinic phrase, *Afillu ain ha'adam k'dai, zochey l'chol hamatanoth bizchuth hakiwuye*" (Ets Yosef on Midrash Rabba). "Though a man's merits be few, he can command everything by force of patient waiting."

The Executive of the Zionist Organisation announce the publication of

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AGENTS WANTED

PALESTINE SHIPPING LINE ESTABLISHED

Will Cross Ocean Flying Flag Of Zion As First Of Fleet

NEW YORK, Oct. 9.

For the first time in history, a trans-Atlantic ship will leave this port, on March 12, with the flag of Zion flying from its mast officials of the newly formed American Palestine line announced to-night. Its sailing will inaugurate the opening of a direct steamship service between New York and Haifa, Palestine, under solely Jewish auspices.

The first ship of this line will be the President Arthur, a former German vessel known as the Princess Alice. Negotiations are also under way, the announcement added, for the purchase of the steamer President Fillmore from the United States Shipping Board. Justice Jacob S. Strahl of Brooklyn is the president of the company.

Among the novel features of the President Arthur will be a strictly kosher menu and regular synagogue services. The ship, now being remodelled into an exclusive first and second cabin liner, will also be equipped with show rooms where American merchants and manufacturers may exhibit their wares to the purchasers of the Orient.—Reuter's American Service.

Evil gossip is a greater crime than idolatry, adultery and the shedding of blood.—The Talmud.

When a poor man refuses to accept a gift, call it a loan and hand it to him again.—The Talmud.

DEATH OF MR. EZEKIEL JOSEPH SHEMTOB AT BASRA

A Great Benefactor To Eretz Yisrael

We regret to chronicle the death of Mr. EZEKIEL SHEMTOB, of Basra, which took place early last month, according to cables received

Mr. E. J. SHEMTOB

by Dr. BENSION from the Keren Hayesod offices at Bagdad and London. The deceased was over 60 years of age and a native of Bagdad and hailed from a distinguished family, his late father having been decorated with the title of Pasha by the late Turkish Government Readers of ISRAEL'S MESSENGER are undoubtedly aware that when Dr. BENSION was touring Iraq in 1923 on behalf of Keren Hayesod, he secured a legacy amounting to about £140,000 from the late Mr. EZEKIEL SHEMTOB whose death it is our melancholy duty to announce in this issue. The bequest had been legalized in the court during the deceased's lifetime and trustees consisting of Messrs. DAVID YELLIN RABBI UZIEL, and Dr. BENSION were appointed.

The death of Mr. SHEMTOB will be widely mourned by Jews throughout the world. He is survived by his daughter with whom great sympathy is felt in their great loss. May his soul rest in peace.

WHO CAN HELP?

A young Jewish man, 29 years, recently arrived in Shanghai, to find a job? He has graduated from European commercial school, thoroughly experienced with general office work, bookkeeping, knowledge of English, French, German, Italian and is a good typist.

Willing to do any work, also give lessons in French and German.

Reply "BENNO" care of ISRAEL'S MESSENGER.

NOTICE

THE NEXT ISSUE OF "ISRAEL'S MESSENGER" WILL APPEAR ON THE 6th February 1925. Correspondents are kindly requested to send in their contributions not later than the 28th instant, or earlier if possible

HANUCCAH CELEBRATION

SERVICE AT OHEL-RACHEL SYNAGOGUE—TREAT TO CHILDREN.

Fancy Dress Ball Given At The Carlton By The Local Zionists Realises About $1,200.00—Big Gathering Assembled.

Hanuccah—the Feast of Light—has gained and is still gaining popularity in local circles. Every year witnesses a celebration which eclipses all past efforts, both from a spiritual and material point of view. The first day was devoted to a Fancy Dress Ball at the Carlton, the affair being sponsored by the Zionist Organization "Kadimah" and the Palestine Women's League. For weeks ahead the officers of these two institutions worked energetically by canvassing the local field in selling tickets and securing advertisements for the programme, which yielded, happily, good results. As our readers are aware, the ball was given for the benefit of the Shanghai Jewish school and the Jewish National Fund. The latter is a popular institution and for many years enjoyed the fruit of Hanuccah celebrations in Shanghai. Nothing under £50/-was remitted to the headquarters in the past, but this year the amount is likely to be doubled, thanks to the co-operation extended by the Palestine Women's League. It is hoped that the annual recurrence of the celebration will give increased help to the Fund which is deserving of every support from local Jewry. A word of commendation is due to the local school which equally benefits from the the ball, we are pleased to say. The school is rendering good work and is fully deserving of support from Shanghai Jews. We hope to see it housed one day in a building of its own—and why not?

The ballroom of the Carlton was decorated for the occasion with numerous small Chinese lanterns draped in long rows from the ceiling, in the centre of the room, to the walls. Artificial trees were placed against the pillars around the dance floor. Zionist flags were hung up throughout the ballroom and there was a dazzling scene everywhere. Prior to the opening of the ball, Hatikwah was played after which Mr. GEORGE E. SOKOLSKY delivered an address of welcome. He referred to the happy occasion which brought them together and commended the zeal and enthusiasm of the local Zionists for holding that function.

We are asked to publish the following list of donors who have contributed to the cause in lieu of advertisements in the programme:—

Mr. A. KRISEL	$15.00
Mr. SAMSON ISAACS	5.00
Mr. ARTHUR and THEODORE SOPHER	10.00
ANONYMOUS	5.00
Mr. C. H. GONDA	20.00
Mr. E. J. MENASSEH	5.00
Mr. J. S. BARBASH	5.00
Mr. S. H. LEVY	3.00
	$68.00

Prizes for best costumes were given and the following were the winners:—Messrs. S. H. LEVY and JOSEPH JACOBS, Miss MARY JANES and Miss CHAIKIN.

Words of praise are due to the following for their co-operation:—Mesdames D. G. M. ARONOVSKY, N. E. B. EZRA and H. KAMMERLING. Messrs D. G. M. ARONOVSKY, H. KAMMERLING (ex- vice-President of the "Kadimah") S. FEIN, I. L. HASSER, S. GOBERNIK and E. ROTHFELD.

Service In The Synagogue

The service was held on the 28th ultimo, the last day of Hanuccah at the Synagogue Ohel-Rachel. The children over 100 were escorted to the place of worship by motor trucks, which were kindly placed at their disposal by Mr. D. G. M. ARONOVSKY. The service began with the usual Minka prayer intoned by Hazan ELIAHO ISASC after which the Hanuccah lights were kidled by the latter and the children called upon to recite "Ma'Oys Tsoor". Mr. A. E)ff:¶xfi who assisted in the service led the children to the Jewish Country Club where a treat was tendered them. Here Mr. J. E. SALMON gave an address dwelling upon the great significance of the feast and the heroism of the Maccabees for Judaism and Zionism. The address was listened to with interest by the children after which they were served with tea and refreshments.

Thanks were accorded to the committee of the Club for the use of the premises and a most pleasant evening was then brought to a close.

THE HEBREW AND RELIGION CLASSES OF THE "OHEL-RACHEL" SYNAGOGUE

Distribution Of Prizes.

The annual distribution of prizes to the pupils of the Hebrew and Religion classes of the Ohel-Rachel Synagogue was held on the 28th ultimo, at the Jewish Country Club after the usual Hanuccah treat had been given to the young ones. There was, strange to say, no invitation issued for the purpose nor any one invited to preside at the meeting. The whole affair was very quietly conducted for which there seems to be hardly any justification. The community should indeed regard the annual distribution of prizes to the children as a great day on which to stimulate the zeal and energy of the latter and should go even to the extent of drawing the attention of those parents who for some unaccountable reason do not send their children to these classes. At any rate, it is gratifying to observe that the attendance had increased during the year under review, no less than 35 having attended, which is a flattering increase over the past year. Needless to say, under the efficient management of Mr. A. EINHORN and kind voluntary work and zeal of Mrs. E. E. J. ABRAHAM, the classes have made wonderful progress in Hebrew, history and religion. Dr. A. BENSION and Mrs. A. E. MOSES were good enough to examine the children in their tuition last month, and both expressed warm satisfaction of the progress achieved all round.

Prior to the distribution of prizes, Mr. N. E. B. EZRA referred to the happy occasion which brought them together and the gratifying results achieved by the classes in imparting Hebrew education to the young ones who would one day become the mainstay of the community. He paid a tribute to the good work performed by Mr. EINHORN and especially referred to the kind assistance rendered to the classes by Mrs. E. E. J. ABRAHAM in assuming charge of the latter and imparting her knowledge of Judaism to the young ones. Every effort should be made to induce the parents to send their children to the classes and it was a matter for gratification to know that the classes were conducted uninterruptedly and the danger of discontinuance had been removed. He hoped that continued success would follow them in future as the effort of the community was one wholly in consonance with their time-honoured traditions to see that their charges were well grounded in the beautiful and ennobling tenets of their faith.

Mrs. D. E. J. ABRAHAM who has kindly consented to distribute the award, then proceeded to hand over the books to the successful pupils. The names were called out by Mr. J. S. DAVID, and each child was applauded as her or she stepped forward to take that which was rightfully earned. The following is a complete list of prize winners:—

FOR HEBREW:—B. N. EZRA, CISSY EZRA, FLORENCE EZRA, HILDA GOLDENBERG LEVY, HILDA JACOB, AZIZA JACOB, KITTY MICHAEL, EZRA TOEG.

FOR GENERAL IMPROVEMENT:—LILY JACOBS, RAMAH GOLDENBERG LEVY, LEONARD GOLDENBERG LEVY, RAPHAEL GOLDENBERG LEVY, and FLORRY SOLOMON.

FOR BIBLE READING AND TRANSLATION:—MOSES COHEN, EZEKIEL TOEG. REGULAR ATTENDANCES:—B. N. EZRA AND MOSES COHEN,

JULIUS KAHN DIES

SAN FRANCISCO, Dec. 18.

The death is announced of Mr. Julius Kahn, Chairman of the Military Affairs Committee of the House of Representatives. —*Reuter's American Service.*

[Mr. KAHN's interest in things Jewish was only made public when he was asked by some anti-Zionists in America to lend his influence for a protest to be forwarded to President WILSON against the BALFOUR Declaration. Mr. KAHN has consented to this and left for Washington in 1918 to head the delegation for the purpose. Needless to say, his mission was a complete fiasco and ended in complete disappointments to all those who associated themselves with him. Later on, Mr. KAHN is reported to have repented for the role he had played in the matter and rebuked his "friends" for enticing him to head the anti-Zionist delegation. Mr. KAHN has since kept silent over the episode and may be said to have remained a *Ba'al teshuba* until the day of his death.—Editor, ISRAEL'S MESSENGER.]

"SARAH & HER DAUGHTER"

By BERTHA PEARL

"FESTIVAL STORIES OF CHILD LIFE IN A JEWISH COLONY IN PALESTINE"

By HANNAH TRAGER

"REBELS"

By Marie Ganz

The above books are sold now at one-half of the Publishers' Price. Apply to ALCH. H. SEIFFER, 755 Westchester Avenue, Bronx, N. Y.

THE JEWS OF KAIFENGFU

CHINESE GOVERNMENT SYMPATHETIC; ANXIOUS TO REBUILD THE SYNAGOGUE

The delegate of the local Society for the Rescue of the Chinese Jews, Mr. WONG (DAVID LEVY), a Sinkiang Jew, has returned to Shanghai, reporting great success of his mission to Kaifengfu, Peking and Tientsin. The prospects of regaining the present handful of Jews at Kaifengfu and elsewhere for Judaism and rebuilding the Synagogue are not very remote. The site of the latter place of worship had been mortgaged about twenty years ago to the Canadian Missionary Society for $1,200.00 wish a proviso that the land should be returned to the Jews upon repayment of the amount advanced. The Society is now negotiating with the Canadian Missionary Society in the matter and it is hoped that some definite announcement may be made shortly. The delegate of the local Society has been received by ex-President TSAO KUN at Peking and was given every encouragement to raise funds for the re-building of the Synagogue at Kaifengfu. A large sum has already been donated amongst the Chinese Government officials, of which we hope to publish further details in our next issue.

The local Society has circularized the following appeal to the Jewish public:—

"It is now a matter of common knowledge that remnants of a Jewish colony in existence in Kaifengfu for over a thousand years, still exist and are in a pitiable condition, not only materially, but also with respect to their knowledge of their own race and religion. Twenty-four years ago an organization was created to bring assistance to these unfortunate people, and win them back to a knowledge of Judaism. Due to difficulties of communication, of travel, as also to the Boxer Rebellion which occurred just at that time, nothing permanent was accomplished. Now these difficulties no longer exist. The old organization has accordingly been revived, and a representative, Mr. WONG, a Jew of Sinkiang well-known to many in Shanghai, has been sent to Kaifengfu, and has already sent us a report of his investigations. Based on this report, and on others which will be forthcoming, the Society proposes to bring what assistance it can to our brethren. In this worthy project the Society invites all Shanghai Jews to share. Membership in the Society is open to all who sympathize with its objects; the dues are $5.00 per annum, reckoned from the time of joining. Members will be kept in touch with developments from time to time as the occasion arises. It is hoped that all members of the local community will take part in the work of bringing the remnants of the colony back to Judaism."

OBJECTS OF THE SOCIETY

The objects of the Society are:—

"To study the origin, development and history of the Jewish Colonies in China; to preserve such sites and monuments as exist, and erect monuments where advantageous; to bring back to Judaism any Chinese Jews lineally descended from Jewish families."

The Society is at present engaged in publishing a pamphlet (profusely illustrated) bearing on the history of the Kaifengfu Jews, and it is hoped that this will revive the interest of world Jewry in the fate of the Orphan Colony which certainly shows no sign of extinction judging from the various attempts made in the past by local Jews to come to her rescue. The fact that the Chinese Government is sympathetic towards the object of the local Society is highly gratifying to the members of our local community. The latter is to be congratulated upon taking the initiative again and reviving the defunct Society. In our issue of the 1st November last, we acknowledged a contribution of $500.00 from Mr. FRED ELLIS, of Hongkong, and it is to be hoped that this generous donation will be emulated by others, as funds are badly needed for the purpose of making some tangible progress in the rescue work undertaken by the Society.

SOCIAL AND PERSONAL

Conducted by Ben Peloni

Mr. E. ZEITLYN who had been in England passed through Shanghai last month en route to Hongkong. M. ZEITLYN is a Barrister-at-law and had been engaged for a number of cases in the Crown Colony and may be obliged to remain there for some years. Prior to his return journey to China he had visited Eretz Yisrael.

* * *

Mr. and Mrs. ISRAEL KOENIGSBERG announce the birth of a son.

* * *

Mr. J. EZRA has returned to Shanghai from New York.

* * *

We regret to announce the death of Mrs. RAHMA ELIAS which took place at the General Hospital on the 24th ultimo. The deceased had been ill for a short time having contracted pneumonia. The funeral took place on the following day and the large concourse of friends present testified to the esteem in which she was held. She is survived by her aged mother, three brothers, two sons and two daughters with all of whom deep sympathy is felt in their irreparable loss.

* * *

Mr. B. N. EZRA left for Bombay on the *Sado Maru* on the 15th ultimo.

* * *

We are pleased to announce the engagement of Mr. FRED ELLIS, a leader of Hongkong Jewry and a generous contributor to Zionist funds to Miss A. BACH of Harbin, a prominent Zionist worker. Both are well-known in local circles and we offer them our sincere felicitations.

* * *

Mr. DAVID TOEG was among the passengers reaching Shanghai from America on the *Empress of Canada* last month.

* * *

Mr. and Mrs. E. E. ELLIS have arrived from Hongkong.

* * *

Dr. F. REISS is expected here to-morrow.

* * *

Mr. FRED ELLIS and his three sisters have returned to Hongkong.

* * *

The many friends of Miss SYBIL MOSES, eldest daughter of Mr. and Mrs. A. F. MOSES will be pleased to learn that her engagement is announced to Mr. M. E. DANGOOR, of Shanghai, son of Rev. and Mrs. EZRA DANGOOR, of Bagdad.

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JEWISH COUNTRY CLUB

The members of the Club tendered a reception to Mr. B. A. SOMEKH on the eve of his departure for America on the 9th ultimo. There was a good attendance and a most pleasant evening was spent.

Mr. J. E. SALMON, on behalf of the members, wished Mr. SOMEKH a pleasant journey and eulogised his work for the Club.

Mr. S. M. JOSEPH, in a felicitous speech, dwelt upon the services rendered to the Club by Mr. SOMEKH. He said:—

"I do not wish to take up your time by repeating in detail what has already been narrated to you, and all of you know, no doubt, what Mr. B. A. SOMEKH has done in connection with the establishment of this Club.

"In brief, at first Mr. SOMEKH was able to create hope out of despair, resultant from the failure of the last defunct Club, brought about while it was yet in its formation before completion, the history of which it is needless for me to repeat to you at this juncture, but simply to say that Mr. SOMEKH, through his enthusiastic and untiring efforts and with the help and hearty co-operation of his Committee, overcame all difficulties that are usually attended with any new establishment of this kind, and particularly of this Club.

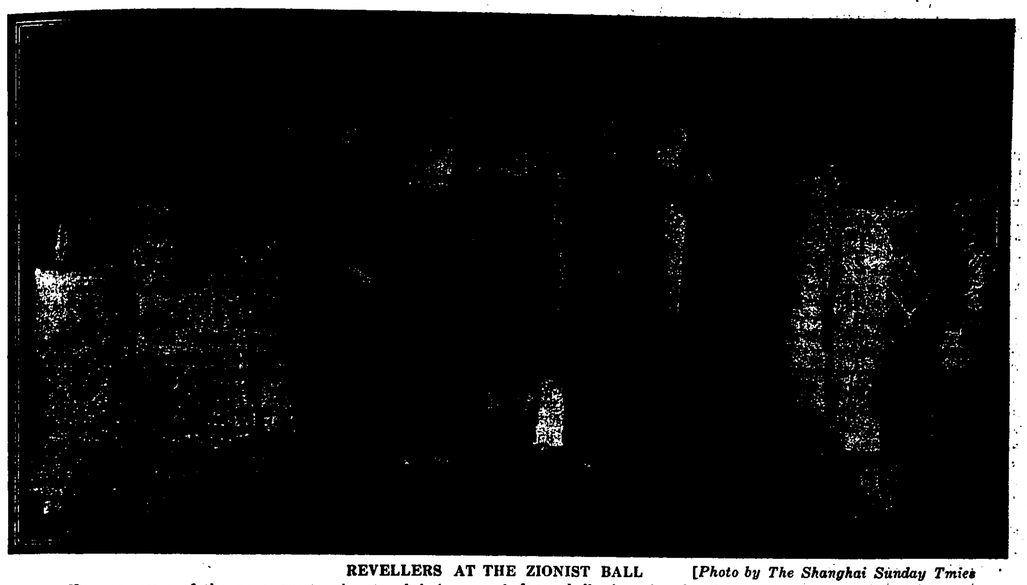
"I want to impress the fact upon your minds that although Mr. SOMEKH will be absent from Shanghai for a few months, yet the interest and welfare of the Club will still remain at his heart. It has always been his ambition to see the Club flourish and become a gigantic success, and thus add to the credit and prestige of our Community, to say nothing of the social benefits and enjoyment which we all derive therefrom, as we are doing this evening. As he is going to-morrow to his long journey across the Pacific in order to meet his family in California, let me, with your permission, voice the sentiment of all in wishing him *Bon Voyage*, and a safe return with his family." (Cheers.)

Mr. SOMEKH responded suitably and the proceedings terminated.

"ISRAEL'S MESSENGER'S" FUND FOR "GAN BENSION" IN ERETZ YISRAEL

Amount already acknowledged	$250.00
Mr. J. S. GUBBAY	10.00
Mr. S. M. JOSEPH	10.00
ANONYMOUS (Hongkong)	25.00
Mr. A. LANDAU	5.00
Mr. B. A. SOMEKH (in addition to his previous contribution of $15) ..	1.00
Mr. J. M. JOSEPH	10.00
Mr. R. M. JOSEPH	10.00
Mr. ELLIS JOSEPH	10.00
	$331.00

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



REVELLERS AT THE ZIONIST BALL [*Photo by The Shanghai Sunday Times*

Here are some of the many guests who attended the annual fancy ball given by the Zionist Organization "Kadimah and Palestine Women's League on Hanuccah on the 21st ultimo. Many of the costumes worn were original and attractive From left to right Mr. J. BUTES, Miss MARY JANES, Miss BUDNIK, Mr. JOSEPH JACOB, Mrs N. E. B. EZRA, Miss GREENBERG, Miss HOLTZBERG, Miss CHAIKEN, Miss MAUD LEVY, Mr. S. H. LEVY, Miss GREENWOOD, Mrs. AUBREY HILLALY.

SELF-EFFACEMENT

"...MEN OF JEWISH BRAINS...INHERITED FROM THEIR JEWISH ANCESTORS, ARE LAVISHING THEIR FORTUNES UPON NON-JEWISH PURPOSES WHILE THE JEWISH PEOPLE DOES NOT DERIVE ANY BENEFIT FROM THEIR WORLDLY SUCCESSES", SAYS RABBI S. FELIX MENDELSOHN, EDITOR OF "THE SENTINEL", CHICAGO, ILL.

We call the following interesting passage from an editorial published by Dr. MENDELSOHN in *The Sentinel*, of Chicago, dated 21st November last, under the caption, "Silver, Gold and Baal", which is of local interest. It will be seen that Rabbi MENDELSOHN'S views coincide with ours and we wonder how many critics there will be to denounce the learned Rabbi as a "fanatic" and what not! After all is said and done, the problems facing us are everywhere the same and Shanghai is no exception:—

"The latest cause for a genuine Mazel Tov and sincere congratulations to the Jews of America is the match contracted between Gilbert W. Kahn, son of Otto H. Kahn, of New York, and Miss Anne Elizabeth Whelan of East Orange, New Jersey. The father of the groom, who is a very wealthy man and the partner of Mr. Mortimer L. Schiff, was at one time accused in the Jewish press of having joined a church, but he denies this charge. We have not heard of Mr. Kahn's particular interest in anything Jewish, although he is philanthropically inclined. We surmise that one important reason why Mr. Kahn is indifferent to Judaism is probably his contention that he is not interested in religion, and this conviction he no doubt imparted to his son. Nevertheless there is something which tells us that the marriage of this irreligious Jewish young man, who is the son of an irreligious Jewish father, must have been solemnized by a regular Christian clergyman in accordance with the laws of Jesus and the holy apostles—although the social column of the newspapers has failed to state where and by whom this ceremony was performed. At all events, Mr. Otto H. Kahn's attitude towards Judaism in general, and his son's marriage in particular, are simply exampples of how men, **who make their money primarily because of their Jewish ancestors' are lavishing their fortunes upon non-Jewish purposes while the Jewish people does not derive any benefit from thsir worldly successes.** To the student of Jewish history, however, this phenonmenon presents no novelty whatever, for already three thousand years ago the prophet Hosea, speaking in the name of God, denounced his brethren (who are symbolized as a woman), by proclaiming: "For she did not know that it was I that gave her the corn, and the wine, and the oil, and multiplied unto her silver, and goid, which they used for Baal!"

PAPINI'S "LIFE OF CHRIST" FILM TO BE ABSOLUTELY UNSECTARIAN

Our attention has been drawn to some correspondence published in the *Israelite* in connection with the proposal to film PAPINI'S "Life of CHRIST." Dr. I L. ISRAEL after writing the following letter to the First National Films Inc. on the subject, has received a reply which we also publish below:—

FIRST NATIONAL FILMS Inc., 383 Madison Ave., New York, N. Y.

GENTLEMEN:—**The information that it is your intention to film Papini's "Life of Christ" under conditions whereby you are bound to follow the book closely is rather distressing news to those who yearn for a lessening of racial and religious prejudice and bigotry in America.**

It is distressing enough that the Jew must undergo the calumnies and slander of the printed page. But to learn that that agency which is much more powerful than the printed page is now going to take its stand with the vilifier of the Jew is horrifying knowledge.

You are your own masters. If you decide to film this book as it is written with all of its atmosphere calculated to arouse hatred against the Jew, nobody can stop you. Ours is only an appeal—an appeal to your sense of justice—an appeal to your fairness. After all, I question the happiness of dollars gained at the expense of the torture of others.

Sincerely yours,
(RABBI) EDWARD L. ISRAEL.
BALTIMORE.

MY DEAR DR. ISRAEL: Replying to your letter of September 30th, it is true that we have purchased PAPINI'S version of the "Life of Christ" but you may rest assured that in our contemplated production, which will take us a year to get ready, the film will be absolutely non-sectarian and made without prejudice and in such a manner that we hope will bring commendations from an humanitarian standpoint from all creeds and ill-will from none.

Respectfully,
R. R. ROWLAND,
NEW YORK. *Production Mgr.*

RELIGIOUS FUTURE OF ERETZ YISRAEL

By Rabbi Dr. David De Sola Pool, (New York)

A SYMPOSIUM

An interesting discussion has been going on in the columns of the JEWISH FORUM, *New York, regarding the religious future of Eretz Yisrael. Will the Jewish Homeland be Jewish? This question arose from the article by Rabbi Samuel Benjamin in the June issue of the* JEWISH FORUM, *in which the author describes the antagonism to religion in the Land of Israel. The answer to this was given in the* JEWISH FORUM *by Rabbi A. I. Cook, Chief Rabbi of Palestine, Rabbi Israel Porath, Plainfield, N. J. Hon. Joseph Barondess and Rabbi Dr. David de Sola Pool, of New York. The latter's contribution is the most striking of all inasmuch as he spent several years in Palestine and is able to survey the conditions from actual experience. We publish his contribution in extenso, as we are sure our readers will find it interesting:—*

Rabbi SAMUEL BENJAMIN'S indictment of the irreligion of modern Zionist Palestine makes painful reading. If conditions are indeed as he pictures them, then the hope of Judaism lies not, as so many of us have passionately believed, in Palestine, but in the Diaspora. If conditions are really as black as he paints them, the foundations of Zionism have crumpled away for those of

DR. D. DE SOLA POOL

us to whom Zionism is not a mere nationalism, but is the hope of the survival of Judaism as well as of the Jewish people.

Rabbi BENJAMIN lists a number of facts illustrative of neglect of Jewish religious observance and of deviation from Jewish tradition in Palestine of to-day. Schools "entirely secular in program and in spirit, bitterly antagonistic to the Jewish religion," "radical schools" well supported while "Mizrachi" schools struggle penuriously forward; the pupils have lost all religious feeling. The Sabbath means nothing to them;" synagogues with "a woeful lack of young people in almost greater degree than in America" with services "the most uninspiring that are to be found anywhere;" "in the Yeshibas, the Talmudical academies, there is stagnation;" "not a trace of Jewish observance is to be found in any of the numerous chalutzim colonies and kebutzoth. In many, the Jewish laws of marriage have been discarded and circumcision has been abandoned;" "there is an utter lack of Jewish spirit in the land"——these and more are the counts in his indictment.

Is it indeed the case that our official Zionist schools are bitterly antagonistic to the Jewish religion and that the pupils of these "radical" schools have lost all religious feeling, and so on through the long list of sweeping charges to the summing up that there is an utter lack of Jewish spirit in the land? I believe that most readers will feel at least that Rabbi BENJAMIN has laid on his dark colors with too broad a brush. Certainly it is not a little surprising that of the many observant Jews who have visited Palestine with their eyes open none that I know of has brought back so sombre a report. On the contrary, they have reported that never in their life had they realized so fully the meaning and the beauty of the Sabbath until they spent the Sabbath in Jerusalem. So far from complaining about the disregard of the dietary laws, they have spoken with overflowing enthusiasm about the delight of being in a country where the observance of the dietary laws was the natural and almost inevitable order of Jewish society from the Government House downwards. So far from finding that "even organizations and institutions do not fear to express openly their disregard for the most sacred Jewish observances," these alert and Jewishly observant travelers have reported in glowing terms on the unquestioned adherence to Jewish tradition by Jewish organizations, which outside of Palestine would be compelled by the non-Jewish environment to warp and compromise these traditions.

What then are the facts? Is there a gigantic conspiracy in Palestine to cover up, whenever a tourist appears, the facts which Rabbi BENJAMIN alleges? Are all these public desecrators of the Sabbath and the dietary laws forcibly restrained within their homes when an inquiring orthodox visitor appears on the scene? Have our successful business men, our keen journalists, our deeply interested Rabbis, and our other visitors all been blind to these essential and primary facts which it has been left to Rabbi BENJAMIN to reveal?

Rabbi BENJAMIN is a born Palestinian who was trained in the United States in the Young Judaea environment. By birth and by training he is a lover of the Land of Israel. His are not the denunciations of an anti-Zionist, or of one who believes only in a Jewish faith and not in a Jewish people. He writes out of an overflowing love of Judaism, of the Jew and the Land of Israel. His sincerity can no more be questioned than can that of the other observers who have brought back diametrically opposed reports. If we allow for some overstatement on both sides, we may say that both observers are right. Most of our tourists write and speak from the point of view of Jerusalem, where Judaism is beautifully honored and lived. Rabbi BENJAMIN writes out of an overflowing love of Judaism, as expected in Jewish traditional observances, is pitifully disregarded.

Tel Aviv, the wonder, boom city of the new Yishub, is the least Palestinian of any of our Jewish settlements. With all its boast to be the most up-to-date and progressive center of our modern Palestine, Jewishly it does not represent Palestine. It is a suburb of Odessa, and religiously, as well as culturally, and even sartorialy, it is a piece of Russian Jewry, rather than of Palestinian Jewry. The very rapidity of its phenomenal growth has made impossible the slow, organic absorption of Palestinian standards. It is a transplantation, not a native growth.

We therefore find transplanted in it the religious freethinking of the Russo-Polish "intellectuals," whose center in Palestine it has become, just as Jerusalem is naturally the beloved center of those to whom the Jewish religious traditions are precious. On the whole, allowing for the overstatement of the enthusiastic lover of Judaism, Rabbi BENJAMIN'S charges are correct, so far as Tel Aviv and some of the centers of Chalutzim are concerned, (although there are Mizrachi Chalutzim as well as those of the left wing). On the whole, his charges are incorrect, so far as Jerusalem, Hebron, Tiberias, Safed, Rechoboth, Petach Tikvah, Rishon le Zion, Zichron Jacob and similar older and more truly Palestinian settlements are concerned. Rabbi BENJAMIN'S strictures on Sabbath desecration, and disregard of the dietary laws and other religious observances, are largely true of Tel Aviv. But it is not the case that the homes of the "cultured or higher" class are trefa and that they smoke on the Sabbath in these homes in Jerusalem. It is not correct to say that the Sabbath is disregarded in public in Jerusalem. Rabbi Benjamin declares that "during all my stay in Palestine, I have not seen or even heard of even one of these intellectuals attending services at any time, except for a few minutes on Yom Kippur." I can aver that during all the three years of my stay in Palestine from 1919 to 1921, I would always find the leaders of the Jerusalem community on Sabbath morning in one or another of the innumerable synagogues of the Holy City. The real religious problem in Palestine is the religious problem of the Diaspora. Though in the future the Torah may go forth from Zion, at present Palestinian Judaism is imported from Diaspora. We Zionists are busy bringing into Palestine as many immigrants from the Galuth as the land can be made to absorb. It is inevitable that the majority of these immigrants do not come from the United States and countries where the Jew is living in comparative or absolute security and freedom. They come from Eastern Europe, escaping from hard, when not inntolerable, conditions. They are mostly young men and young women, around the age of twenty. They have therefore spent the last ten years, their impressionable years of education, from the age of ten to twenty, under the terrible conditions of the world war and its aftermath. They have grown up during a period when Synagogues were sacked, Talmud Torahs closed, community life was thoroughly disorganized, and when every normal restraint of social life was loosened. They have lived through incessant war, revolution, massacre, pogrom. Their faith in the wisdom and the authority of their elders has been violently shattered. They are ardent with an enthusiasm to rebuild the world on the ashes of the established order. Eastern European ideals of radical social reconstruction have been their training school, and their idealism expresses itself in these spiritual channels of social reconstruction, rather than in the conventional channels of Judaism, to which they have hardly been introduced, except under the most unfavorable conditions. They are all flaming idealists, else they would not have turned their thoughts and steps towards the hard realities of Palestine in preference to the more comfortable and materially promising centers of Jewish settlement. But their idealism has been moulded, not in Talmud Torah and Synagogue, but in the cauldron of war and revolution. Does Rabbi BENJAMIN expect Palestine by some magic over night to convert these left wing products of the Galuth into strictly pious Jews? Has Rabbi BENJAMIN any formula through which he can prevent the imported unreligiousness of the Galuth Jew from influencing Palestine Jewry

The problem penetrates even more deeply than this. All over the world Church and Synagogue are engaged in a desperate struggle with the growing secularization of life. Everywhere they hold the interest of the young. Every where and in all denominations there is heard the plaint of empty benches and empty pews. Everywhere the public, especially the younger generation, are saying more or less openly, and in their secular lives are showing the truth of their statements, that they are not interested in religious forms and ceremonies, and that they are not in sympathy with organized religion. While there are myriads of Jews who still delight to walk in the old paths, it is as lamentable as it is indubitable that the tendency is a way from the Synagogue, rather than back to the Synagogue. Palestine is not a backwater in the life and thinking of the world. It is not cut off from the currents of thought which hold the ascendancy in the world today. If, then, the most diversified and complex, but convergent, forces are at work to weaken the hold of Judaism on the young in New York City, in London, in Berlin, in Vienna, in Warsaw, as well as in Tangiers, Copenhagen, Adelaide, Shanghai and Curacao, how can we expect Palestine to be altogether immune from these forces? Are not the same tendencies of thinking that lead our youth in America away from the Synagogue to be found also in Palestine? This is not a local Palestine problem, but a world problem. But when one compares Palestine with other Jewish centers, there is immeasurably more hope for Judaism in the youth of Palestine than there is in the youth of the Diaspora. The function of Palestine will be, I believe, to vindicate Judaism's religious view of life. This victory is within reach in Palestine more readily than elsewhere if only orthodox Jewry does its duty.

As I read Rabbi BENJAMIN'S article, it is not so much an indictment of religious conditions in Palestine, as it is an indictment of orthodox circles in the Galuth for having neglected to exert their influence on Zionism and on Palestine. It is an indictment of orthodox Jewry of the Diaspora both for having allowed orthodox Judaism in Palestine to remain unprogressive, and for having allowed the influential works for Zionism, both in the Galuth and in Palestine, to have been recruited so largely from circles uninterested in traditional Judaism. It is vain and futile for Rabbi BENJAMIN and others to complain in the bitterness of their soul that in the Yeshiboth in Palestine there is stagnation, and that the Talmud Torah and Yeshiba class in Palestine "exert no influence whatever on the Palestinian 'Yishub.'" It is equally of no avail to complain that the Synagogue services "are the most uninspiring that are to be found anywhere." Surely this unprogressive and unattractive character of orthodoxy as exemplified in Palestine goes far to explain some of the manifestations of "unobservance" in the land, especially among the younger generation.

Who is to be blamed, if not orthodox Jewry of the world, for the fact that our school system in Palestine has been able to find the majority of its Hebrew speaking teachers only outside of the ranks of orthodox Judaism? Had orthodox Jewry shown the interest in Zionism which it has shown in maintaining corrupt Meshullachim of Chaluka institutions, and had it trained its idealistic youth in practical sympathy with Zionism, our Zionist schools in Palestine could to-day have been manned by a teaching staff of Jews attuned to historical, traditional Judaism. Even the Herzliah High School in Tel Aviv, which today is so crudely out of sympathy with Jewish religious traditions, could, had orthodox Jewry of Diaspora made its influence felt, have been a center of enlightened and progressive traditional Jewish teaching. Who is at fault for the absence of a modern, decorous, meaningful, orthodox Synagogue in the whole of Palestine? Certainly not the recently arrived Chalutzim, nor the freethinking "intellectuals" of Tel Aviv. Who is at fault for the stagnation of the Yeshiboth and the backwardness of the Talmud Torahs and other institutions of the orthodox Yishub?

To ask this question is to answer it. Orthodox Jewry has inertly allowed almost every progressive movement in Palestine to be led and participated in by Jews who are unorthodox. If orthodox Jewry of the world will continue to leave Zionist work to secular Jews, Judaism as we know it and love it will fare ill in Palestine. But if orthodox Jews of the world will send to Palestine Mizrachi Chalutzim and Mizrachi settlers, not leaving the Land to be built up by Zionist idealists who have been estranged from Jewish religious life, then indeed Zionism will fulfil its promise of ensuring the survival and living development of Judaism in Palestine, and thereby invigorating Judaism in the Diaspora.

To shame your neighbour publicly is the same as shedding his blood.—The Talmud.

Man was created on the sixth day: therefore he should not feel too exalted and proud, for the gnat was created before him.—The Talmud.

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2000 BROADWAY
NEW YORK CITY, U.S.A.

CORRESPONDENCE

THE LATE HAIM ZIMMERMAN'S LEGACY TO THE JEWISH NATIONAL FUND

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—We are now in receipt of advice from the Jewish Colonial Trust saying that they have credited us with the amount of £600 being part of the proceeds of the sale of precious stones bequeathed to us under the late Mr. ZIMMERMAN'S will. This is very gratifying to us and we take this opportunity of expressing to you our appreciation for the support you have given us in this matter.

With Zion's greetings,

Yours faithfully,

FOR HEAD OFFICE OF THE KEREN KAYEMETH LE ISRAEL.
DR. A. GRAVONSKY.
ELIAS M. EPSTEIN.

JERUSALEM *(Land of Israel)*,
11th November, 1924.

ACKNOWLEDGMENT

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—We are in receipt of advice from the Jewish Colonial Trust, London, informing that they credit us with the amount of £43. 19. 2. being 20 per cent. of the net proceeds of the sale of the Synagogue at Nagasaki. We very much appreciate this donation to the Jewish National Fund and thank you for all the trouble you have taken in the matter.

We also credited your account with £5 for which amount you sent a draft to the Jewish Colonial Trust, and thank you for same.

Hoping we may continue to count upon your valued support, we are,

With Zion's greetings,

Yours faithfully,

FOR HEAD OFFICE OF THE KEREN KAYEMETH LE ISRAEL.
DR. A. GRAVONSKY.
ELIAS M. EPSTEIN.

JERUSALEM *(Land of Israel)*,
14th November, 1924.

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—We have read with much interest in ISRAEL'S MESSENGER of September 26 about the sale of the Synagogue at Nagasaki. We have now received through the Jewish Colonial Trust the amount of £43.19.2. being 20 per cent. of the net amount received from sale of the building by auction.

We beg to tender our thanks to you for the trouble you have taken in this matter and will you also thank on our behalf Mr. MICHAEL HAI of Nagasaki.

With Zion's greetings,

Yours faithfully,

THE EREZ ISRAEL (PALESTINE) FOUNDATION FUND. KEREN HAYESOD, LTD.
LONDON, 3rd November, 1924.
75, *Great Russell Street*, W. C. 1.

JEWS AND CHRISTIANS

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—For too long a time Christians and Jews have permitted their differences to exist and too frequently become intense. The difficulties in the situation do not justify inaction. The Federal Council of the Churches of Christ in America, through its Commission on International Justice and Goodwill, has appointed a Committee on Goodwill between Jews and Christians. A Secretary has been secured, admirably qualified for the position, who will give his whole time to discovering the best methods of cooperation between our two peoples and to promoting mutual understanding and cooperation.

The pamphlet herewith enclosed is sent you at the suggestion of the Amos Society, 51 Chambers Street, New York, N. Y. This Society, as you may know, came into existence in November, 1923; it is composed of both Jews and Christians; and undertakes to interpret the common religious thoughts and convictions entertained by both Jews and Christians.

When you have read this pamphlet will you kindly send comments and criticisms to Rev. JOHN W. HERRING, Secretary of the Committee on Goodwill between Jews and Christians, 105 East 22nd Street, New York, N. Y.?

May we not face our differences and our difficulties with frankness and goodwill?

Sincerely yours,

A. W. ANTHONY.
Chairman.

NEW YORK, November 21st, 1924.

A MESSAGE FROM SISTER RENI COOPER-MATHEISON

Editor, ISRAEL'S MESSENGER.

SIR,—I thank you sincerely for sending me copies of your esteemed magazine ISRAEL'S MESSENGER, and I find within its pages many articles of an advanced and an illumined character. I have always prophesied during the last twenty years that the two Tribes JUDAH and LEVI must return to JERUSALEM and rebuild the Ancient City. But the other Ten Tribes-will-eventually-gravitate-to-Australia, which will be the New Jerusalem of the Coming Age. It does not mean that the Ten Tribes are necessarily born Jews, but they will constitute the offspring of the Lost Ten Tribes, and these will be found in the British Race. Eventually when the true Messiah appears a union will be established between the Ten Tribes then occupying Australia, and the Two Tribes of JUDAH and LEVI in full possession of the Ancient Jerusalem. Consequently the New and the Old Jerusalem will be united and the Twelve Tribes of Israel will comprise one Great Nation, constituting the seed of Abraham manifested in the latter days numerous as the sands of the seashore. They will be the Children of the Faithful,—or the Spiritual Israel who shall inherit the earth.

I sincerely trust that you have suffered to no great extent in the recent civil war in China. I watched the papers with great interest when I saw that Shanghai was menaced by the attacking agents. But according to the last reports your city has not suffered to any extent. And I prayed that no harm would come to the Lord's Elect in this foreign land. But I anticipate that now things will settle down, and probably you will experience a time of peace. Though it will not be for very long, because the uprising of the Yellow Race must come. As you are a Thinker and Editor of an Advanced Publication you do know that the Four Races on the Planet must have their day. The Red Race has had its day: The Black Race has experienced its period of rule: the White Race is now in its ascendant: and the day of the Yellow Race, the Race of the Sun, must be fulfilled. It is the oldest race now on the Planet: indeed, I was only reading the other day that 880 odd years B.C., the Japanese race were a highly civilized and evolved people. Their dynastly was in a very high ascendant, while the inhabitants of Great Britain were semi-savages. Also that CONFUCIUS taught these Higher Teachings to his pupils ages before the New Dispensation that brought us into A.D. But we have learned that it is not age or the mere passage of time that spells progress and spiritual advancement: it is the application of the Truths we have received that really counts, and demonstrates our inherent Divinity in our daily lives.

I am, etc.,

RENI COOPER-MATHIESON.

MT. VICTORIA, N. S. W.
NOVEMBER 2nd, 1924.

OUR SYNAGOGUE SERVICE

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—I do not wish to argue any further on this matter as it appears to me that Mr. MYERS is not well conversant on the subject under discussion and in order to gain his points (?), he thought fit to indulge in personal deprecations.

I am, etc.,

N. FRED NISSIM.

SHANGHAI, December 24th, 1924.

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—In your columns a correspondent quotes BENJAMIN JACOB ISRAEL who says, *inter alia*, "We shall never know how to pray; we shall never realize how 'More things are wrought by prayer than this world dreams of.'" I am not interested [*sic*] in the controversy regarding "Our Synagogue Service." I am one of those sinful reprobates who traverses this mortal span without the spiritual assistance the synagogue may afford man; [*Yes, like a blind man who is proud of his sightlessness.—Ed.*] notwithstanding. [*How kind of you!—Ed.*] I eagerly peruse your correspondence columns in the hope of finding something entertaining and amusing—but more anon. What I am now interested in is the origin of the phrase "More things are wrought by prayer than this world dreams of." Familiar though it be, I cannot place it. A cursory glance through *Epipsichidion* (SHELLEY) fails to discover this passage. I am in a sorry plight: I know not whether this quotation comes from SHELLEY, from TENNYSON, or from SHAKESPEARE; and as these things disturb my sleep, I hope you or one of your readers will help me out of my misery. [*What does it matter? Why be miserable? With no Sabbath-day to hallow the home, with no divine service to lift the soul from the low and sordid to higher and purer regions, with no God, no Hereafter, to stand in awe of . . . . it is time to be merry and not fret and fume over a world that is not thine—Olam Sh'aino shelach!—Ed.*].

As my pen is not yet dry I shall say a few more words on various subjects; and I hope you will not exercise the semi-royal editorial prerogative of deleting phrases here and there to, as it were, prune the offspring of my thoughts.

The letters appearing in your columns under the caption "Our Synagogue Service" make excellent reading. Mr. N. FRED NISSIM makes a valiant attempt at humour, and Mr. MYERS, inspired with the thirst for destruction, rushes into the fray, hurling with all his

AMONG THOSE PRESENT

at almost every social gathering is someone afflicted with unpleasant breath, a distressing circumstance to all concerned. Sometimes this affliction is due to decayed teeth. More frequently the teeth are not to blame, but other causes for which the proper remedy is Pinkettes. Are you constipated, bilious, liverish? Have you sick headaches, vertigo, flatulence, pimply, blotched skin? These are symptoms associated with bad breath which Pinkettes quickly correct. Then the breath becomes sweet and pure. All chemists sell Pinkettes, or post free, 60 cents the vial, from Dr. Williams' Medicine Co., 60 Kiangse Road, Shanghai.

force, a bewildering phalanx of unintelligible platitudes. Really, Sir, we must have more of Mr. MYERS! Who but Mr. MYERS could say ". . . he heedlessly took a plunge into the deep blue, to pour scorn upon the sound ideas of his seniors"—? Echo answers, "Who?" I should not advise FREDDY to plunge into the deep blue or blue deep—no matter what he wants to pour—at this time of the year: he might catch cold; and besides—perhaps Mr. MYERS will echo these words—What will "Daddy" say? Who but Mr. MYERS could—No! I refrain!—Perhaps that gentleman will of his own volition continue to enrich the language with the grace, elegance, beauty, and mellifluent lucidity in which he invests his thoughts. Perhaps, Sir, you could persuade him to contribute an article or a poem—something—anything! Perhaps the knowledge of the public's appreciation will encourage him to wield his potent pen once more—perhaps this humble voice lifted up in reverent tribute to his genius will serve as an inducement—perhaps—but I shall say no more. I live and hope. . . . . .

Thanking you for the license you have allowed me in permitting me to express my views, and apologising for the length of this letter.

I am, etc.,

MIRANDA.

SHANGHAI, Dec. 5th, 1924.

GENUINE RUSSIANS

A discussion on the above subject has been going on for about a fortnight in the North-China Daily News, the leading local British daily, in which Jews and Russians participated. The letters written by the latter displayed marked animus towards the former, being mostly vindictive and blood-thirsty. Space does not permit us to reproduce all the letters published in our contemporary, but the following which appeared in the North-China Daily News of the 27th ultimo, disposes of a silly accusation made by a Russian correspondent that "Jews hate Russians," a charge which was too serious to leave unchallenged:—

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

SIR,—Your correspondent who signs himself "Anything but a Jew" in his letter published in your to-day's issue has made a serious accusation against the Jews by saying that the latter hate the Russians. As a Jew I desire to protest with every fibre of my being against this baseless calumny which I most indignantly repudiate. Jews have always held great admiration and respect for the intellectual class of Russians who did not hesitate to despise and abhor the pogroms which their own government had instigated upon her Jewish citizens. Men like Tolstoy, Maxim Gorky and others are held in high esteem by Jews everywhere. Tolstoy was a great friend of the latter. Of him it can be truly said that he was Russia's noblest prophet and seer of the nineteenth century. A noted Jewish divine, the late JOSEPH KRAUSKOPF, of Philadelphia, in his lectures entitled, "My Visit to Tolstoy," pays the following affectionate tribute to the latter:—

> "I had often wondered how a Moses, an Isaiah, a Jeremiah, a Socrates, looked and talked, denounced and dreamed; the moment I saw and heard Tolstoy I knew. One hour's talk with him seemed equal to a whole university course in political and social science; one walk with him on his estate stored up in the listener more knowledge of moral philosophy than could be crowded into a year's seminary instruction. Great as was the power of his pen, immeasurably greater was the power of his living word. In some mysterious way the flow of his speech seemed to exercise an hypnotic spell upon the speaker as much as upon the listener. The speaker seemed at times translated into a super-human being, seemed inspired, seemed to speak words not his own, as one of the ancient prophets of Israel must have spoken when he said the words: 'Thus saith the Lord.'"

What Tolstoy, that noble Russian patriot, thought of the Jews and their contributions to the world's civilization is not for me as a Jew to repeat here, but suffice it to say that he had great sympathy with their trials and tribulations. He hated the religious persecutions to which they were subject in Russia. He denounced in unmistakable terms the hypocrisies of Russia's ecclesiastical authorities for their persecutions of the Jews. What seemed to vex him always was seeing the very people who were responsible for these wrongs and outrages considering themselves religious, and branding as infamous such a man as he whose sole cry was for justice and right. "Because they mumble so many prayers a day," said Tolstoy to the noted Jewish divine referred to above, when speaking of Pobdiedonestzief "and cross themselves so many times, and fast so many days in the year, they consider themselves Christians, as for the rest of their conduct, one finds it difficult to believe that they had ever heard of the Sermon on the Mount, of the Golden Rule or of the Mosaic command, "Thou shalt love thy neighbour as thyself."

The world can yet distinguish between these two types of Russians, namely, Tolstoy and Pobdiedonostzief and there is no need to belabour the point further. All I wish to emphasize is that Jews revere and venerate Russia's noble men of science, art and literature and like the rest of the world deprecate and abhor the inhuman barbarities of the types of Russians like Pobdiedonostzief, and others of his ilk. There is no truth in the statement that Jews hate Russians any more than Tolstoy could be accused of abhorring the type of Russians who bring dishonour upon their people, country and religion.

As you have closed the correspondence I have no desire to ask you to re-open it for you are the best judge of your own affairs, otherwise I would have replied in full to your correspondent who signs himself "Anything but a Jew." The indirect insult offered by him in using such a *nom de plume* to the race to which I have the honour to belong, does not indicate that your correspondent is a follower of Jesus, the Jew.

I am, etc.,

N. E. B. EZRA.

SHANGHAI, Dec. 24, 1924.

P.S. The deliberate statement of your correspondent that "Russians hate the Jews" should occasion no surprise. The myriads of pogroms perpetrated upon the latter by the former prove this. Notwithstanding this, the Jews have faith that Russia will become more humanized and that the spirit of her great men like Tolstoy and others will dominate her people in the years to come.

*** Publication of this letter does not reopen the correspondence; it was only permitted on what appeared to be reasonable considerations.—Ed. N. C. D. N.

AN ANGRY EPISTLE

Editor, ISRAEL'S MESSENGER.

SIR,—It is flattering to have so much of your valuable space devoted to a counter-criticism of my letter of protest with respect to the SASSOON will. It is equally gratifying to see the complete *volte face* your attitude has made in comparison with your less reserved and more denunciatory article of the preceding month. This *volte face* you no doubt will vehemently deny, in which case all an interested reader has to do is to compare the spirit of the two articles in question and himself be the judge, jury, and hangman (1.)

Aside from your belated admission that it is praiseworthy in a Jew to be charitably inclined towards non-Jews, in support of which you took the trouble to list the munificences of prominent Jews who have acted on this principle (which was all unnecessary, since my letter was all in accord with the spirit of this very principle), your second article teems with sophisms and illogical reasonings, to which you at the time of writing were no doubt blind. Thus you point out the maxim that "we are what we *think* and *admire*" (your italics), and follow up with the statement that the late Mr. SASSOON *thought* much of "bastards and criminals," thus leading one to the apparent conclusion that he admired them (2.) When you use such hopeless logic (which would be comical were it not used in such regrettable circumstances) it leaves hardly any ground for argument. And when, to my objection to your use of the phrase "bastards and criminals" as being ugly, you retort that "if these words are 'ugly' then the will was 'ugly'," you betray again the total lack of logical thinking to which you are sometimes accustomed. For, calling a calf's tail a leg does not make it a leg; and, to put the metaphor more pointedly, if I were to use ugly names with respect to your magazine it would by no means prove that your magazine is ugly (3.)

In another passage, your protest of innocence of the charges made against you is amusing. "Who," you ask, "said that the Jew must only 'benefit his own kind; his energies must go into Jewish hands'?" Why, *you* say it. You are continually harping on the subject. For the few years that I have been a reader of the MESSENGER I have heard variations on this tune played *ad nauseum*. That a Jew's time and energy (and, in the October issue, his money) must go into Jewish channels, has been your *leit-motif*, and those who have been in the habit of giving of either to the betterment of Jew and Gentile alike you have held up to censure and not infrequently to ridicule. Do not imagine that my criticism is based on your October article only; I by now know your attitude well. That a Jew does right in also benefitting the non-Jew you have never before, to my knowledge, admitted; that you make the admission now and point it out as a leading Jewish maxim is at least gratifying (4.)

But what I cannot understand is why you bring Theosophy and the Theosophical Society into it! I did not say a single word about either. Not a hint, not an intimation. That you should try to draw a herring across the trail is a betrayal of lack of a legitimate argument in your favour. And it is most unfair. It reminds one of the quarrelsome married couple, who, whenever an argument came up, never failed to remember all about each other's relatives (5.)

It betrays, moreover, a complete ignorance of theosophical literature, which, of course, is in itself no crime, but which is deplorable in one who wishes to criticize. The Theosophical Society does not pretend, as you intimate, to have discovered world-brotherhood, or any other ideal, but takes its ideals from the best in every religion and philosophy, the Hebrew included, giving them to a world which, because of religious barriers and intellectual prejudices, is often blind to the truths and beauties contained in a religion or view of life other than one's own. That you yourself need no such organization to remind you of Jewish ideals is a matter for personal congratulation. A comparison of your two articles would tend to lead one to the opposite conclusion (6.)

There is one other statement I wish to draw attention to, which illustrates the uncharitable prejudice you are capable of descending to, against anyone who does not happen to see eye to eye with you. My attitude, you say, reminds you "of certain creatures which have the peculiar and almost inexplicable habit of kissing the hand that licks them." Further comment on this passage is unnecessary, as such intolerant fanaticism cannot be reasoned with. That such creatures, as you mention, exist is unfortunately true, but to speak in such terms of those whose charity attempts to flow to all alike, and who refuse to see an enemy in a needy Gentile (which you apparently would like them to do)—well, one can hardly find polite language suitable for a reply (7.)

You make the mistake moreover of thinking that I am casting a slur at the Jewish people by representing them as following the ideal of "me and mine"; that I am trying to discredit the noble achievements of my own people. No, it is not the Jewish people I would cast a slur upon, but upon those rather who would represent the Jewish people in a false light, as you did in your October issue, and who hold out before the community an ideal which is un-Jewish, which, again, you attempted to do (8.) *Because* of the contributions that Jews have made and are making to world-culture, to world-betterment, I would emphasize that *this* is in fact the ideal that Jewish culture inculcates, and not the false theory of "me and mine" that your October article represented. That article was as un-Jewish as it was uncharitable. You, however, make the necessary correction in your November issue, and I am glad you do. "We have always gloried," you now say, "in the fact that the Jew provides not only for his own kith and kin but for those who are outside of his faith." Since you giory in it why not let it go at that? Why slander the name and memory of a man who is dead? (9.)

That a man owes a duty to his own people there is no gainsaying. That "charity begins at home" is equally true. But that a dead man should be slandered because his sympathies were wider (10) than his fireside, and that pain and indignation should be aroused in his relatives and friends, is shameful, and a sin that no amount of false patriotism can excuse (11.)

I am, etc.,

A. HORNE.

SHANGHAI, 25th November, 1924.

OUR REPLY

(1).—We have been commended by our readers for the stand taken by us in the matter which is an indication that the latter understand the spirit which animates us in this controversy. Our attitude remains unchanged; we stand by every word written by us and no amount of verbose on the part of our critic can influence us to change our policy.

(2).—Why not? Does our critic wish us to believe that the testator who made the provision in his Will for the "bastards and criminals" did so because he *hated* them? This attempt to camouflage the Will is most reprehensible.

(3).—We were not aware that the words mentioned were "ugly," until it was pointed out to us by our critic. We had the text of the Will before us and if "to assist persons found guilty of first offences against the law of the land and unmarried mothers and illegitimate children" are not as we described them then we fail to see what they are.

(4).—Our critic does not adduce a scintilla of evidence to support his charges against us that we advocated that "the Jew must only benefit his own kind; his energies must go into Jewish hands." He had ample time at his disposal to quote chapter and verse to sustain his thesis but he failed to take advantage of it. Instead of this he indulges in vague generalities. Now, assuming for the sake of argument that we did advocate such a policy, is it not infinitely better than disowning one's own heritage and looking after strangers? What right has our critic to act as a chief and a judge in the matter? In what respect is he qualified to judge our actions? How far does his own contribution to local Jewish charities and abroad go? How long has he been in the service of his own people in addition to his "world-brotherhood?" Has he contributed enough of his time and thought for the upliftment of purely Jewish institutions which languish for want of young men? A sage in Israel, who has long since been called to his rest, said: "I can forgive those who talk much, if they give much, and even those who give little, if they talk little, but those who talk much and give little or nothing, are simply a nuisance and I have no patience or toleration for them." A clearer manifestation of the *galuth* spirit can hardly be imagined. Such cringing cowardice can only be explained as the result of an utterly broken spirit of manliness and self-respect induced by the constant fear of persecution, oppression and torture which has characterized the century-long diaspora experience of our people. Such an attempt at self-effacement in order to escape opposition cannot but imperil the preservation and very existence of the Jew. It is far more dangerous to us than all the hostility and agitation of anti-Semitism.

(5).—The reason why we referred to Theosophy and the Theosophical Society in our comments is not far to seek. Our critic with an air of braggadocio gave us a lecture which was reminiscent of those who plead for Theosophical cults on Theosophical platforms. No one reading between the lines could miss the trend of our critic's mind and thought.

(6).—We have compared the two articles and find nothing therein to retract. Our critic should refrain from bluffing us.

(7.)—Such "creatures" have always sought to aggrandize themselves at the expense of others. Our history is replete with such cases and a modern case should occasion no surprise. Our critic may accuse us of "intolerant fanaticism" which should not frighten anybody. It reminds one of an adage, "When you have no case, abuse plaintiff's attorney."

(8).—Our Sages have taught, that, *Kol moom adam ro'ey hutz mi moomey atsmo.* Our critic cannot see the false position in which he is in He is anxious to secure for himself a lot of *kudos* at the expense of other people's sufferings. We have said enough on the subject and it is time to close the chapter.

(9).—"Slander!" What proof there is that we have slandered the "memory of a man who is dead?" If our correspondent can call a statement of facts a "slander," we are afraid we cannot get him out of his prejudiced position.

(10).—"Wider!" Ah, that blessed word! "Wider!" when his own people were discriminated at and forgotten! "Wider!" when——

(11).—We cannot understand this rigmarole. We advise our critic to retire from the field as the columns of ISRAEL'S MESSENGER are not dedicated to a cause of which he is such a powerful pleader. In bidding him adieu, we would suggest that he should reflect upon the following verses:—

"To God be thanks, the combat rest,
O, may I rest for ever,
And I will watch the 'illegitimate children's' bequest
And leave their standard never."

A word is worth one dollar, silence two! (Silence is golden!)—The Talmud.

Silence becomes a wise man better than it becomes a fool.—The Talmud.

There is nothing better for man to cultivate than silence. For he who uses many words, cannot help making mistakes.—The Talmud.

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MARRIAGE—II.

Its Significance And Fundamental Principles With Side-lights On Its Spiritual Aspect.

By S. S. LEVY (Hongkong)

[*Continued from our November issue*]

"Behold thou art consecrated unto me by this ring according to the Law (of everlasting verity) of Moses and Israel."

By giving something substantial or material into the hands of the bride and saying the above few words in Hebrew in the presence of two witnesses, unless she flings it away from her and protests instantly, the bridegroom or young man seals up the unmarried lady as his wife for ever unless he agrees to release her by the regular legal divorce. He binds her physically, morally and spiritually for his own exclusive consecrated helpmate or wife and mother of his holy, lawful and respectable children and posterity. There are various and several laws in our religion which may agree or disagree with, and a few quite shocking to our modern civil laws or civilization and social etiquette (e.g., the cutting short of the life of the adulteress by one of the four elements of Nature whom woman represents, namely, by stoning, drowning, strangling or suffocating and burning as Judah ordered Tamar his daughter-in-law to be burnt alive in order to save her soul.) (Jesus' dealing with the adulteress is an interpolation. We shall prove this when we shall deal with the mysteries of the sacred drama, called the New Testament. It has proved very disastrous to posterity by infusing into its blood that of innumerable illegally born children to its great harm and impurity. The Spiritual Laws upon which we are basing our present essay are *immutable* and can afford to wait for the ever fluctuating laws and customs of civilization to return to them ultimately. They, like GALILIO, proclaim the Truth. Do the martyrdoms of innumerable GALILIOS flatten a round earth? All the initiates are absolutely convinced that the mountain will never come to MOHAMMED but the latter shall have to go to the former. "Verily I say unto you, heaven and earth may pass away but a single Yod of the Law shall not fail," says the hero of the sublime but sealed drama, or something to that effect. And marriage laws are not *yods*! They are the biggest *Alef, Mim, Taw* of our Law! Adultery is forbidden by one of the three shortest yet most telling of the ten commandments! In Hebrew these commandments consist of 2 words each).

The Blessings Of The Marriage Ceremony

The wine represents life and its pleasures. It also represents the mysteries. Indeed what life is there without its underlying mysteries of how, what, who, where, why, whence, whither and which is the best direction, etc. The officiating person represents Him, Who had officiated at the first ceremony at Eden. That is our reason for invoking Him to "gladden the dear friends, as He had done His creatures in Eden at the beginning." He is also the Source of Love, Joy, Peace and Harmony etc. A hint is conveyed to the couple that they are just about to enter into the *semblance* Image of their Maker. Who is the original *creator*. They drink from the same cup and become of one life with God's. They are reminded of faithfulness to Zion and Jerusalem their ancient home, so that they will be faithful to one another in their new home. The cup is typical of King Solomon's Temple (the Cascade of the rare gems of the mysteries and physical instrument or body for the manifestation of God. Its architecture is in perfect analogy with the human body Divine) and the human body or mansion of life. It is broken as a hint of regret and sorrow for the Temple in ruins yet at the same time of immortality in posterity and life after death. The cup broken is an empty one as a hope that they will not die before the last drop of life has been drained and enjoyed. It is therefore a ceremony of a "good sign" and that is why all those present call out a "good sign." The bridegroom and not the bride breaks it because Adam wilfully transgressed in order to follow his dear mate into exile and death to save and recover her in all her immortal soul. This is hinted at in the reply which he gave God, namely, "The woman *whom thou* gavest to be with me, she gave me of the tree and I shall eat (according to the Hebrew). The Hebrew for "and I did eat" is *Va'Ikhalty*, and not "*Va'akhal*," Adam said, "The last best gift of the Highest and Purest Goodness cannot prove the most damning curse to me and my Love for her prompted me not only to face death but a hell of innumerable tortures and deaths. "God inwardly admired the Divine Nature of His first born and kindly diverted the stroke of His Almighty Justice upon the earth and the Devil and thus mitigated the sentence by His Mercy into a veiled blessing instead of a curse on both the couple. The moral aspect of the breaking of the cup of happiness by the bridegroom inculcates that earthly youth, beauty, health, strength, wealth and happiness are a delusion and a vanity and are doomed to disintegrate and vanish. The virtues of being noble, honourable, chaste, holy, and righteous alone endure.

The two poles of man are his brain for self-evolution. The child enters life to pass with lightening speed through all the stages of thousands of years of heredity to correct and improve them and learn to pass through them for Divine exercise. The 2nd and 3rd chapters of Genesis deal with the perfect state in which man was first created and how he had lost his footing and fallen back to the dust or matter. The dreams related in the book of Daniel alone hint at the seven stages (each of sub-seven) of evolution. Remember your phylactory also! The creation of man took place in this way. God drew or distilled from Nature her finest essence. This He moulded into a figure which He embraced and breathed into it His own Divine essence. Thus man the first born of God and Nature became the peaceful home of both and they in their turn became His home or Garden of Eden. Before the fall, embraces and kisses only used to be the sacred function. As soon as the marriage ceremony is over, the bridegroom and bride leave their old homes and go to dwell each in his or her respective new home. The home of the former is in the latter's heart and *vice versa*. You would think that when they become parents and scrutinise their children they decry that these two homes have become one. But the children entail so much love, joy, care and responsibility that the parents will hardly find time to notice this fact. The married couple enter upon a new field of life. It is a field of purity, dignity, regularity, steadiness, tranquility, harmony, sympathy, tenderness, refinement, mutual service, closest intimacy, implicit confidense, unity, holiness, helpfulness, mutual responsibility, chastity, peacefulness, modesty, and all the grand and noble virtues that are embraced by the Divine word Love, a word which in Hebrew has its numerical value in Ahad or One (namely, Thirteen!) Of one idolatry God is not only not jealous but too pleased. This is the devotion of husband and wife to each other and to their children. Jealousy in married life is noble and holy. It is a Divine Virtue. People are mixed up regarding the meaning of this word sometimes. We are jealous of things that are our own by right, which we love and are anxious to keep to ourselves for our own happiness as well as the safety and well being of the object loved but which is threatened (in married life) by a horrible danger, by another party who is *envious*. The envious party is anxious to invade our field of the above virtues and out of selfishness and passion in fair and unholy desire seeks to repeat the old diabolical crime of the serpent of the 3rd chapter of Genesis for the remedy of which marriage was instituted. Nature advocates selfishness, love of the friend, hatred of the enemy and poligamy. God requires self-control, the love of neighbour as one's self, charitable forgiveness of the enemy, faithfulness to the trustful and weak and the singleness of the helpmate. No greater brute can walk this earth than the cowardly man who tyranises, illtreats or enslaves his good wife and the glorious mother of his children. The wife, the object of our love is for adoration and services. The virtuous woman is as JEREMY TAYLOR truly says, "God's last best gift to man." Ill-treating her is outrageously blaspheming her Maker and Giver. Man is to rule in gently *leveling* her. Woman is to obey most cheerful duty. Woman represents the Divine Principle in its Passive aspect. The Spiritual Active Aspect is by no means superior. One single hairbreadth difference in Power between these two would at once disturb the equilibrium and what would become of the Awful All is too appalling to imagine if it were possible to imagine such a thing. Quiescence, patience, docility, gradually yielding resistence imply as a strain as much a force or energy as pushing activity. Civilization is as much wrong in enslaving woman as it is in raising her above her mate. It is noble and beautiful for these two to go hand in hand and with duly measured steps of equality. You reverence the Bible? Find a word in it that can compete in holiness, tenderness and love with the word Mother! Who, but woman, makes of man a gentleman. Husband and wife must try to enslave each other by delightfully competing in slaving for each other. The ideal wife seldom fails in having an ideal husband for herself for it is she who moulds him and *vice versa*. When a married couple disagree the chances are 95 out of a hundred that both are equally at fault, unless insanity or other hereditary defects over which there is no control is involved. And even then people have to lump it as best they can because marriages are made for both weal and woe. Our heaven and hell are but causes within

ourselves unfolding into effects. "Say not the Kingdom of Heaven is here or that it is there, for verily I say unto you that the Kingdom of Heaven is within you," says the hero of that Jewish mystical sacred drama, called the New Testament. (A friend of mine once exclaimed, "Are you a Christian that you should quote from the sayings of JESUS?" To which I replied, "Was JESUS one? Or did he dream of modern Christianity?")

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In the history of Life, God once only stood before woman and addressed her directly and in His most solemn tone. This was when He told her, "Thy desire must be for thy husband exclusively and he alone is to rule thee." Genesis III—16. From that moment woman became responsible and accountable to her mate irrevocably. Superior constitution or younger age, social position, wealth, pride, and conceits do not help her. The alternatives are too clear and serious to brook trifling with. Provided the husband is sane, safe, trustworthy, well meaning and reasonable, the Law is clear. We are dealing most cautiously and with but a few safe hints in a subject of the most *dangerous* nature which hampers on both sides of its aspects, namely, the spiritual and physical, for reasons too obvious to need mention and particularly when for broadcast publication. The Master of our masters alone knows best how willing we are to pour our very soul into the minds of our readers and open their eyes to behold the vast effulgent Ocean of Divine Splendour and Powers, an ocean that recognises neither bottom nor shore besides the Intellectual and Moral wharves from which we are embarking on our little excursion. The appalling warning for the initiate is—"Thou shall not go gossipping among thy people, thou shalt not allow thyself to be arraigned for the loss of the soul of thy fellowman, I, *God* (who warn thee directly and under my signature and seal) as per Hebrew original paraphrased. See Leviticus 19. 16. The oversoul of the Nation addresses the bride in the glorious Wedding Psalm with:—"Harken O daughter, beware and remember well, thou must henceforth forget thy relations, friends and father's house and study the desires of thy monarch (the bridegroom) for he is thy sacred lord to whom alone thy homage is due." Consult the profound Psalm 45—12. Our reader would do well to follow us in a few continuations. His patience will be rewarded. We are anxious that our people, the highest nation on earth should go with a faithful lamp to their feet in a subject that knows nothing vaster, higher, more profound, sacred and fundamental. The cow is more anxious to pour forth her milk than the calf is able to draw for itself. We guarantee the quality of the milk and are but too willing to yield our "paper" or reliable steering to proper parties. We shall notice criticisms as we get time. We are working very hard under hard lines. Our greatest labour consists in choosing carefully and keeping off other matters too early for publication. In the meantime we are willing to allow our critics the laurels to their heart's content's. We have always been bad competitors. Let us not encroach any further on the kind hospitality of our editor.

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Who will be next?

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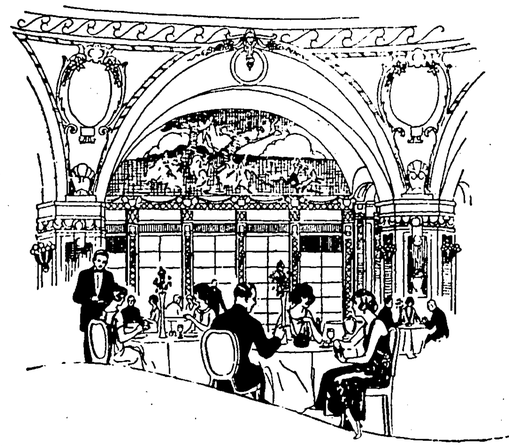

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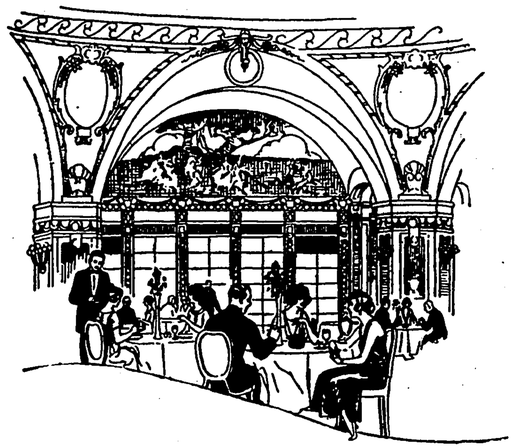

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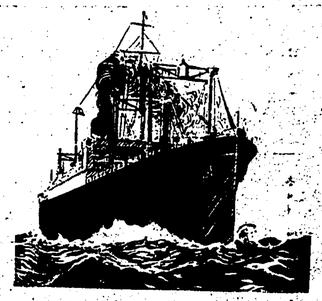

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SHANGHAI, CHINA, FRIDAY, 6TH FEBRUARY, 1925: 12TH SHABAT, 5685.

SHALOM, SHALOM, LARAHOK W'LAKAROB!

We are in receipt of two lengthy communications, one from RABBI LEO JUNG, of New York, and the other from Mr. HARRY A. GOODMAN, of London, both well-known leaders of the Agudah, justifying the stand taken by the latter against the Zionist Organization and the policy of campaign conducted by the late DR. JACOB ISRAEL DE HAAN, the Secretary of the Agudah. We regret to say we cannot see our way to admit this correspondence in our columns, much as we would like to respect the wishes of our esteemed correspondents, who write us from afar anent a subject which would simply perpetuate—*Mahaloketh*—strife and discord in Israel. Both of our correspondents, *mirabile dictu*, seek to justify the conduct of their late Secretary, who had played the role of a *Moser* by identifying himself with the avowed enemies of Israel. We are told that DE HAAN was a real *Ba'al teshuba* having observed scrupulously the Torah, Hukkim and Mishpatim, but this surely did not give him any right to ride roughshod by maligning his fellow-Jews before the world. Be that as it may, we fail to see what good can be served by opening our columns to a discussion which is not likely to prove of any benefit to Jewry at large. We would respectfully urge upon all those who are concerned in the welfare of Zion to cease their wranglings and work for the good of the cause which both the Agudists and the Zionists have at heart. We refuse to believe that a *modus vivendi* could not be found by which we could work together and restore peace and tranquility in our rank. We plead for peace—*shalom*—the greatest *keley hemda* which *Hakadosh Baruch Hu* has conferred upon Israel! *Hachmay Yisrael*! *Izaharu b'ma'asehcaim*!

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OUR SYNAGOGUE SERVICE

Our correspondent MIRANDA has written us in reply to our comments, but as he has wandered irrelevantly from the points raised in these columns, we are not publishing his letter *in extenso*. However, the following extracts are not inappropriate for a discussion with the young elements in our community:—

> "My letter to you was interspersed with brilliant editorial comments, witty and pertinent. *Mon Dieu!* had those very comments come from the Editor of a Preparatory School Magazine, I should not have greeted them with paeans of praise. I said: "I am one of those sinful reprobates who traverses this mortal span without the spiritual assistance the synagogue may afford man." You commented, "Yes, like a blind man who is proud of his sightlessness." Can you tell me, how many worshippers at the synagogue derive spiritual assistance from their prayers? Many of them regard synagogue attendance as a necessary drudgery, and attend without any idea of receiving spiritual refreshment and encouragement. Do you know that many of them attend prayers regularly, not knowing the meaning of the syllables that flow from their lips in discordant profusion? Do you know that religion is compounded mainly of two things—simulation and dissimulation?—at least in the way it is observed here. Is it not better to stay home and dispense with prayers than go to the House of God with a rebellious heart?"

MIRANDA should go slowly and not precipitate any action that might involve him in trouble. Those who attend Synagogue services are not there because they desire to register their attendances and walk out. There is some inner spirit that impels them to go to a place of worship where they can commune jointly with their Maker. The spiritual assistance one derives should not come through any extraneous force only, but through one's own meditation and efforts. Our correspondent refers to a state of affairs which involves the young men of our generation into a state of spiritual bankruptcy. He refers to those who attend without knowing "the meaning of the syllables that flow from their lips." That this is true, is sad indeed, but, happily, the community is trying to undo the wrongs of the past and rear a generation of Jews who would be loyal to the traditions of Judaism. MIRANDA belongs to those who are a liability to the community and unless he shows a disposition to retrieve his lost prestige in the sanctuary of his faith, we sadly fear he will soon be merged with the crowd and fade from the life of his people. Men of his type who come to Synagogue are certainly not likely to remain sanctified by the spiritual touch of the synagogue's ritual. To be a Jew and remain in the fold requires a certain amount of training. It does not come to us spontaneously. We do not learn music or become skilful accountants unless we are properly taught and trained for the purpose. MIRANDA and his crowd will certainly not find the Synagogue atmosphere congenial to their feelings, and they had better stay away. What cannot be cured must be endured!

AMERICAN JEWRY—EIM KOL HAI!

American Jewry is aroused. She is once more on the *qui vive*. She is stirred again over the religious problems of Jewry in the Diaspora and takes steps to heal the breach. A movement to raise five million gold dollars for the erection of a modern and progressive Jewish Theological College founded upon *Torah Shebechtab* and *b'al pey* has been initiated by the leaders of Orthodox Judaism in New York. The dinner given by the Site Committee of the Yeshiba College Building Fund in December last, at the Hotel Astor, to celebrate the taking of title to the three city blocks upon which the Yeshiba Seminary and College will be built, turned out to be the greatest surprise in the history of Orthodox Judaism in America. The greatest surprise was that it raised G.$800,000, of which NATHAN LAMPORT and HARRY FISCHEL contributed G.$100.000, each. "*The Yeshiba* is my life," MR. LAMPORT declared, "and if necessary I will mortgage my life in order to make this G.$100,000 contribution towards the great institution of learning which is our hope and dream." Then Mr. FISCHEL, another of the YESHIBA'S indefatigable workers, jumped to his feet and fired the group to an even higher pitch of enthusiasm by announcing that his contribution would likewise be G.$100,000. Another notable leader, JUDGE OTTO A. ROSALSKY, spoke at the meeting and declared that the only hope of revitalizing Orthodox Judaism in America lay in the building of a great institution of learning such as the Yeshiba proposed. Judge ROSALSKY said in part:—

"The most vital problem to-day that Jews of the Orthodox faith are called upon to solve is how to perpetuate Orthodox Judaism in America, to inspire our children with an appreciation of the Jewish religion, a desire to study Hebrew and to observe the tenets of our faith and how to guard and protect our priceless and rich heritage so that they shall keep alive the religion for which our fathers have made so many sacrifices.

"What can we do to give our children an opportunity to increase their devotion to Judaism, to urge them to emulate the deeds of our intrepid ancestors and to fill them with a burning zeal to defend our faith against all encroachments? What measures can we adopt to replenish the stream of Jewish consciousness which in the past flowed from the European reservoir of Jewish learning and tradition and which has been cut off because of restrictive immigration laws, and what efforts must we make to recruit the large army of Jews who will not deviate from our sacred faith and who will keep the Torah undefiled?

"The answer to these questions lies in the establishment of the new Yeshiva. This institution aims to train rabbis and teachers who will interpret the Torah and Jewish lore in the English language, and who will be enabled, because of their thorough scholastic and Talmudic training to disseminate Jewish knowledge so as to attract and hold the Jewish youth to Orthodox Judaism.

"Here in America, in this land of freedom, liberty and opportunity, we ask you to revitalize Jewish life and to perpetuate Orthodox Judaism so as to instill in our children that deep-rooted morality which only religion is capable of producing, through the giving of your means to attain this glorious purpose.

"Failure to discharge the obligation resting upon Orthodox Jews is fraught with the possibility of disaster to our spiritual and communal life and will make us a by-word among our neighbors and countrymen."

To perpetuate Judaism in the Diaspora is to uphold Jewish lore and to rescue the Jewish soul from the slough of despond. We cannot do sufficient work in this direction in order to save a great and noble heritage from oblivion. Our present attitude in the matter simply drives away our youths from our camp and throw them at the mercy of others. Prof. H. P. SHASTRI, a noted Hindu journalist and philosopher, writing from his own experience in Shanghai in our issue of December 5th, remarks, *inter alia*, as follows:—

"I earnestly think that those Jews who want to study real, genuine theosophy must go to this Rabbi (MAIMONIDES) 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."

Our share in the guilt is by no means insignificant. There is no gainsaying that we perish spiritually because we do not hold the lamp of Israel's learning any longer with which to blaze our path; we glory in our ignorance and our spiritual desolation and think ourselves more advanced than the *Dor Day'a*. A noted thinker and scholar once said, "Yes, we live in a very civilized age. We have a great deal of electricity,—but no ideals." And yet we expect Judaism to survive and demand any measure of fealty towards our cherished faith from those whom we leave behind! We have not yet seen anyone amongst us endowed with a vast vision to penetrate deep into our future problems in order to achieve something lasting and durable for Judaism in the East. Where there is no vision, the prophet says, the people perish. We are blessed with millionaires and multi-millionaires but not one of them has troubled himself regarding the future of Judaism in the East. They have given no endowment with which to establish a seat of advanced learning for the Jews. They only thought of building beautiful synagogues without a soul to dwell in them, with the result that we see alarming disintegration in our camp. The outlook may be dark and may yet be darker, but the darker hour comes before the dawn. It has been said, there is no cloud that has not its silver living. We hail with joy and satisfaction the achievements of our co-religionists in America to build a College for the preservation of the soul of Judaism. Without a knowledge of Jewish lore, there will be certainly no Jews and no Judaism. In Rabbinic phrase:—

If thou hast knowledge, what lackest thou?
If thou lackest knowledge, what has thou?

NATHAN LAMPORT, HARRY FISCHEL, OTTO A. ROSALSKY and a host of others, we glory in you! We behold in you the advance guard of Judaism, the prototypes of RABBI JOHANAN BEN ZACCAI. *Lo Alman Yisrael*, Israel is not widowed, may well be exclaimed. At this critical stage in our history, you have stepped forward to heal the breach and erect a dwelling place for Judaism's soul. We have reason to be proud of your work and glory in your achievements. Happily, we still have noble champions, heroes and martyrs who could make sacrifices for our cause. Their influence may yet radiate one day throughout the East and enable us to look upon the future with calmness and confidence. LAMPORT, FISCHEL, ROSALSKY and others! *Hazak W'Ematz*! May you go from strength to strength in a spirit of harmony and co-operation, working for, and with each other, for the furtherance of the Torah and the great ideals which Israel represents!

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RELIGIOUS FUTURE OF ERETZ YISRAEL

It is a matter for congratulation that this subject is engaging the serious attention of the powers-that-be, for sooner or later the question of rehabilitating the spiritual and religious aspects of Jewish life in *Eretz Yisrael* must come to the fore and adjusted in accordance with the laws and codes of Israel. We are, therefore, pleased to observe that at a Keren Hayesod Conference held in New York on December 7, last, it dealt wisely and tactfully with the question of the observance of Traditional Judaism in the Keren Hayesod institutions in Eretz Yisrael. The following resolution was ultimately adoped:—

That the in coming Board of Directors shall give consideration to the subject of the observance of traditional Judaism in all institutions conducted by the Keren Hayesod in Palestine, it being the sense of this conference that provision should be made for full opportunity for the observance of traditional Judaism in all institutions and colonies, established or supported by Keren Hayesod funds.

Of late we have been treated with a plethora of articles and views on the subpect, and this should help to widen our outlook and clarify the atmosphere. We have no desire to go on record that we are satisfied with the present tendency manifested in certain quarters, but we do say that it is within our power to remedy the situation and bring about that atmosphere which should characterize our future homeland. That there are two sides to the question cannot be gainsaid. In *The New Palestine* of December 19, two noted Zionists after visiting *Eretz Yisrael* have recorded their views. One sings the song of the regenerated life of Israel, the other reads a chapter from the Book of Lamentations. We refer to MESSRS. SOL ROSENBLOOM and A. H. FROMENSON. Both visited the Land of Israel and returned with different opinions about the religious future of our Homeland. Mr. ROSENBLOOM, himself an orthodox Jew, takes a broad and sympathetic view of the new life that is being developed in Israelia and is not at all alarmed over the situation, against which some tourists have complained, and, in his opinion, unjustly so. His article breathes optimism and sheds a welcome light which enables us to look upon the future with confidence. "Where can you find to-day," exclaims MR. ROSENBLOOM, "the storekeeper who spends four hours daily in Jewish study, except in Palestine? Where do you find a farmer quoting the Bible and Talmud in a way that would give us in America the title of Hebrew scholars? Sabbath and the holydays are, of course, regularly observed and the Jewish religious and communal institutions maintained in every Jewish settlement. There may be individual cases of laxity and nonconformity, but public and communal life is developing in harmony with tradition. Outside of Jewish districts in Eastern Europe, where the war has failed to break in upon Jewish life, if such spots still remain, there is no place in the world to-day where the opportunity to live a Jewish life is as great as it is in Palestine." Lack of space prevents us from quoting further from the article contributed by MR. ROSENBLOOM, but suffice it to say that there is no cause for alarm. Not so, MR. FROMENSON whose whole object is to arouse *Kol Yisrael* to protest against certain tendences of life imported from abroad into *Eretz Yisrael* by the Halutzim. He sees danger ahead and issues a clarion call to world Jewry to take note of the alarming situation. There is indeed no reason why we should disparage the views of the latter. On the contrary, it is the height of folly to lull ourselves into a belief that all is well with us. Where others are weak, we should be strong. Where others are indifferent, we should be wide-awake. Where others are lax we should not be slack. Rather we should accept the challenge of MR. FROMENSON who is by no means inimical to Zionism, but, on the contrary, a loyal and tried worker for the cause. SCHILLER once said, "Dear is my friend—yet from my foe, as from my friend comes good; my friend shows what I can do, and my foe what I should." *The New Palestine*, in its issue dated December 26, writes a special leader on the subject and without mincing words, says:—

If Mr. FROMENSON had frankly stated exactly what it was that shocked him, the reader could have arrived at his own conclusions as to whether he shared the shock. The utmost that has been charged against the Chaluzim is that they are neglectful of certain ritual observances. It has been said, for instance, that instead of being married by a Rabbi, they go through the form of a civil marriage, declaring their intention, registering as married in the offices of the colony. When this is said, it becomes clear that what is involved (assuming that all these charges are true), is a disregard not of fundamentals, but of certain features of Jewish life that have developed in the Diaspora. Without approving of some of these things, we may well ask of all fair-minded people, Give them a little time, give them an opportunity to find themselves and you will soon see, without the prodding of any watch dog of religion, that all that is genuinely true in Jewish traditions will find a true expression from these men and women who go there not to destroy, but to build. Mr. FROMENSON'S method of depreciation and insinuation, however, is certainly unfair and does not add to a reasonable discussion of the actual state of affairs.

ISRAEL'S MESSENGER welcomes the *pros* and *cons* of the case and does not believe in suppressing the truth. It is only in this way can we succeed in solving a great problem for the future, and lay the foundation of a restored Jewish Nation upon the rock of Israel's imperishable and indestructible truth handed down to us *M'Har Sinai*.

EDITORIAL NOTES & COMMENTS

LARGE BEQUEST FOR THE UNIVERSITY

£10,000 for the purpose of establishing a scholarship in the Hebrew University in Palestine was left by JACOB COHEN, who died at Southport, England. This is the first scholarship to be endowed in the Hebrew University. It is gratifying to observe that Jewry is fortifying her spiritual

position in the Jewish Homeland. Such a splendid legacy by JACOB COHEN should hearten all those who are striving for the rejuvenation of *Eretz Yisrael*.

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CONGRATULATION!

Rabbi Dr. N. MOSESSOHN, the Dean of Jewish journalists in America, has recovered from his illness and is once more filling up the editorial pages of his excellent weekly, *The Jewish Tribune*. The latter celebrated last month its fifth anniversary after its transference to New York from Portland, and we take this opportunity of wishing it many years of hard work, long life, success and prosperity. *The Jewish Tribune* is the leading Jewish weekly published in New York and is a worthy champion of the Jews in the West.

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OUR GALLANT NAMESAKE

Zion's Messenger in its issue of December last, refers modestly to its third anniversary and reviews the excellent work achieved for the Jewish people since it made its first bow before the latter. Our namesake is edited by a talented Jewess, MISS FLORENCE B. HASKELL, B.A., and, needless to say, we always extend a hearty welcome to our Bombay contemporary and give it a place of prominence in our sanctum. *Zion's Messenger* is filling a great gap in India and we wish our sprightly contemporary every success, *arichuth yamim* and prosperity.

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NATHAN STRAUS SCORES THE "RICH"

We Jews are not blessed with a plethora of rich men with advanced age to battle for our cause. Most of them retire from the battlefield early in life and leave the fight to be done by new recruits. Not so, NATHAN STRAUS, the man of high ideal and robust enthusiasm for his people and country. Of late, this modern NATHAN of the prototype of old, appeared on a Zionist platform and delivered a broadside on those rich Jews who fail in their duties to the people to which they belong. He concluded his sharp but witty remarks, thus:—

> "There is an old Jewish proverb that what you give when you are well is gold; when you are sick, silver; and when you are dead, copper. And most people don't even give copper."

Such denunciations from the modern *Nathan Hannabi* should sink deep into the souls of those who are derelict in their duties and make them realize once and for all their responsibilities in these days of *Eretz Yisrael* restoration.

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A MESSAGE FROM MR. E. S. KADOORIE

Under date of 31st December, 1924, Mr. E. S. KADOORIE after referring to his activities in connection with the Garden City and his proposed trip to *Eretz Yisrael* this month, writes to us from London, *inter alia*, as follows:—

> "Please reassure the people of Shanghai about the Garden City scheme, and tell them that I feel certain they will see their hopes realized, and that the distinction of the birth of this great idea is due to them."

The foregoing is encouraging and should stimulate further enthusiasm for the cause. Far Eastern Jews should be proud of the distinction earned by them in the estimation of World Jewry.

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A SUGGESTION

LOUIS LIPSKY, President of the Zionist Organization of America, and member of the World Executive, received a royal welcome on his arrival at New York City on his return from Palestine. He was taken off the Aquitania by special arrangements and brought to Battery Park on board the Mayor's boat and welcomed by a host of friends and fellow-Zionists. The boat flew the Zionist colors and so did the automobiles which carried the entire gathering to the Zionist headquarters, where a cordial reception was extended to Mr. Lipsky. The Zionists certainly know how to honor their leaders.—*The American Israelite*.

And now, we hope that our contemporary will tell us how the "anti-Zionists" honour their "leaders." True, they are nowhere a powerful factor but, nevertheless, there are some who flourish in London and it would be somewhat interesting to know the kind of a reception that would be meted out to them were they to embark upon any mission to New York. It would then be a "test" of the strength and the solidarity of their movement, the under-current of which is not yet known to the outside world.

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CAPITAL OF NORWAY CHANGES NAME

Changing names of towns or capitals would appear to be in fashion. The latest to report a change is Norway, the capital of which is renamed "Oslo." Others who changed were Russia and Korea. St. Petersburg became Petrograd, then Leningrad; Korea into Chosen. And last but not least, we Jews must begin to drop in earnest the name "Palestine" and call our land, "Eretz Yisrael". A correspondent in the London *Jewish Chronicle*, Mr. ELYEZER FRIEDMANN, Editor of the *Hazofe*, Kovno, Lithuania, makes an earnest plea for the abrogation of the name Palestine, which was foisted upon us by our ruthless enemy, VESPASIAN, twenty centuries ago. Like our esteemed London contemporary, The *Jewish Chronicle*, ISRAEL'S MESSENGER has always referred to Palestine as the Land of Israel and we hope our contemporaries abroad will aid in the abrogation of the name which savours much of the destruction of our State and the exile of our people *b'Eretz Nochriya!*

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NIL DESPERANDUM ISRAEL!

LORD BALFOUR, the author of the Declaration of November 2, 1917, was lately expressing his views freely on Jewish problems, *vis-a-vis* Palestine.

> In an interview he granted to Herman Bernstein, editor of THE JEWISH TRIBUNE, who is now in Europe, he stated:
>
> "I wonder whether the gentlemen of the Council of the League of Nations have given thought to the question of what would become of the unfortunate Jews in Eastern Europe who were so dreadfully affected by the economic boycott and other persecutions, without a Jewish National Home in Palestine.
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> "Within the brief period since the Declaration, the Jews in Palestine have done marvelously well. A few years ago Palestine was a barren and neglected country. It was negligible both economically and industrially. Now the country is beginning to thrive with new industries and new life. I understand that Jewish manufacturers of Lodz, the center of the textile industry in Poland, are about to establish a textile industry in Palestine," Lord Balfour stated.

The above statement puts the Jewish claims on Palestine in a nutshell, and *Nil Desperandum* Israel should again be exclaimed when we come to take stocks of our achievements in *Eretz Yisrael*.

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JAPAN AND THE NEW JUDEA

The letter of DR. HAYEDO NAGUCHI, Japan's most famous physician in America to Dr. REISS, published elsewhere in this issue, wherein he expresses sympathy with and interest in the Zionist movement, is a precious little document which deserves to be placed in the Jewish archives in the Land of Israel. The eminent scientist is not the first Nippon to identify himself with the

Jewish national aspirations; recently we have had several evidences of this nature, which indicated in an unmistakable manner Japan's interest in Zionism and in the welfare of the Jewish Nation, which is not to be wondered at. At this writing, we are in hopes that the diplomatic circles in Tokyo will demonstrate *de novo* their sympathy with Jewish Palestine; negotiations with the latter opened by the local Zionist Association in connection therewith are well under way, of which we hope to make some announcement in the not distant future. Be that as it may, we cannot help saying that we welcome the co-operation of DR. NAGUCHI and see in it the desire of his countrymen to uphold Zionist aspirations and rejoice in the fulfillment of the age-long Jewish dreams of twenty centuries.

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JEWISH LEGACIES FOR ERETZ YISRAEL

It is gratifying to note that Jewish bequests for *Eretz Yisrael* in recent months have been more pronounced and the tendency to remember either the Jewish National Fund or the Keren Hayesod, or both, in one's last Will and Testament is growing in popularity. The legacies of ALBERT SOLOMON NATHAN amounting to one million sterling, and EZEKIEL JOSEPH SHEMTOB aggregating £140,000 are the two largest bequests bequeathed to Zionist Funds by Jews in the history of the movement. The latest to remember *Eretz Yisrael* is LEIB FRIEDMAN, of Cairo, Egypt, who died recently, setting aside in his Will £5,000. In our last issue, we published a letter from the Jewish National Fund, saying that £600 has been realized of the proceeds of the sale of diamonds bequeathed by the late HAIM ZIMMERMAN. These Legacies to *Eretz Yisrael* are a striking demonstration of Jewish loyalty to their Fatherland and should grow in further popularity everywhere. *The New Palestine*, New York, commenting on the above, makes the following striking observations:—

> Incidents like these indicate to what an extent the idea of the Jewish Homeland is becoming familiar to Jews all over the world. In their last moments Jews turn to the thought of Palestine, they feel that no better expression of Jewishness could round off their earthly term of life than this setting aside of part of their legacy to *Eretz Yisrael*. A time may come when such legacies will, by strength of custom, reach almost the status of a ritual, and nothing could be more beautiful or fitting. Even when seen in the light of pardonable human vanity, which seeks for its generosity at least the return of permanent recognition, the growing custom appeals to us. What better monument could there be than the eternal incorporation of the individual with the Jewish Homeland? Outside of Palestine all is transient and uncertain. Within Palestine we are constructing a memorial which takes its power of endurance from the powers of endurance of the Jewish people. It is "a monument more lasting than brass" —and more beautiful than any written epitaph.

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JEW AND CHRISTIAN

In our last issue, we published a letter from the Rev. DR. A. W. ANTHONY, wherein he points out the desirability of Jews and Christians meeting together on one platform, with a view to understanding each other better and thereby dispelling misunderstandings and prejudices which are invariably the cause of keeping the two religions apart and at the point of the bayonet. We hail this movement and give it our hearty support. We cannot do enough to spread this movement far and wide; we cannot do enough to make it clear that Judaism looks upon her daughter—Christianity —with respect, and that there is no truth in the allegation that the former seeks to destroy the latter. "The founder of Christianity," said RABBI JACOB EMDEN 200 years ago, "conferred a two-fold benefit upon mankind; he proclaimed the authority of the Law of Moses, and rescued the pagan world from idolatry and won it for the moral life". The day when a genuine *entente cordiale* between these two races is establishd would be regarded as a great event in the history of mankind. Thus, the object of the Society for which DR. ANTHONY is the official spokesman is highly commendable. There is no gainsaying that the Society which is composed of both Jews and Christians is not eager to foist its religious views upon either; it seeks and its main object is, to clarify the atmosphere and bring about a better understanding regarding the achievements of both Judaism and Christianity and give credit where credit is due. The pamphlet referred to by DR. ANTHONY, entitled "The Jewish Problem." is a reprint from a Christian journal and endeavours to remove age-long misconceptions attributed to the Jews by Christians. We wish we had the power to disseminate this brochure far and wide, but we hope the AMOS Society (named after the Jewish prophet) of which DR. ANTHONY is Chairman, will do everything conceivable to give it a wide publicity in the interests of truth and humanity. Only in this way, can a successful contribution be achieved for a thorough understanding between Jew and Christian and a general advance be made towards the general upliftment of the world's progress and civilization.

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THE TITLE OF RABBI

MENTOR—that redoubtable publicist—in the London *Jewish Chronicle* has declared a war of words on Mr. I. MATTUCK, the leader of the Hill St. Synagogue, London, and castigates him severely for his anti-Jewish conduct. The latter is a graduate of the Cincinnati Union College and had been imported to London by MR. CLAUDE G. MONTEFIORE, the leader of the "Liberal" Jews in England. MR. MATTUCK parades himself as a "Rabbi" in Israel and insists upon the honorofic. MENTOR gives in to him with a vengeance; no less than thirty times was his name mentioned as "Rabbi" in an article by the latter covering a page and a half in the London *Jewish Chronicle* of December 12th. When we drew the attention of a learned layman, Mr. N. S. BURSTEIN, of Cardiff, in our issue of the 7th December, 1923, anent the inadvisability of using the honorofic indiscriminately on those who do not know the "A.B.C. of Rabbinic Judaism nor conform to the teachings of the latter", MR. BURSTEIN defended himself in a letter under the caption, "A Challenge to 'Rabbi' MATTUCK." published in ISRAEL'S MESSENGER, dated 7th March, 1924, thus:—

> "You know, my friend, how I 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!"

Now, we wonder what MENTOR has to say about it. He surely knows that MR. MATTUCK is not a "Rabbi"; his very mode of living, thoughts and actions are the very antithesis of Rabbinical Judaism. If MENTOR, too, was anxious to make the latter sick of the title he is eager to wear, then we appeal to him to stop a practice which is bound—*nolens volens*—to degrade and bring dishonour upon it. In the past it was held in awe and only those who received their *Semichuth* from a College known for its loyalty to Traditional Judaism and who conformed to Rabbinic teachings, was entitled to be

designated as such. The Cincinnati Union College is an outcast institution and is disowned by *Kahal Yisrael* for its disloyalty to the true teachings of Judaism. Its power to bestow the title of "Rabbi" upon MR. MATTUCK and his ilk, is as much disputed and questioned as that of a "printer's." MENTOR, beware!

* * *

NATHAN STRAUS

NATHAN STRAUS, the Grand Old Man of New York Jewry, nay, world Jewry, celebrated his 77th birthday on Saturday last, and we join with *Am Yisrael* in tendering him our greetings and wishes for many happy returns of the day. Few men in our days have rendered humanity as great a service as MR. STRAUS. It is an open secret that he has spent his entire fortune in order to further his philanthropic work, in which he still takes an active interest in spite of his advanced age. Last year he took a trip to the Land of Israel, accompanied by his charming wife and returned to New York with enthusiasm for the future of the Jewish Homeland. The interest of this veteran Zionist leader in the movement for the restoration of the land without a people to a people without a land, continues unabated. In December last, he presided at a Zionist meeting in New York and spoke with his usual force, urging the rich to give, and praising the marvelous changes that had been made in the Land of Israel. He followed this with a vehement attack against a certain Anglo-Jewish newspaper (*The American Hebrew*, edited by that anti-Nationalist and arch enemy of Zionist Jewry, MR. IKE LANDMAN) in New York for its anti-Zionist position, saying as we have so often said, that the paper in no way represented the Jewish people. All this goes to show that MR. STRAUS is as active and vigilant as ever. Needless to say, he is an ardent supporter and admirer of ISRAEL'S MESSENGER, to which he has just sent his annual subscription for the current year, with a note of appreciation and encouragement. We had valued his opinion about the policy of this journal all along, and we are certainly heartened to know that ISRAEL'S MESSENGER has at its back a powerful personality, a veteran Zionist leader, philanthropist, and humanitarian of the type of NATHAN STRAUS. *Yarum hodo!*

HALF A MILLION DOLLARS IN NO-MAN'S LAND

Thus does the *Jewish Morning Journal* of New York City comment editorially on the bequest of Robert Hirsch, deceased, who left five hundred thousand dollars to the Ethical Culture School. This munificent gift by a man, who was a Jew at least in origin, is one of the only too frequent phenomena (tragedies, we are tempted to say), of Jewish life. While it is true that America is a free country and one can do as he pleases with his money, it is pitiful to see it go toward an institution which, when all is said and done, is the half-way house between Judaism and apostasy. Thus far the Ethical Culture movement in New York has stood for a Jewish (?) religionless morality, founded by a rabbi who is also the son of a rabbi, and has been recruited in large part from those of our people who do not find or do not believe they can find any inspiration in the synagogue. In cutting itself off from Jewish tradition, it has so thoroughly severed any connection it may once have seemed to have with Jewish life and thought that at its best it is a pale undenominational humanitarianism, at its worst, the ante-chamber to baptism.

That intelligent, ethically-minded Jews should feel the necessity for abandoning by voluntary desertion their own fine thought is sad. Yet such is the fate of all liberalizing movements; witness the Comtian Religion of Humanity, which has been dissipated into orthodox Catholicism in most places where once it was strong, and American Unitarianism, which is fast being absorbed by Congregationalism, less liberal in outlook than were Emerson and Channing. It is tragic, this sloughing off from the Jewish body of a group here and there, which losing all contact with the soul of the Jewish group at large, ends by losing its own soul. Jewish ethics are not inferior to other systems, and the Jew who lives by their light can also become a fine type of human being. Why should Jews help to weaken our integrity, and become, because of their ignorance of what Jewish thought is and their failure to appreciate its beauty and grandeur, open enemies, or midway stations on the march into irreligion? **The same sum as that given to the Ethical Culture School, if devoted to aiding the Jew understand his own spiritual treasures, would be productive of far greater good to both Jew and humanity.**

How different is the action of MR. Joseph Novich of Seguin, Texas, who at his own expense will build a synagogue for his city in memory of his departed wife. **At least by this means Jews will be safeguarded from the attack of the environment to wean them away from their altars to the worship of strange gods. Loyalty to one's own, whether it be religion or people, is after all a primary virtue.**—*B'nai B'rith Magazine.* (Chicago, Ill.,)

[The foregoing should appear of striking interest to our readers since it discusses a phase of Jewish question which was subject to a controversy in ISRAEL'S MESSENGER. It will be seen that the views of our contemporary are in harmony with those expressed by the latter. Our Chicago colleague expresses the truth as he conceives it, regardless of consequences. "Loyalty to one's own, whether it be religion or people, is after all a primary virtue," says the *B'nai B'rith Magazine*. This truth should sink deep into the soul of certain weak-kneed Jews who think that by disowning their own inheritance and chasing after rainbows they can earn for themselves a precious glory in the niche of fame. However, as the subject has been well threshed-out in these columns, we have no desire to revive the controversy again. It is only fair to add that the *B'nai B'rith Magazine* is not an irresponsible publication. It is the official organ of the Independent Order of B'nai B'rith in the United States, being edited by ADOLF KRAUS and a galaxy of other noted rabbis and laymen. Its views are generally sound and thoroughly Jewish and has a record of several years of useful work behind it for Jews and Judaism.—Editor, ISRAEL'S MESSENGER.]

FOR SICK HEADACHES

due to torpid liver or sluggish intestinal action Pinkettes are a safe, simple and highly efficient remedy because they neither gripe nor purge and form no habit. Their

PINKETTES

occasional use ensures daily regularity, corrects biliousness, aids the appetite and digestion, relieves Piles, keeps the skin clear and the breath pure and sweet. Of chemists, or post free, 60 cents the vial, from Dr. Williams' Medicine Co., 60 Kiangse Road, Shanghai.

HARBIN TALMUD TORAH FUND

The appeal for the above has evoked a further response from our readers, we are pleased to say. As stated in our last issue, no Jew worthy of the name should turn a deaf ear to an institution which raises the young generation into the tents of our cherished faith. Harbin Jewry was at one time in a flourishing state; to-day owing to the trade depression and the acute economic crisis prevailing, she is unable to maintain adequately the want of Jewish institutions without outside support. We call upon our readers to contribute to the Fund, as without it the doors of the Talmud Torah would be closed, albeit temporarily. This contingency should be avoided at all cost. There is absolutely no reason why temporary relief should not be extended to our sister community and we trust there will be a further response to our appeal for funds. We publish below a second list of contributions:—

Amount already acknowledged Yen	500.00
Amount already acknowledge.....	$285.00
Messrs. E. D. SASSOON & Co., Ltd	100.00
Mr. D. E. J. ABRAHAM	50.00
ANONYMOUS	50.00
Mr. G. A. EFRON	30.00
Mr. C. S. GUBBAY	20.00
Mr. H. WALLACH	5.00
Mr. M. J. NATHAN	5.00
	$545.00

DR. F. REISS RETURNS TO SHANGHAI

SECURES ARDENT SUPPORTERS FOR JEWISH HOSPITAL IN ERETZ YISRAEL.

Mrs. E. Patak, A Vienna Jewess, Offers Entire Equipment For The Convalescent Home

THE ROLE OF "ISRAEL'S MESSENGER"

As was announced in our last issue, DR. F. REISS has returned to Shanghai, after touring America and Europe in the interests of his profession and incidentally the Keren Hayesod, of which he is an active member. DR. REISS left for the United States in August last, and while in New York he interviewed several prominent Zionists and discussed with them the proposal to build a modern and up-to-date hospital in the new Garden City initiated by Shanghai Jewry last year.

DR. F. REISS

Dr. REISS accorded us an interview giving interesting informations regarding his efforts to arouse Western Jews in the scheme referred to above, and which bids fair to be a *fait accompli* in the not distant future. Dr. REISS, it is hardly necessary to say, has shown much zeal and enthusiasm in the cause and succeeded in converting many prominent Jews and non-Jews in the movement initiated here for the rapid development of Eretz Yisrael as the Jewish Homeland. He did a lot of spade work before he succeeded in mobilizing the sympathies of the leading men abroad for his scheme, as outlined above. When in New York, he spent a great deal of his time in Mt. Sinai Hospital, a most wonderful institution built about ten years ago by New York Jewry whose philanthropies are envied from one end of the world to the other. Mt. Sinai Hospital is a magnificent edifice, our interviewer assures us, capable of accommodating 400 patients to which are admitted men irrespective of creed, colour, race or denomination. Dr. REISS speaks very highly of the capacity of Dr. GOLDWATER, the Director of the Hospital who listened with interest to the plea of the latter for a hospital in Eretz Yisrael. Through his good offices, Dr. REISS was introduced to Dr. NATHAN RATNOFF, Chairman of the American Jewish Physicians Committee who at once convened a meeting of the Jewish Medical Body and powerfully pleaded for the scheme with the result that contributions up to G. $100,000 had been pledged for the purpose. Prior to Dr. REISS' departure from New York in October last, he was handed the following letter from Dr. RATNOFF, confirming the decision of the meeting to support the proposal referred to above:—

NEW YORK, October 3rd, 1924.

"My Dear Dr. REISS,—After the last meeting with Messrs. KADOORIE and REISS, I took the matter of building a model Hospital accommodating from 60 to 100 patients in the proposed Garden City, with a number of influential members of the American Jewish Physicians Committee and I have the pleasure to inform you that from what I see now the success of this project is assured. I hope next April when the Hebrew University of Palestine will be opened, I shall also have the pleasure to lay the corner-stone of that hospital in the above-mentioned city.

"Sincerely yours,

"NATHAN RATNOFF, M.D.
President,
"AMERICAN JEWISH PHYSICIANS COMMITTEE."

It is gratifying to note that the project so ably fathered by DR. RATNOFF, the leading spirit in the movement, and in fact, every movement that requires his aid, especially in connection with the Hebrew University in Jerusalem, has sealed its fate auspiciously and bids fair to become an accomplished fact in the near future. In the past year or so, Dr. RATNOFF had raised a quarter of a million dollars in cash for the above University and it is due to his own personal active work that the department of biological institute under Prof. FODOR has started working already. In explaining further his mission to New York, Dr. REISS said:—

Tribute To Dr. Ratnoff

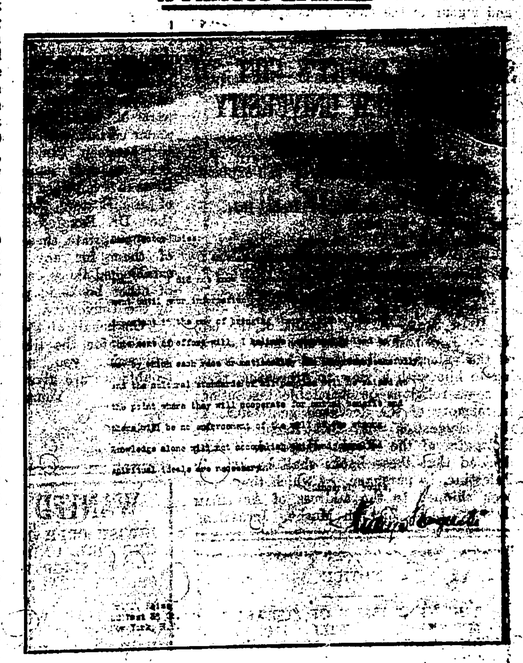
"I cannot help saying that but for the intervention of DR. RATNOFF at the psychological moment, I would not have been able to achieve any success. As a matter of fact, I was on the point of leaving for Europe when suddenly there dawned upon the scene that dynamic force in the person of Dr. RATNOFF, who upheld me in my task and encouraged me to persevere with it. Dr. RATNOFF had earned a world-wide reputation for his insistent and persistent efforts to realize the dreams of our leaders of a Hebrew University whose inauguration in April next is awaited with impatience by the whole world. Needless to say, Dr. RATNOFF'S encouragement to me was the turning point in my self-imposed mission which impelled me to seek fresh recruits for the cause. I at once sought an interview with Dr. RICHARD M. PEARCE, M.D., of the Rockefeller Institute who was kind enough to give me letters of introduction to Dr. SIMON FLEXNER and Dr. HIDEYO NOGUCHI.

Dr. N. RATNOFF

A Famous Japanese Doctor Lauds Jewish National Aspirations

"I had the pleasure of interviewing both these men of science and I can proudly say that my efforts to enlist their services for the cause proved successful. Dr. NOGUCHI is a Japanese physician who has achieved world-wide fame as the discoverer of the cause of yellow fever. He was attracted to Zionism through my explaining to him the pith and essence of the movement in which he was greatly interested. He expressed deep sympathy with my work in connection with a hospital in *Eretz Yisrael* and handed me a personal contribution, the moral effect of which can hardly be over-estimated. Dr. NOGUCHI felt deeply the national cause for which the Jews were striving, and ere I left New York I was surprised to receive a letter from him

A FAMOUS EPISTLE



embodying his deep conviction regarding the future of Jewish Palestine and expressing his faith in the ultimate success of the cause. This assurance from one of Japan's leading and noted scientist should stir the whole of Judea once more and bring home the fact that in Japan and her people, we have a powerful ally and no stone should be left unturned to cement that bond of union and intensify it solidly."

Dr. REISS after pausing for a moment and reflecting upon the past moral help which Japan had given to Zionism, said:—

Mr. Kadoorie's Enthusiasm

"From New York I left for London where I had seen Mr. E. S. KADOORIE and his two sons. The work which these triumvirate is doing for the Garden City is indeed amazing. I found them as active for the cause as they were in Shanghai.

"Israel's Messenger" Commended

"When I was in Vienna I met the leading Zionists from whom I was surprised to learn that they kept themselves *au courant* with our work, for which due credit must be given to ISRAEL'S MESSENGER, which is well read in Vienna. I must say that wherever I went I found ISRAEL'S MESSENGER was quoted and praised. It made my task light and easy to explain. I found a band of warm-hearted sympathisers who understood our plan well and even quoted chapter and verse from ISRAEL'S MESSENGER. This was most astonishing to me, for I then realized that your work had not been in vain. Let me here say that a distinguished Jewess, Mrs. E. PATAK who is noted for her philanthropic work in Vienna had shown me copies of ISRAEL'S MESSENGER, which she assured me she reads regularly and for which she had great admiration as a progressive and up-to-date Magazine. Mrs. PATAK, I am pleased to say, took great interest in my work and offered the whole equipment for the Convalescent Home in the proposed hospital. This gift from her is heartening and quite in consonance with her well-known philanthropy which she pursues daily as an ideal. I had the pleasure of meeting the Chief Rabbi of Vienna, Dr. CHAJES and found him keenly interested in Shanghai Jewry's work for *Eretz Yisrael*. He expressed gratification that the plan for the proposed Garden City was drawn up by Mr. GONDA, a Vienna co-religionist."

Dr. REISS after concluding his interview, expressed his joy at the prospects awaiting us in future in our Homeland, and hoped that the task undertaken by Shanghai Jewry would be prosecuted with vim and vigour to the end. Thus far we have succeeded in arousing a good many ardent and leading Jews for our work and it is a good augury for the future.

The East and The West

The wish "to unite the Jews of the East and West in working for the attainment of our Palestinian ideals," is what led Mr. E. S. KADOORIE, to conceive the idea of building a modern city in Palestine in which Jews from both hemispheres shall co-operate. In a letter addressed to Mr. HARRY KOTTLER, of New York, a director of the American Zion Commonwealth, Mr. KADOORIE outlines the plans for the erection of the city, describing the various sections and the methods of financing. The city is to be built on land made available by the American Zion Commonwealth.

In his letter, Mr. KADOORIE says: "The idea of building the city arose from my knowledge that, in the Far East, the Jews had never had a personal interest in the affairs of Palestine, and it was my wish to unite the Jews of East and West in working for the attainment of our Palestinian ideals. Up to now Palestine has been treated too much as a charity. Buildings have been put up that represent the ideas of individuals, but no concerted plan for the building of a whole city, to compare favourably with the finest cities of the world, has yet been drawn up."

Development of The Garden City

"The development of the city will run in three sections simultaneously:

"Section A—In this section public buildings such as hospitals, places of worship, theatres, colleges, monuments, etc., will be built, also large buildings for public utility purposes, such as banks, stores, large office buildings, etc. A sports ground and golf links is also planned for this section of the city.

"Section B—This is to be divided into plots for the purpose of building houses, shops, factories, etc., and will be sold on long lease to individuals or corporations.

"Section C—This is to be subdivided into suitable plots, as decided upon by the Municipal Council for the purpose of erecting buildings that have been donated for memorial or other purposes.

"The money collected for this scheme should be remitted to the Keren Hayesod, with the express condition that it be held for the Garden City Scheme; also the condition that should for any unforeseen reason, the scheme not come thru, the money should be returned to the donors."

SHANGHAI JEWRY'S GIFT TO THE HEBREW UNIVERSITY IN JERUSALEM

The following letter is self-explanatory:—

SHANGHAI, 31 Dec., 1924.

Dr. JUDAH L. MAGNES,
Chairman of the Commission for the Hebrew University.

Dr. HUGO BERGMANN,
Director of the National Library in Jerusalem.

DEAR SIRS,—A few friends of the late Mr. S. J. SOLOMON of this city have acquired the valuable collection of books belonging to him with a view to presenting them to some religious or charitable institutions in memory of the deceased gentleman. At the suggestion of Dr. BENSION, the Delegate of the Keren Hayesod, it was decided that these books shall be kept in Palestine, in pursuance of which they have been shipped to the address of ABRAHAM HAYEEM LEVI, Zichron Moshe, Jerusalem, with instructions to hand them over to you pending their final disposal. It is practically settled that these books should form part of the Hebrew University Library under certain conditions to be decided later on between your goodselves and Dr. BENSION, their representative in Palestine. If, as it is hoped, a Garden City in the name of the Eastern Jews is eventually built, then Dr. BENSION shall have a discretion to appropriate these books or any portion of them for any Seminary or Yeshiba established there or permit the substitution of other books in place of those retained by the University.

On behalf of the donors, we beg to be excused for the liberty we are taking in addressing you and apologize for the trouble we are giving you.

Yours faithfully,
D. E. J. ABRAHAM.
C. S. GUBBAY
A. E. MOSES.

NOTICE

THE NEXT ISSUE OF "ISRAEL'S MESSENGER" WILL APPEAR ON THE 6th March 1925. Correspondents are kindly requested to send in their contributions not later than the 28th instant, or earlier if possible

WANTED TO ADOPT

JEWISH ORPHANS, TWO BOYS AND ONE GIRL, UNDER TWO YEARS OF AGE OR SLIGHTLY OVER. MUST BE BRIGHT, HEALTHY AND WELL-RECOMMENDED. IF NECESSARY, COMPENSATION WILL BE GIVEN TO PARENTS, IF ALIVE, AND PASSAGE EXPENSES DEFRAYED. ALL COMMUNICATIONS WILL BE TREATED CONFIDENTIALLY. APPLY IN WRITING WITH FULL PARTICULARS TO THE EDITOR OF "ISRAEL'S MESSENGER."

A CLEVER JEWISH BOY EARNS PEACE MEMORIAL SCHOLARSHIP

One of the proudest schoolboys in Shanghai to-day is master H. M. NOBLSTON, of the Public School for Boys, second son of Mr. and Mrs. R. M. NOBLSTON, who is the third in the history of Shanghai schools to gain the coveted Peace Memorial Scholarship in connexion with Hongkong University Matriculation Examination. The scholarship, presented by an anonymous donor, is tenable for three years at any recognized University in the world and of the value of £1,400. Candidates are required to follow a course chosen from Electrical Engineering and/or Synthetic Chemistry; Agriculture and/or Practical Farming.

Noblston, a bright youth who scarcely looks his 17 summers, has the engaging manner of the ordinary schoolboy who conscientiously studies those subjects which appeal to him and as conscientiously neglects those which do not, yet his 12 years at the Public School certainly belied this. He has the distinction of having passed the Hongkong examination on two previous occasions with honours, in 1922 and 1923—just to keep his hand in as he expressed it. On the last occasion when he won the scholarship he gained three distinctions. The Cambridge Junior local was his first success and this, too; he passed with honours.

Master NOBLSTON intends to enter London University to study electrical engineering which will necessitate his sitting for a further examination.

DR. ARIEL BENSION DEPARTS FOR ERETZ YISRAEL

RECEPTION AT THE JEWISH COUNTRY CLUB

Mr. S. M. Joseph Lauds The Zionist Envoy In A Spirited Address

DR. BENSION THANKS LOCAL JEWRY AND DELIVERS A MESSAGE

On the 14th ultimo, Dr. ARIEL BENSION was tendered a farewell reception by the local Community at the Jewish Country Club, on the eve of his departure for *Eretz Yisrael*. There was a fair and representative gathering in spite of the inclemency of the weather. Tea and refreshment were served and dancing indulged in, the music being conducted by Mr. FABERA. Mr. S. M. JOSEPH, who acted as Chairman of the reception, delivered a speech dwelling upon the achievements of the Zionist envoy and his ability and skill to handle worthily the institutions which he represents. Mr. JOSEPH proved himself a great orator; as a fluent speaker few could excel him in our midst. It is no exaggeration to say that Mr. JOSEPH having been "discovered" by the community will be much in demand for future functions, and knowing him as we do, we are sure he will make "good". The full text of his address follows:—

LADIES AND GENTLEMEN,—It affords me immense pleasure to have the privilege of addressing you on this occasion in honour of Dr. BENSON, on the eve of his departure from Shanghai. But before we bid him farewell, let us review what we have learned to admire and think of him in connection with his ardent work, on behalf of Keren Hayesod. You have heard how successful he has been throughout his mission in arousing the interest and sympathy and by enlisting the financial aid of many of our co-religionists so urgently needed in promoting the course of Keren Hayesod in these momentous times. In his mission to the East, starting from Palestine and going to Mesopotamia, to India, to the Straits Settlements, coming over to China, then going across the Pacific to Canada and across that country right to the Atlantic coast of the United States of America and thence back to Shanghai. Wherever he went he was accorded a most cordial reception and he was thus able to achieve and attain better results than what he had at first anticipated. While things here in Shanghai could have been a little better, yet on the whole I think he is satisfied with what has been realized towards his objective. In New York he met with great success, for our co-religionists over there made him a magnificent gift in the shape of a large tract of land in Balfouria, Palestine, as a site for his projected city which is temporarily called the Garden City for the Eastern Jewish settlers.

"I must not omit to mention another of his achievements which I may be allowed to call the personal crowning point of his successful trip to America which he capped at Montreal, Canada; while there on his way to New York he met, captivated and got engaged to a charming, accomplished and intellectual lady, Miss IDA STEGLER, who I hope will soon become his life-long happy and affectionate wedded partner.

"And thus in Shanghai through his tactful diplomacy and pleasant personality and zeal and enthusiasm with which he inspires all those who come in contact with him has won the heart of many a lasting friend. Our meeting of this evening signifies in the proverbial expression "Happy to meet and regret to part," but before we part, Ladies and Gentlemen, let our memory and recollection of Dr. BENSION'S visit to Shanghai become our continual reminder of these pioneer settlers who undergo many hardships in rebuilding and restoring our old National Homeland to its former glories. I may also tell you that Dr. Bension's previous mission to Morocco, Spain and Portugal was equally successful. I am happy to announce that Dr. BENSION has been delegated to represent the Shanghai Jewry at the forthcoming Sephardim Conference which will be held some time during this year, either at Jerusalem or Carlsbad, whose aim is for the upbuilding of Palestine according to the Palestine Mandate. To-morrow he will leave us and will start on his homeward trip and in about a month's time he will be in his homeland in Palestine, the homeland of all our ancient traditions and our future rejuvenated National Homeland. In conclusion, may I express the unanimous sentiment on your behalf and on behalf of all those who have not been able to join in this happy gathering, in wishing Dr. BENSION may continue in his productive work with an ever-increasing success and to produce even greater result in the future, and *Gan Bension* may with your financial support grow and flourish for ever. With hearty wishes for *Bon voyage* and a safe arrival at his destination." (Loud applause).

Dr. Bension Speaks.

Dr. BENSION who was deeply moved by the flattering remarks of the CHAIRMAN, was received with loud applause when he rose to address the gathering. He said:—

FRIENDS:—It gives me great pleasure to address a representative gathering of the local Community on the eve of my departure from Shanghai. I am very proud to say that my mission was heartily accepted by the Community in Shanghai, the evidence being the resolution to form a Garden City for Eastern Jews to be established in Palestine—a worthy offering from you, of which you should all be proud. I must also thank you for presenting a wonderful collection of rare and choice Hebrew Books of the greatest value which belonged to the pious scholar, Mr. S. J. SOLOMON, of revered memory, to be placed in the library of the Hebrew University in Palestine. Many members of the Community gave their contributions towards the building of houses in the New City, but there are still a few who are not mentioned in the list, who have promised to do their bit—and I hold their promise to be as good as virgin gold. I must here express my great appreciation of the work of the members of the local Committee of the Keren Hayesod who were so good enough to launch the work for the New City, also the assistance of Mr. J. E. SALMON who ably prepared the documents, etc., and acted as honorary legal adviser.

"Now, the aim of my mission was not only to obtain financial help, for this just cause, but I endeavoured to awaken your hearts and win your sympathies for the cause as well. You must bear in mind that the success of your scheme depends chiefly on our not forgetting *Eretz Yisrael*, the land of the sacred ideals of our forefathers. For the life-force of *Eretz Yisrael* is Judaism, so that when you are giving your lots to your country you are in reality helping yourself. As Jews, we are living to-day on the basis of the trust of our forefathers who never for a moment forgot their elevating ideals. I am sincerely convinced that your good work will be a link in the glorious golden chain of the Committee of the Keren Hayesod in all countries of the world. I shall always remember the hospitality of the Shanghai Jews who did their best to make my stay with them comfortable and pleasant, so that on my departure to-morrow I am taking with me very happy memories.

"I am deeply indebted to my host Mr. E. S. KADOORIE who showed me great hospitality since April last; I was his guest even during my stay in America. I must also acknowledge the kind hospitality of Mr. and Mrs. D. E. J. ABRAHAM, Mrs. S. S. SOMEKH, Mr. and Mrs. R. A. SOMEKH, Mr. and Mrs. A. E. MOSES, Mr. and Mrs. N. E. B. EZRA, Mr. S. M. JOSEPH and Miss PERRY, for which I heartily thank them. I am glad to say that the Committee formed for the "promotion of culture in Palestine, and the collection of books for the Hebrew University" proved a success through the hearty co-operation of members and the kindness

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AGENTS WANTED

of Mr. and Mrs. HARDOON who gave us their palatial house for the evening. Mr. HARDOON further donated to the University Library a rare collection of Chinese Classics, profusely illustrated. I thank the members of the Kadimah who helped me a great deal, also Mr. EINHORN, and the Editor of ISRAEL'S MESSENGER for publishing and broadcasting my appeal to Shanghai Jewry. The last point I wish to touch upon is your decision to plant trees in Palestine in recognition of my services. I am highly impressed and honoured. In the long course of my mission in the East, I must especially single out the noteworthy response of two centres—namely, Bagdad and Shanghai. In both these Communities momentous events happened which augur well for the future. I refer to the moral and financial success of our cause consequent on the legacy of the late Mr. EZEKIEL SHEMTOB, a native of Bagdad, and to the New City for *Eretz Israel* initiated through Shanghai Jews, as well as the moral success through the generous attitude of His Majesty King FEISUL in Iraq, and the sympathetic declaration of the great Indian poet Tagore for Zionism in the house of Mr. KADOORIE. May you see with your eyes the fruit of your labours in the New City in Palestine, in all its beauty, the pride of Eastern Jews—especially those of Shanghai.

"I thank the CHAIRMAN, Mr. S. M. JOSEPH, for his kind words and for organizing this gathering to-night, on the occasion of my departure from this city, which I appreciate very much. I also thank the members of our Community for their kindness to me. I wish you all good-bye." (Cheers).

Mr. A. EINHORN delivered an address in Hebrew and referred to the striking personality of their guest who, after having achieved his victory in Shanghai, goes to *Eretz Yisrael* as a conqueror.

Dr. BENSION left on the following day on the *President van Buren* direct for the Land of Israel. Owing to the death of Mr. EZEKIEL SHEMTOB, he was obliged to abandon his trip to India and elsewhere, as his presence in London and Bagdad is needed owing to his being one of the trustees of the Will of the deceased. It is not improbable that Dr. BENSION will make another visit to India and the Far East where he has much work to do in connection with the Keren Hayesod.

The announcement of his engagement to Miss IDA SEIGLER by the CHAIRMAN did not come as a surprise to the gathering. The young lady is an ardent Zionist, and a talented Jewess, being Editor of the *Canadian Jewish Chronicle*, a weekly journal published in Montreal. The wedding will take place in London in May next, we are pleased to say.

Testimonial To Dr. Bension.

The Committee of the local Keren Hayesod addressed the following letter to Dr. BENSION *on the eve of his departure from Shanghai:—*

DEAR Dr. BENSION,—On the eve of your departure from Shanghai after the completion of your mission for the Keren Hayesod, we would like to refer to the pleasant relations that characterised our labours together for the common cause. In a sense, your original idea of obtaining direct contributions for the Keren Hayesod failed owing to the initiation of the scheme of the Garden City in Palestine in its stead, but the effect is precisely the same as the Keren Hayesod will eventually be in enjoyment of the total net revenues of the proposed Garden City. Had you persisted in not accepting our proposition, we can assure you that the response to your appeal if not nil, would have been very poor.

It is a matter for congratulation that you were successful during your stay in America with Mr. E. S. KADOORIE, in inducing the American Zion Commonwealth of New York to donate free of cost, three thousand dunams of land for the Garden City in Palestine at present with a promise to donate additional land should it be required. The rules for the establishment and conduct of the Garden City are set forth in rough outline in a letter addressed by us to the Board of the Keren Hayesod in London, of which you have been furnished with a copy. Apart from a general desire to assist in the upbuilding of Eretz Israel, the principal incentive influencing the minds of the donors as pious Jews, was the perspective of having their names or the names of their nominees perpetuated in the Holy Land in some prominent form. We were, therefore, impelled to make it a condition that all donors would be permanently associated with their gifts by having the cottages or institutions in the Garden City donated by them named in accordance with their directions in addition to the erection of a tablet or other memorial in the principal synagogue, City Hall or other central place in the Garden City containing a list of old donors with their benefactions. With regard to the question of giving a name to the Garden City we have decided to leave it in abeyance at present and abide by the choice of the various Committees in other countries in connection with ourselves. As their representative on the spot, the Shanghai contributors venture to hope that you will not fail to watch their interests in connection with the Garden and see that all the terms settled upon are carried out.

We now wish to bid you farewell, and in doing so hope you will long be spared to work for the restoration and glory of Zion as you have done heretofore.

ANOTHER OF MR. JOSEPH'S FAREWELL WORDS TO MR. HENRY S. SOMEKH

Another farewell reception was held at the Jewish Country Club on Sunday afternoon the 1st instant, in honour of Mr. HENRY SOMEKH, who left for Egypt by the *Morea* this week.

There was a fair attendance of members and after tea had been served and dancing indulged in, Mr. S. M. JOSEPH was called upon to speak, and accordingly he responded in the following usual delightful vein:—

"Time will not permit me taking stocks by enumerating in details what Mr. SOMEKH has done as Hon. Secretary of our club, which position he held since its inception. It is fortunate that we had another member of the SOMEKH family in the person of Mr. HENRY SOMEKH taking keen interest in promoting the welfare of the club, giving it his personal attention in seeing that everything went on as smoothly as it should. If some of the members are not enthusiastic enough to make the club rooms more lively and attractive by frequenting the club oftener, that is no fault of Mr. SOMEKH, for he has done his best in discharging his duties in a whole-hearted and efficient manner. Though regretting that Mr. SOMEKH is leaving Shanghai for good, yet we all hope that his going to Egypt may be for his material gains and future betterment, and that in the valley of the Nile, he may find new fields for his thoughts and activities. We hope that success and prosperity may attend him in all his future undertakings; he has our hearty wishes for a bon-voyage and safe arrival at his El Dorado."

Mr. HENRY SOMEKH suitably responded.

A BIBLICAL COMPARISON

When a man named Abraham Pulver was sued at Whitechapel County Court, plaintiff produced his delivery book, which showed that the goods were signed for by 'Sarah Pulver.'

Judge Cluer: 'I don't know what authority "Sarah" had to receive goods for "Abraham." I know Hagar had none!'

"ISRAEL'S MESSENGER'S" FUND FOR "GAN BENSION" IN ERETZ YISRAEL

Amount already acknowledged ...	$431.00
Dr. F. REISS	10.00
Mr. S. J. LEVY	2.00
Mr. E. M. JOSEPH	10.00
	$453.00

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

CHILDREN'S COLDS

Avoid Serious Results By Using Baby's Own Tablets

When a child shows the first symptoms of a cold, such as sneezing, redness of the eyes, clogged or running nose, prompt measures for relief may avert serious results. Mothers should always have on hand ready for use at such times Baby's Own Tablets, which act quickly, contain no opiates or narcotics, are tasteless and harmless. Mrs. Joseph Cadieux, of No. 64 Cabot street, Holyoke, Mass., says:—

"I have used Baby's Own Tablets for my children and find them a very satisfactory medicine. When my little boy had a cold I gave him the Tablets at night and he was well the next day. I give them to the children for constipation and they are always benefited. They eat the Tablets like candy. I think Baby's Own Tablets are much easier to give a child than liquid medicine. I recommend them to all mothers who have small children."

Baby's Own Tablets are sold by chemists everywhere, or post free, 60 cents the vial, from Dr. Williams' Medicine Co., 60 Kiangse Road, Shanghai.

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THE LATE EZEKIEL JOSEPH GOURGEY SHEMTOB

A TRIBUTE

BY DR. ARIEL BENSION, Ph. D.

We are privileged to publish the following tribute in memory of the late Mr. Shemtob from Dr. Bension who knew him well and whose bequest to the Land of Israel has earned for him the title of a benefactor to his people and country. We regret to say that the tribute was unavoidably held over from our last issue, owing to lack of space:—

I am still staggered under the distressing cable news which I received from Bagdad, while I was taking my Sabbath meal, that EZEKIEL JOSEPH GOURGEY SHEMTOB is no more. In this late hour of the night influenced by the shadow of death announced to me so suddenly, it is difficult for me to sift and arrange in order my feelings, memories and impressions which are scattered over my mind regarding this noble soul—but it is more difficult to preserve silence.

THE LATE MR. E. J. SHEMTOB

Alas! if I could only be present in Iraq to pay him my last respect with closed lips and bent head. But as this privilege is denied to me, it is my solemn duty and obligation of the soul, as a friend and co-trustee who has worked and lived with him in close friendship for nearly three years to raise my voice and to express my great sorrow shared by lovers of Eretz Israel in every clime and country. I do not intend to give a life history of SHEMTOB, which I will leave for some future time. I only want to touch upon his last immortal task and the opportunity I had to associate myself with his ideals. Where can be found a more eloquent and convincing voice, a more sincere witness to the greatness of the deceased than this last work of his? The late EZEKIEL JOSEPH GOURGEY SHEMTOB died after offering his sacrifice—the quintessence of the work and energy of nearly 60 years—on the altar of his ancestors. Out of his deep belief in the revival of the Jewish Nation—his Nation—he turned his head in the evening of his career to Zion to kindle the eternal lamp in the Temple of our life. And these were his touching words concerning this historical work:—

"I feel, brother, the approach of the sunset of my life. I am about 60 years of age, but I am afraid that suddenly I will stand face to face with the world of reality,—where silver and gold and the fleeting pleasures of this planet have no value. I am afraid I will stand naked, conscious of my shortcomings. Up to now, what I have done was for myself alone. I have done nothing of importance for my Nation and the preservation of its soul.

"God gave me wealth—I also inherited a good name from my father who held an honourable government position and was respected by Jews and Arabs alike, but brother, it is madness for a wealthy man to leave his money for his family alone. It is the duty of everyone of means to leave something, not only the crumbs—for healing the wounds and alleviating the sorrow of his people. I am very thankful that there has always been a deep affection implanted in my heart for the Holy land and your message made me turn to Zion. Before you came, I made up my mind to bequeath a large part of my wealth to some philanthropic organization in the West, but I am now convinced that the restoration of Zion has the first claim. I was never a Zionist, but I feel the only path a Jew should choose for himself is to help his Nation which transcends all other duties. Therefore, I made up my mind to bequeath the major part of my unmovable properties in Busra for schools and hospitals maintained by the Keren Hayesod in Palestine. Hasten the work to realize this aim so that I may not stand before my Creator with empty hands."

To these words of SHEMTOB which proceeded from the depth of his heart, I listened with joy, not only on account of the material success achieved, but also for the sincerity, simplicity and solemnity of the language. A lady who was present on hearing him speak in this manner was touched to tears. This resolution of his, although it appears so natural now, was in the eyes of all his acquaintances considered a miracle, at that time. How many hearts were warmed with gratitude at the good news? His patience when confronted with obstacles connected with his scheme—so contrary to his nature—impressed me greatly, overcoming all obstructions that came between him and his aim. It also made manifest the energy and the will of iron which marked his strong personality. For months he worked with untiring zeal to obtain the sanction of the Courts to carry out his scheme. If we follow his efforts from the initiation of his scheme to its attainment we cannot but admire such a type of Jew. There were moments when we could see the noble and broad-minded soul in all its splendour. Once, in the days of difficulties, I heard the news of the death of BEN YEHOODA. SHEMTOB on seeing me depressed asked me the reason and on being told, there was a questioning look on his face. I then explained to him that the reviver of our language who undertook the immortal work of compiling a treasure house of Jewish lore, and consecrate to it the devotion of a lifetime died before completing his cherished task. He immediately replied, "You see, you must now hurry the accomplishment of my desire so as not to incur the risk of the same fate!" On another occasion, finding me despondent, he said, "Do not worry so much, brother, this is only a trial to test our faith; let the world see that this is not only a caprice of mine born in a moment but a task which must be performed to the last in spite of all hindrances and adverse influences." During my stay in Bagdad it appeared that it would take years for the court to sanction SHEMTOB'S project, and when he thought I was going to leave Iraq, he urged me to stay: "I request you to arm yourself with patience. Do not leave the matter unfinished, I require your presence and assistance most at present. I have nothing to live for but the fulfilment of this aim. As soon as it is accomplished, you may go your way to peace and long life—I, on the other hand, will say to Death, "I am ready! For me now, death is life." There was no end to his joy when at length the Court finally registered the trust deed. He joyfully uttered, "I am going in the valley of the Shadow of Death, yet I know no fear. To-day, I feel that a son is born unto me, who will recite on my behalf the Eternal Kaddish." The fact is that SHEMTOB requires no prayers for his soul, for the fruit of his hard labour is enough to prepare spiritual abode in the Temple of pure souls. Nevertheless, it is very sad that the cord of life snapped, before the Estate reached the degree he desired. He was taken away in the midst of his activities while making important plans for the development of his lands. He told me before I left, "I should see that not an inch of my land remains idle. From to-day, I am a servant of Eretz Israel, and every day of my remaining life will be devoted toward the prosperity and development of my land. In fact this will be the whole aim and joy of my life." If my sorrow is so deep and heartfelt, how much more must be the grief of his aged mother who saw her beloved lowered into the grave, his young daughter, sister and brothers! I sincerely hope his death will bring no despair to his loved ones, but instead they will glory at the eternal inheritance prepared for them as well and take comfort that extends to all Israel. SHEMTOB left behind an everlasting memory and a brilliant example, the merits of which shall adorn him with the crown of SHEM TOB (a good name), the only crown which befits the dead. Behold, the Eternal Lamp of his great work is lit in the land of our glory, and it will send its comforting rays in the darkness of the house of his family and all who mourn for him!

VIENNA JEW LEAVES ESTATE TO CHARITY

Vienna (J. T. A.)—A sum ranging from fifteen to twenty billion kronen (approximately $300,000), constituting the entire estate of the Jewish leather manufacturer, Albert Katscher, who died recently at the age of 87, was left for Jewish welfare purposes.

The Jewish Women's League for Protection in Old Age, the Jewish Institute for the Blind, the Jewish Institute for the Deaf and Dumb and the Jewish Society for the Support of Orphans were the beneficiaries.

JEWISH RENAISSANCE IN ERETZ YISRAEL

INAUGURATION OF INSTITUTE OF JEWISH STUDIES OF THE HEBREW UNIVERSITY

UNIVERSITY OPEN TO ALL RACES.—GALAXY OF JEWISH NOTABLES SEND GREETINGS

[From A Correspondent.]

JERUSALEM, 24th December, 1924.

In the presence of a representative gathering the Institute of Jewish Studies, the second department of the Hebrew University to be opened, was inaugurated on the first day of Hanucah, December 22, 1924. Dr. J. L. MAGNES presided over an audience which included His Excellency the High Commissioner, the Attorney General, the Deputy Chief Justice and other high Government Officials; the Mayors of Jerusalem and Tel-Aviv; Professors of the Hebrew and other Universities; and many noted scholars of all sections and creeds. In opening the proceedings Dr. MAGNES referred with gratitude to Dr. CHAIM WEIZMANN and the Zionist Organization to whom was so largely due the execution of the great University enterprise, a contribution to which was being made that day. He said he deplored deeply the absence of the spiritual leader of all those who are working to bring into being the lofty ideal of the Hebrew University in Jerusalem—AHAD HA'AM. Dr. MAGNES then read AHAD HA'AM'S letter which was in part as follows:

Message From Ahad Ha'am

"To my great regret I cannot come to Jerusalem to participate with you in the ceremony of inauguration of the Institute of Jewish Studies. My state of health and the present weather preclude me from doing so. I beg you to present to the distinguished gathering my heartful greetings on this great occasion. There has never ceased among us the hope that the prophecy would be fulfilled, "the Law shall go forth from Zion." The day has come when that promise begins to take form and shape and our hope ceases to be a dream of the latter days undefined in time or place. In this scientific institute and those adjoining it we are laying the foundation upon which our people will erect the temple of its culture from generation to generation. Fortunate are all those who have helped and are helping to gather and to set the first foundation stone of this temple. As for me who belong to the generation that is passing, I offer my blessing particularly to the coming generation now growing up, the generation which will go forth from this building armed with Torah and knowledge. May you continue our difficult work until time comes to depart and to hand the national task to the new generation following you. For you the way will still be difficult enough, but in your sad moments or when in despair remember us, the generation of "Beth Hasefer shbi Yaffa." You will then appreciate the pleasantness of your lot, beginning your labour *now* after the first and most difficult steps have been taken by those who preceded you. If the first generation has reached this achievement we are permitted to hope that you will succeed far more and will bequeath to your successors a very much greater inheritance. Welcome to the newcomers. Let them neither despair nor doubt. We shall persist in faith; and victory shall be finally ours."

Dr. MAGNES announced that 110 pupils had been entered on the roll. No fees were payable and the University was open to all races, sections and creeds, the language of instruction naturally being Hebrew.

The Progamme Of The Institute

He continued: "We want the University to be a place where Judaism in all of its phases can be studied, but where at the same time it is possible to study the humanities and that which constitutes our modern civilization. How can Judaism answer the question of modern men without scientific research into the relations between Judaism and the larger world? Judaism has numberless points of contact with the age and almost in every place; and it is the function of our scholar to explain in what way and to what degree Judaism has hitherto succeeded in ascribing what humanity had to offer without endangering our existence or our specific genius. We want, with the aid of scholarly, fundamental research and without arrogance of chauvinism to look out upon humanity through our own eyes, unblinded by a civilization that seems doomed to destruction by reason of its bondage to its machinery and its material achievements. True to ourselves, we want to absorb and work over in our own way what humanity has to give us. Perhaps then we may be better able to give humanity a larger portion of our own soul. Has not Israel always conceived his function to be the serving candle in the eight-branched candle-stick, giving guidance and light? Zion shall be redeemed through justice, and our sages say that the world must be based upon "Torah and work and doing good." Perhaps Judaism and the Jewish people have in their keeping some saving answer for the agonised world. It was for these Hanucah days, for these days commemorating the Hasmonean military triumph that our sages later decreed that we read the words of the Prophet who said: "Not by might, and not by strength, but by my spirit." One of our traditions has it that on the 25th day of Kislev the work of building the Tabernacle in the days of MOSES was finished. On the 25th Kislev this year we are privileged not to finish, but to begin anew; and may be able to continue the work of research and scholarship until the end of days."

Address By The High Commissioner

Sir HERBERT SAMUEL, the High Commissioner, then delivered an address, in the course of which he said:—"I am very glad that the preliminary steps in the formation of the Hebrew University of Jerusalem have now so far advanced that the Governing Body, in addition to the Institute of Bio-Chemistry, is able to-day to inaugurate also the Institute of Jewish Studies. To conduct its research work and also its teaching the Institute has been able to enlist the services of several professors of distinction, drawn from various countries in the world. It is satisfactory to know that there is already a considerable demand for admission on the part of students. I trust it will not be long before the intention of the Governing Body to establish a section for Arabic culture is carried into effect. The College at Oxford of which I have myself the honour to be a member was founded 700 years ago. It seems a long period, but it is only as yesterday compared with the civilization to which this Institute is devoted, and which the very existence of the Institute proves to be still alive.

"I wish for the Institute," concluded Sir HERBERT SAMUEL, "a long career of usefulness and success."

Greetings

Mr. M. M. USSISHKIN welcomed the gathering in the name of the Keren Kayemeth (Jewish National Fund). He said that land and knowledge were, like the material and spiritual, but two aspects of one unity. Scattered as they were throughout the diaspora they wished to gather togeher Jews from Galicia, England, Morocco, the Ukraine, at one centre so that together we might become one people with one language and ideal. While the Keren Kayemeth provided the soil as the material basis the University would contribute the spiritual eminence of our nation."

Dr. A. RUPPIN speaking on behalf of the Palestine Zionist Executive referred to the late Prof. HERMAN SCHAPIRO who 43 years ago had first made the proposal of the Hebrew University for Jerusalem. He had been worthily followed by Dr. CHAIM WEIZMANN, than whom no one is more devoted to the University. The Zionist Organization had with the help of Mr. J. L. GOLDBERG provided the means for the construction of the building and served as the carrier of the University idea until important supporters were found outside the Organization.

Dr. RUPPIN said the Executive hoped the Institute would attain to the dignity of the ancient seats of Jewish learning, but would not be confined to a study of the past. "We have need," he continued, "of a national contribution, conceived in a Jewish atmosphere, in the national tongue, which will restore to our people the sense of pride in his scholarly achievements." He added that while the Zionist Organisation was striving towards the development of Society on healthy economic basis, by a return to the soil and the other branches of national economies, we were also engaged in building the foundation for our spiritual and cultural revival.

Many congratulatory messages were received, the following cables being read:

From Dr. CHAIM WEIZMANN.—"With you in spirit for dedication of the Institute of Jewish Studies, an important cell of the University organism, from which the Torah will again radiate to the glory of our people and humanity."

From Dr. J. H. HERTZ, Chief Rabbi, London sent the following message in Hebrew:—"My fervent blessings at the inauguration of the studies of this important Institution. May the favour of our God be upon you and upon all your work."

Tribute To The Late Rabbi Masc

During the proceedings the gathering stood in silent tribute to Rabbi Masc, Chief Rabbi of Moscow, who has lately passed away and who took a deep interest in the establishment of the Hebrew University.

ERETZ YISRAEL FRUITS ON 15th SHEBAT

Arbor Day, or the Trees' New Year, which occurs on February 9, 1925, is one of those traditional Jewish feasts the celebration of which should be bound up with *Eretz Israel*, on the one hand, and the Fund which is redeeming our land, on the other hand. Nothing can effect this double connection so suitably as the gift of fruits from the Land of Israel itself. The produce of the land in the home of every Jew, or at least every supporter of our Fund, will be a happy token of the national revival proceeding in *Eretz Israel* where

15th Shebat heralds the coming of the spring time, and the school children march in procession to plant their trees for the coming year.

The Head Office of the J. N. F. will mark the 15th Shebat this year by carrying out a proposal previously projected, namely, to provide each land Commission with Palestine products for distribution among its notable workers, with our good wishes, as a slight recognition of their services to the Fund and the Land. It has been found most convenient to choose for this purpose Palestine Almonds of which a quantity was shipped to the local Zionist Association by the Head Office. We hope to receive the consignment in time for distribution on or before the 9th instant.

PALESTINE MOSLEMS WILL NOT BE ABLE TO WITHSTAND THE LURE OF THE JERUSALEM HEBREW UNIVERSITY, VATICAN ORGAN FEARS

[*Jewish Daily Bulletin Mail Service*]

ROME,—The "Osservatore Romano," the official organ of the Vatican, publishes an article from its Jerusalem correspondent on the position of Catholic education in Palestine.

"Palestine," he writes, "is covered with a network of Protestant and heretical schools, and the great intellectual battle which the Zionist revival is preparing to carry on along the whole front is at hand. The Hebrew University at Jerusalem aims at a monopoly of higher culture in Palestine. In Europe there is too much inclination to consider this new Semitic appearance with an air of scepticism. Actually, the matter is a very serious one. The Jews are working in Palestine bravely and in earnest. The Faculties of their University are about to begin their new campaign for a spiritual revenge. The Arabs can offer no real resistance. Their show of opposition will not stop the Zionist progress by one step. The Moslem aristocracy will frequent the courts of the new Hebrew Atheneum in spite of their repeated declarations of racial hostility."

MR. IKE LANDMAN READS "ISRAEL'S MESSENGER" IN THE NEW YORK PUBLIC LIBRARY

A correspondent writes us from New York, under date of 19th December, as follows:

"It may interest you to know that recently I visited the New York public library and found no less a person than Mr. Isaac LANDMAN, Editor of *The American Hebrew*, reading ISRAEL'S MESSENGER. It is, I presume, he is not receiving your publication any more that he felt obliged to wend his way to the Library to read your highly admirable journal."

[We are obliged to our correspondent for his communication and can only say that since September last, we have given instructions to have "The American Hebrew" removed from the list of our exchanges. The reason that led us to take this step is well-known to our readers and we do not wish to recapitulate the history of our adventure with Mr. Ike Landman.—Editor, Israel's Messenger.]

SOCIAL AND PERSONAL

Conducted by Ben Peloni

Miss R. ARAKIE, Mr. and Mrs. R. JACOB have left for Rangoon where they hope to stay for a few months before they depart for Calcutta.

* * *

A daughter was born to Mr. and Mrs. DAVID ABRAHAM.

* * *

According to the London *Jewish World*, the Rev. J. F. STERN consecrated the Sir ELLIS KADOORIE and LAURA KADOORIE ward at the London Jewish Hospital on the 9th December last, in the presence of Mr. E. S. KADOORIE, and his two sons. The latter group will be in *Eretz Yisrael* this month where they will meet Dr. BENSION in order to confer upon the project of the new Garden City.

* * *

Mr. and Mrs. N. M. MISSIM announce the birth of a son.

* * *

Messrs E. E. SHAHMOON, and S. S. SOMEKH have returned to Shanghai after spending two years' vacation in London.

* * *

Dr. and Mrs. ALEX RENNER have removed to Majestic Hotel on the 1st instant. Mrs. RENNER will leave for Austro-Hungary next month and will return to Shanghai after a year.

* * *

Mr. E. ZEITLYN was here on a flying visit last week, chiefly in connection with his profession, and left for the Crown Colony on Friday. Mr. ZEITLYN expects to return during the Passover festival in April next, and will most probably address a Jewish meeting.

* * *

Mr. DAVID M. NISSIM, of Shanghai, China, who died on February 11 1924, left £960 in England. He gives Tls. 2,000 each to the Jewish Communal Association, Shanghai, the Synagogue Ohel Rachel, and the Jewish School, Shanghai.

* * *

Mr. and Mrs. E. E. Ellis have returned to Hongkong.

* * *

Mr. ELSLEY ZEITLYN, barrister at law of the Middle Temple, was admitted to practice at the Shanghai Supreme Court on the 29th ultimo, by the Acting Judge Mr. G. W. KING. Mr. WILKINSON, the Crown Prosecutor, who introduced Mr. ZEITLYN, stated that this gentleman had been educated at King's College London. It is understood that Mr. ZEITLYN, who has practiced in Hongkong since 1922, has come to Shanghai to take evidence in a case proceeding in the Colony.

* * *

Among the passengers who returned to Shanghai on Saturday last, from the United States on the *President Cleveland*, were Messrs. MAURICE BENJAMIN and SAM DAVID.

* * *

The marriage of Miss SYBIL MOSES, eldest daughter of Mr. and Mrs. A. E. MOSES and Mr. MAURICE E. DANGOOR will take place on the 18th instant, at the Ohel-Rachel Synagogue. The reception will be held at the Majestic Hotel.

* * *

Dr. HEINRICH NECHELES passed through Shanghai last month, en route to Peking to take up an important post at the Peking Medical Union College. Dr. NECHELES is a well-known Zionist and is open to render any assistance to the movement during his stay in China. He has visited *Eretz Yisrael* for the first time prior to his journey to China. Needless to say, he was profoundly impressed with the growing possibilities of the future of the Jewish Homeland, which he hopes to re-visit after his term at the Hospital expires, three years hence.

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Mr. HENRY SOMEKH was entertained by the members, of the Jewish Country Club, owing to his approaching departure from Shanghai to Cairo, Egypt. Mr. SOMEKH came to Shanghai about three years ago, and recently held the position of the Hon-Secretary of the Club, to which he has rendered yeoman service.

* * *

Mr. MEYER ELIAS SASSOON, Port Breton, Dinard, and Hamilton Place, Park Lane, W., of Messrs. E. D. SASSOON & Co., Ltd., who died on November 5 last, aged 69 years, left, exclusive of property abroad, estate in England valued at £84,636, with net personalty nil. His will opened with the following statement:—Being the descendant of Jewish ancestors, who, having left Bagdad, settled upwards of a century ago in India, and having myself been born in Bombay, my domicile of origin is British Indian. And he added that it was his intention to retain such domicile. He left £5,000 to King Edward's Hospital Fund for London, and, conditionally, one year's wages to each in or outdoor domestic servant. He confirmed various settlements, and among his family legacies, in addition to the settlements, were £50,000 to his daughter, VIOLET LEAH FITZGERALD; £5,000 to his grandson, DESMOND FITZGERALD ELLICE £5,000 on trust for his son, REGINALD ELLICE SASSOON, for whom he made no further provision, as he was already adequately provided for. The residue of his property goes to his wife.

Let your "Yes" be yes and your "No" be "no".—The Talmud.

It is your duty to tell the truth even to the heathen.—The Talmud.

THE RHEUMATISM PROBLEM

Why are there so many failures in the treatment of rheumatism? It is because in such cases wrong methods of treatment are applied. The poisons of rheumatism are in the blood and only through the blood can the disease be fought successfully. As a remedy for rheumatism Dr. Williams' Pink Pills have a splendid record because they are a uniquely powerful blood restorative and tonic. They rapidly make new rich blood and they make it so pure ad strong that the rheumatic poison is driven out until not a trace remains. Thousands of proofs of this have been received from many parts of the world. Here is evidence from South Africa:—

Mr. G. W. Diedricks, of Swellendam, Cape Colony, says:

"For three years I suffered agonies through rheumatic pains in my back and shoulders. The pain sometimes compelled me to give up my work; my sleep was always broken and restless. I tried external remedies, but only got slight temporary relief. One day a book was left at my door about Dr. Williams' Pink Pills. I saw therein cures of cases like mine. I took a course of them, and am now cured of this trying ailment."

A steady course of Dr. Williams' Pink Pills will do for you what they have done for others; start them to-day and begin to get well and strong. From any chemist, or direct from Dr. Williams' Medicine Co., 60 Kiangse Road, Shanghai., $1.50 per bottle, $8.00 for six bottles, post free.

CORRESPONDENCE

A QUESTION FOR THE SOCIETY FOR THE RESCUE OF THE CHINESE JEWS

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—As I see from your journal that the Society for the Rescue of the Chinese Jews has been revived of late, may I take the liberty to ask the latter body as to how and when those Kaifengfu inscriptions were discovered?

I am, etc.,
G. A. E.

A SUGGESTION

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—May I crave the hospitality of your columns in order to draw the attention of the committee of the Ohel-Rachel Synagogue regarding the distribution of mitzwoth, etc.? For about a year now the seatholders of the Synagogue have been invited to open the Ark which innovation given for a period of one month to each individual proved quite satisfactory. To my mind, this innovation should be stretched further, as at present no one, except one veteran seatholder, is invited to open year in and year out the Sepher Torah at the Almemar which should not be so. There are others, besides the latter, who are eager to perform this honour and the Committee should not overlook this matter which is bound to create adverse criticism if it is not looked into immediately.

Thanking you for inserting this letter in your esteemed journal and enclosing my card.

I am, etc.,
A SEATHOLDER.

SHANGHAI, 18th January, 1925.

ACKNOWLEDGMENTS

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—I am greatly obliged to you for your communication of October 30th, enclosing draft for £45—for division in three equal parts among this Association, the Alliance Israelite and the Zionist Organization, as also list of subscribers.

I am sending you herein official receipts from the two first-named bodies, the Zionist Organization having written to you direct. The Alliance requests me to convey to you its cordial thanks, which I ask you to accept, also from the Anglo-Jewish Association.

I am, etc.,
M. DUPARC,
Secretary.

ANGLO-JEWISH ASSOCIATION.
85, LONDON WALL, E. C. 2
LONDON, 3rd December, 1924.

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—Through the Anglo-Jewish Association in London we have received your remittance of £15.0.0 and assume that this amount represents the proceeds of your shekalim collection for the past year 5684. We accordingly enclose a formal receipt for the above-mentioned amount.

We thank you very much for the support rendered to our cause, and [illegible] that you will continue your efforts for [illegible] benefit of our movement.

With Zion's greetings.

I am, etc.,
A. AVA[illegible]OV

THE ZIONIST ORGANIZATION.
77, GREAT RUSSELL STREET, W. C. [illegible]
LONDON, 2nd December, 1924.

THE JEWISH RELIGION

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—The beauty of the Jewish [illegible] ligion has been sung by prophets, poets [illegible] philosophers. It was a grand theme for [illegible] course by Rabbis and laymen from the dawn of ages to the present. The Jewish conception of the Deity is grand and noble. It challenges all other religions, with the noble exception of Islam. The Biblical description of the Almighty is to the effect that God is a spiritual being without any mixture of matter; that He is One and Only ONE, without division, assistants, or helpers of any kind whatsoever; and while our present intellectual and moral standard is not high enough to grasp the true meaning of the word "spiritual," a time will come when man will have so much progressed, by the study of the world, that he will fully understand the Almighty and the object and essence of the creation. The Jewish religion is thus a religion of progress, and does not have to be forced upon us at the age, when we are too young to distinguish between truth and fable. Other religions, with the exception of Islam, believe in a multitude of gods, has to be forced upon people in their childhood and maintained by holy inquisitions in one form or another and the question which forces itself to the front is whether other religions (again with the exception of Islam) could be reasonably assumed to be a religion of progress. Can any of the more advanced readers of ISRAEL'S MESSENGER, answer this question?

I am, etc.,
ISRAEL N. PRENOVICH.

NEW YORK, 26th December, 1924.
908 *Kelly Street.*

OBITUARY

We regret to announce the death of Mr. A. B. ROSENFELD, which took place at the General Hospital on the 1st instant.

SALUTE!

Welcome to the Jewish flag, for the first time given officially a permanent place at the masthead of an ocean liner! The "*President Arthur*"—coincident that, having regard to the Christian name of the Earl of Balfour—under the management of the American-Palestine Line, is to sail between New York and Haifa. She is a 21,000 ton steamer, and flies the twelve-star flag. Justice JACOB STRAHL, of Brooklyn, raised the flag from the Morse shipyard with a brief ceremony. Hail to the flag! May it prove a signal to all the world of what the mission of Judaism really is!—*The Jewish World* (London).

Mr. HENRY SOMEKH was entertained by the members of the Jewish Country Club, owing to his approaching departure from Shanghai to Cairo, Egypt. Mr. SOMEKH came to Shanghai about three years ago, and recently held the position of the Hon. Secretary of the Club, to which he has rendered yeoman service.

* * *

Mr. MEYER ELIAS SASSOON, Port Breton, Dinard, and Hamilton Place, Park Lane, W., of Messrs. E. D. Sassoon & Co., Ltd., who died on November 5 last, aged 39 years, left, exclusive of property abroad, estate in England valued at £64,636, with net personalty nil. His will opened with the following statement:—Being the descendant of Jewish ancestors, who, having left Bagdad, settled upwards of a century ago in India, and having myself been born in Bombay, my domicile of origin is British Indian. And he added that it was his intention to retain such domicile. He left £5,000 to King Edward's Hospital Fund for London, and, conditionally, one year's wages to each in or outdoor domestic servant. He confirmed various settlements, and among his family legacies, in addition to the settlements, were £50,000 to his daughter, VIOLET LEAH FITZGERALD; £5,000 to his grandson, DESMOND FITZGERALD ELLICE £5,000 on trust for his son, REGINALD ELLICE SASSOON, for whom he made no further provision ,as he was already adequately provided for. The residue of his property goes to his wife.

Let your "Yes" be yes and your "No" be "no"! The Talmud.

It is your duty to tell the truth even to the heathen.—The Talmud.

THE RHEUMATISM PROBLEM

Why are there so many failures in the treatment of rheumatism? It is because in such cases wrong methods of treatment are applied. The poisons of rheumatism are in the blood and only through the blood can the disease be fought successfully. As a remedy for rheumatism Dr. Williams' Pink Pills have a splendid record because they are uniquely powerful blood restorative and tonic. They rapidly make new rich blood and they make it so pure and strong that the rheumatic poison is driven out until not a trace remains. Thousands of proofs of this have been received from many parts of the world. Here is evidence from South Africa:—

Mr. G. W. Diedricks, of Swellendam, Cape Colony, says:

"For three years I suffered agonies through rheumatic pains in my back and shoulders. The pain sometimes compelled me to give up my work. My sleep was always broken and restless. I tried external remedies, but only got slight temporary relief. One day a book was left at my door about Dr. Williams' Pink Pills. I saw therein cures of cases like mine. I took a course of them, and am now cured of this trying ailment."

A steady course of Dr. Williams' Pink Pills will do for you what they have done for others: start them to-day and begin to feel well and strong. From any chemist, or direct from Dr. Williams' Medicine Co., 240 Kiangse Road, Shanghai., $1.50 per bottle, $8.00 for six bottles, post free.

CORRESPONDENCE

A QUESTION FOR THE SOCIETY FOR THE RESCUE OF THE CHINESE JEWS

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—As I see from your journal that the Society for the Rescue of the Chinese Jews has been revived of late, may I take the liberty to ask the latter body as to how and when those Kaifengfu inscriptions were discovered?

I am, etc.,
G. A. E.

A SUGGESTION

Editor, ISRAEL'S MESSENGER.

DEAR SIR, May I crave the hospitality of your columns in order to draw the attention of the committee of the Ohel Rachel Synagogue regarding the distribution of mitzwoth, etc.? For about a year now the seatholders of the Synagogue have been invited to open the Ark which innovation given for a period of one month to each individual proved quite satisfactory. To my mind, this innovation should be stretched further, as at present no one, except one veteran seatholder, is invited to open year in and year out the Sepher Torah at the Almemar which should not be so. There are others, besides the latter, who are eager to perform this honour and the Committee should not overlook this matter which is bound to create adverse criticism if it is not looked into immediately.

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SHANGHAI, 15th January, 1925.

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With Zion's greetings.

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A. ... ADEOVID.

THE ZIONIST ORGANIZATION.
77, GREAT RUSSELL STREET, ... C. 1
LONDON, 2nd December, 1924.

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SYNAGOGUES IN THE FAR EAST - - -

SYNAGOGUES IN THE FAR EAST . . . . . „ 7
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Shanghai (China) — 10th Adar 5685 — Friday, Mar. 6th, 1925

Last Publications:
In 1918, on 27th October.
In 1919, on 14th March and 4th July.
In 1920, on 7th April, 4th June, 16th July, 10th Sept., 29th Oct., and 17th, Dec.
In 1921 on 11th Feb., 22nd April, 10th June, 5th Aug., 2nd Oct., 11th Nov., and 16th Dec.
In 1922, on 10th Jan., 10th Feb., 10th March, 7th April, 5th May, 2nd June, 7th July, 4th Aug., 8th Sept., 6th Oct., 3rd Nov. and 1st December.
In 1923, on 5th Jan., 9th Feb., 9th March, 6th April, 4th May, 8th June, 6th July, 3rd Aug., 7th Sept., 5th Oct. 9th Nov. and 7th Dec.
In 1924, on 4th Jan., 8th Feb., 7th March, 11th April, 9th May, 6th June, 4th July, 1st Aug., 26th Sep., 1st Nov. and 5th Dec.
In 1925, on 9 Jan. and 6th Feb.

בְּמַשָּׂר יִשְׂרָאֵל

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How beautiful are upon the Mountains the feet of the MESSENGER of good tidings, that publisheth peace, that announceth tidings of happiness, that publisheth salvation, that saith unto ZION thy God reigneth—Isaiah, 52-7.

DRINK KOHLER'S COCOA

THE FAMOUS KOHLER'S COCOA SPECIALLY PACKED FOR DAMP CLIMATES

SUSTAINING

THE ONLY COCOA IN HERMETICALLY SEALED TINS WITH KEY

DELICIOUS

in tins of ¼ lb., ½ lb. and 1 lb.

Printed by The Shanghai Times

Arts & Crafts, Ltd.
SHANGHAI
[illegible]
[illegible]
[illegible]

against the ancient, and the base against the honourable.' What a picture! The picture of the awful state of a nation or people as we see it in China to-day. In fact, if you want to have literature which can transmute men, can civilize mankind, you will have to go to the literature of the Hebrew people or of the ancient Greeks or to the Chinese literature. But Hebrew and Greek are now dead languages whereas Chinese is a living language—the language of four hundred million people still living to-day."

The statement that the "Hebrew is a dead language" is extremely erroneous. KU HUNG MING, whose attention we have already drawn, must have derived the information from a misleading source which is not difficult to locate. The fact that Hebrew is one of the three official languages in the Land of Israel, is enough to refute the statement of those who desire to bury the language as "dead." DAVID YELLIN, the vice-Mayor of Jerusalem makes the following striking observations, which should dispel all erroneous notions concerning one of the most sacred and richest languages man had ever known or studied on earth:—

> On the spiritual side our progress in Palestine is no less marked than on the economic and political sides. The first phenomenon that attracts our attention in this regard, is the complete conquest achieved in Palestine by Hebrew. He brew is to-day, beyond every shadow of a doubt, the language of the Jews of Palestine. The workers that have streamed into Palestine in the last six years combined with those who had preceded them to strengthen the Hebrew language. The language of the young generation everywhere is Hebrew. The language of our newspapers is Hebrew. The language of all our meetings, theatres, lectures, debates, operas, is Hebrew. And in spite of some of our differences with the Government, the Hebrew language is entering even there. In the highest Advisory Council we spoke only Hebrew. The announcements of the Government, its new laws, the official gazette, the industrial bulletin, the signs on its offices, its passports, names of places on stations and trains (by the way—now we have railroad stations in almost every Jewish Colony), postage stamps, in all these you will find Hebrew. And how many literary and scientific forces were added in the last years, from Achad Haam to Bialik! A host of distinguished scholars and leaders have brought the spirit of science and lierature into the land and spread it through lectures, news papers, etc. If you will take up one of our Palestinian newspapers, you will always find in it, every day, a special rubric recording lectures and debates on Jewish and general cultural matters—all of them in Hebrew. We now have in Palestine daily newspapers, weekly, monthly and annual publications.

The foregoing should not, however, belittle the extracts reproduced from our Chinese friend's article referred to above, whose appreciation of the Jewish Bible is a striking testimony that Israel's Book of the Books still dominates the heart of millions in this age of scepticism and unrest.

* * *

THE JEWISH BIBLE

The habit, an old habit, amongst Jews everywhere to dub their Bible as "Old" Testament has become so common that it is well-nigh impossible to eradicate it Orthodox and Reform Rabbis, as well as laymen, have fallen victims to this pernicous habit of unconsciously admitting that there is necessarily an "old" and a "new" Testament which from a purely Jewish point of view is bizarre. In recent years, there has developed a strong opposition amongst thinking Jews against this foolish admission to dub the Jewish Bible as "Old" Testament. In our columns we have constantly and persistently drawn attention to it and have reason to believe that we have succeeded in checking this tendency from gaining further inroads. Recently our attention has been drawn to *The Jewish Tribune* of October 24, 1914, wherein we find that no less a personage than DR. KAUFMAN KOHLER, a noted leader of American Judaism, admits that it is a mistake for Jews to use the term "Old" Testament. "I never call the Hebrew Scripture Old Testament," says DR. KOHLER. "On the contrary, I utterly disapprove of it. . . . Only recently I wrote to MR. CLAUDE MONTEFIORE that the title of his recent book 'The Old Testament and After' is very unfortunate." We, ourselves, took the same view, for in our issue dated 3rd August, 1923, we wrote as follows:—

> We have repeatedly expressed the opinion that it is wrong to designate our Holy Bible as the "Old" Testanent and we are afraid it will take a considerable time before this habit indulged in quite thoughtlessly by even the most orthodox is abandoned. Our attention was recently drawn to a new work entitled "Old Testament and After." published by MR. C. G. MONTEFIORE of London. But, of course. what can we expect from an assimilated "liberal" Jew?

It is gratifying to observe that DR. KOHLER, a radical reform Jew, admits that MR. MONTEFIORE was mistaken in giving a misleading title to a book which is likely to perpetuate the confusion created in our rank several centuries ago. We are convinced that a little more campaign conducted by our contemporaries abroad in regard to this matter will bring about a better understanding on the part of Jews everywhere to abandon a fallacious term which is doing Judaism infinite harm. Meanwhile, we would direct the attention of our readers to the following interesting correspondence which appeared in the *Jewish Tribune*, referred to above:—

> DEAR DR. MOSESSOHN:
>
> In your brief and on the whole favorable criticism of my book "Heaven and Hell" in THE JEWISH TRIBUNE you make a statement, which requires correction. I never call the Hebrew Scripture "Old Testament." On the contrary, I utterly disapprove of it whenever Jewish writers use the term. Only recently I wrote to MR. CLAUDE MONTEFIORE that the title of his recent book "The Old Testament and After" is very unfortunate and referring to the Midrashic comment on Deut. vi: 6 *asher onochi mtzavcho hayom:* "These words shall not be in your eyes like an *old* document, which is disregarded, but like a *new document* which people are eager to read." I also quoted MENDELSSOHN'S words to Lavater who wished to convert him to Christianity: "Why shall to the Son I credit give, Since the Father shall forever live?
>
> Only the common terms: The Apocalyptic literature of the Old Testament and the Apocalyptic literature of the New Testament I could not change while writing a chapter on either.
>
> DR. K. KOHLER.

Our Answer:

> When we criticised DR. KOHLER for calling the Jewish Bible "Old Testament" we did not have in mind his two chapters on "Gehenna and Paradise in the Apocalyptic literature of the New Testament" (Chapter V, pp. 59-80) or "Gehenna and Paradise in the Apocalyptic literature of the New Testament" (Chapter VI., pp. 81-111), though we regret to say that in our humble mind we could not see why "The Jewish Bible" or "Jewish Scripture" could not take the place of "the Old Testament," yet for the sake of euphony we overlooked the terms "Old Testament" and "New Testament," as used in these instances.
>
> What we had in our mind were ".....it is noteworthy that he repeatedly emphasizes the equality of the *Old and New Testaments*," and " .....the twenty-four books of the *Old Testament*" (p. 1), also "Aside, however, from all these incidental references to the *Old Testament*" (p. 6) and ".....as MATTHEW ARNOLD as well sums up the *Old Testament*" (p. 7). In these places there was no excuse for not calling our Scripture by its rightful name "The Jewish Bible" or "The Jewish Scripture" and not to shelve it away as an old thing, which lost its usefulness since the appearance of the *New* Testament.

EDITORIAL NOTES & COMMENTS

21ST ANNIVERSARY OF "ISRAEL'S MESSENGER"

ISRAEL'S MESSENGER will come of age next month, the first issue of which was published in April, 1904. Incidentally, it will also mark the celebration of a quarter of a century of journalistic work by its Editor. ISRAEL'S MESSENGER has had a truly unique career since its inception For over two decades (with a temporary break along its journey), it fought the battles of Israel and expounded the tenets of Judaism. It persisted with such force that even the antis, like the evil spirit in the truly Jewish home on *Ereb Shabbat*, had to say 'Amen.'

* * *

A TRIBUTE TO THE HOUSE OF SASSOON

A correspondent writes us from Hongkong in regard to the HOUSE of SASSOON, in the course of which he pays the following glowing tribute:—

> "But for the SASSOONS how many Jews would there now be in India and China? And under what circumstances of intellectual and spiritual development, and financial standing? How many can stand up and say they owe nothing? Like BRAHMA, the Indian deity, with his innumerable hands, they have fed the hungry, tended the sick, founded homes for the destitute, work for the unemployed, and the blessings of education for those needing it."

The above fine tribute is one which we all can endorse and we thank our correspondent for sending it to us for publication.

* * *

REFORM JEWS IN DESPAIR

The Talmud says, (Baba Kama, 80) "He who buys a house in *Eretz Yisrael*, may well write the bill of sale on the Sabbath." The reform school of Cincinnati headed by Dr. JULIAN MORGENSTERN, objects to this decision on the ground that it violates the sanctity of the Sabbath! There are times when even a *rasha* can turn a *hassid*! And why not? Surely, the annihilation of the theological basis of Reform Judaism anent the gospel of the dispersion of Israel cannot be expected to be accepted without a struggle by the reform Jews of Cincinnati, hence their fury and despair. But, nevertheless, the orthodox Jews are determined to obey implicitly the Talmudic injunction referred to above, and not listen to the voice of *Sin*— Cinnati!

MATZOS FOR PASSOVER

We beg to inform the Jewish community of Shanghai that we have received 6,000 lbs. of MATZOS for Passover, which will be distributed at about 40 cents ——— (Mexican) per pound. ———

For particulars apply to

Mr. JOSEPH MEYER, 23 Fearon Road

THE COMMITTEE,
OHEIL MOISHE SYNAGOGUE.

NEW SYNAGOGUE FOR SHANGHAI TO BE ERECTED AT $300,000.00

Sacred Edifice To Be Ready At The End Of 1926

GIFT OF MRS. S. A. HARDOON.—SITE PURCHASED AT $160,000.00

We are pleased to say that as a result of several months' search in locating an ideal spot for a new synagogue in the Hongkew district, the one situated at the corner of Balfour and Museum Roads, was given preference by the committee of Shearith Israel Synagogue and Mr. and Mrs. S. A. HARDOON, have kindly consented to contribute a handsome sum for the purchase of the site and the erection of the sacred edifice. The ground referred to measures about one and a half mow and is in the centre of the settlement, quite convenient for the residents of western and northern districts. The price paid for this lot is in the neighbourhood of $160,000, and at the end of this year the present building will be torn down and the construction started forthwith. It is the intention of Mrs. HARDOON to erect a modern and up-to-date edifice with a seating capacity of 500 including the ladies' gallery. It is hoped that by the end of next year the synagogue will be ready for worship.

It will come as a relief to the community to know that this knotty problem of a synagogue in northern district has been finally solved and settled, thanks to the munificence of Mrs. HARDOON who has laid the community under a deep debt of gratitude. The problem was indeed a sore one for some years. The seatholders of the Shearith Israel Synagogue had to undergo a lot of inconvenience and hardships for lack of a suitable place of worship. It affected all communal and non-communal work to a great extent. Whenever a worthy scheme was broached or an appeal for some worthy object made public, there were those who pleaded that any spare money they had should be "conserved" for the building of a synagogue, to the exclusion of everything else. Happily, we can breathe freely to-day. We sincerely hope that the local school which also needs a home of its own, will not be a thorn on their side in future. At any rate, that excellent institution has so far raised about $40,000 as a nucleus fund for building a school here, and we hope that the entire amount requisitioned for the purpose will be forthcoming before the world is aged another year.

MRS. S. A. HARDOON

The Shearith Israel Synagogue was founded in 1899, when the community was just in its infancy. It was first located at Woochang Road and the building when it came under the control of the Catholic Fathers, the latter would not tolerate the premises for a synagogue and a notice to quit the place was given. It next journeyed to Seward Road, but after a decade the accommodation there was quite inadequate for the purpose and it was decided to remove to Whangpoo Road. Here also after a period of six years the building had been condemned by the Municipal Council, and another removal to Seward Road was rendered necessary. Here again after a period of two years, the building was condemned by the Municipal Council and this month the synagogue had removed to Chapoo Road. Here it shall remain until the new edifice, the precious gift of Mrs. HARDOON. to the community, will be ready.

A man discovers all the weaknesses of his friends, but never his
The Talmud

JEWS AND THE LEAGUE OF NATIONS

At a recent Zionist Conference held in Berlin Dr. CHAIM WEIZMANN was received by the German President and other government officials. The Zionist leader delivered an important speech in the course of which he said:—

> Our task from to-day consists in this: To make it clear to the League of Nations and to enlightened European public opinion (1) that the Balfour Declaration was not given to the 100,000 Jews in Palestine, but to the sixteen or fourteen million Jews in the world; and (2) that these 100,000 Jews of Palestine are nothing more than the pioneers who are to prepare the road for the millions of Jews who are striving towards Palestine.

We consider this pronouncement as noteworthy coming as it does from one who occupies the position of Chief Executive of World Jewry. Dr. WEIZMANN has voiced the feelings of *Kol Yisrael* in his statesmanlike speech and it should serve a good purpose in the Chancelleries of Europe and Asia.

* * *

A CHILDREN'S MAGAZINE

We have before us a prospectus, announcing a children's magazine, entitled *The Judean*, to be published on or about the 15th instant. The name of the Editor is not known yet, but the following extracts from the leaflet issued are noteworthy:—

> This journal, it should be understood, does not desire to compete with other Jewish publications in the Far East. It will be essentially non-partisan and not exclusively Jewish. Contributions will be judged according to their literary merits; but every care will be taken to insert news of interest to Shanghai Jews, from local sources, from the outports, and from abroad. The articles, stories, and other matter, will be of a nature which will appeal to the various tastes of the public. The contributors will include several well-known persons whose names will not be unfamiliar to readers. Among the items will be a "Children's Corner."
>
> It is the aim of the Editor to attain and maintain a high order of excellence and he hopes to receive your individual support. It is also hoped that the Jews in the Far East will not hesitate to support *The Judean* with subscriptions, with advertisements, and with contributions.

We wish the venture every success and trust that those responsible for the publication will realize their ambitions in full.

* * *

A GENEROUS GIFT

"All things come to him who waits" may be a little ancient, but it is, nevertheless, true in the life of our people. The seatholders of the Shearith Israel Synagogue have every reason to be proud of the new building that will shortly be erected in the heart of the Settlement, thanks to the generosity of Mrs. LIZA HARDOON, who, we understand, will sink about three hundred thousand dollars in the erection of the sacred edifice. That there is dire need for a second place of worship in the northern district is never questioned. At any rate, there is this to be said in favor of Shearith Israel, that it holds daily services and maintains well the traditions of historical Judaism. Mrs. HARDOON could never have thought of a better way with which to invest her worldly riches, and we congratulate her upon her generosity which we are sure will be much appreciated by our community.

* * *

SYNAGOGUES IN THE FAR EAST

Jews in the Far East have reason to be proud of the fine synagogues erected and maintained by them. Hongkong has a magnificent structure which was donated by the late SIR JACOB SASSOON, Bart, of revered memory. The same may be also said of Shanghai, thanks to the munificence of the latter. Singapore enjoys a magnificent edifice which was built at the expense of Mr. MENASSEH MEYER, of that place. India, too, has beautiful synagogues, which were donated by the SASSOONS, in *Alaw Hashalom* days. In all these, *mirabile dictu*, there are no spiritual leaders, or ordained Rabbis to function for the advancement of Jewish ideals. Again, the synagogues were built at the entire expense of some donor whose name appears on a tablet in every edifice and not by the rank and file of the congregations. Shearith Israel of Shanghai tried a few years ago to get the latter assume the burden of the erection of a house of worship but, unfortunately, only a paltry sum of five thousand dollars had been raised and the task was finally given up as hopeless. On the whole, the symptom prevailing is hardly commendable and we must entirely revise our outlook of life and revitalize it. Judaism must not be maintained vicariously if we want to spread its ideals far and wide. It behoves us to be on the *qui vive*.

* * *

THE LATE MR. A. B. ROSENFELD

The death of Mr. A. B. ROSENFELD removes a prominent figure from our rank which can hardly be replaced. The deceased was well connected with the philanthropic works with which our community was identified, and no appeal to him for a meritorious cause had ever failed to elicit a generous response. To speak well of the dead is a time-honoured custom. To rehearse their virtues and personal service is a labor of love and a sacred duty. Mr. ROSENFELD took active part in communal work and seldom failed to attend the meetings of institutions of which he was an active officer. He was proud of his American nationality and was second to none in his loyalty to America. He rendered distinguished services to his government during the Great War by selling Liberty Bonds for which he earned great encomiums from his co-nationals. By his death, Shanghai Jewry has lost a useful and tried worker and a great gap had been created which will not be easily filled. A wreath to his memory!

* * *

A JEWISH MERCHANT MARINE

We cull the following from the *Indiana Jewish Chronicle*:—

> When ISRAEL ZANGWILL delivered his bombastic and unwarrantable tirade that "political Zionism is dead" little did he realize that in "our day" the flag of Zion would be flying over a palatial steamer, owned and controlled by Jews that would ply between America and Palestine in the furtherance of its commercial life. The truth is that "Political Zionism" is actually beginning. Not by the acquisition of Palestinian or other lands by conquest, but by colonization through purchase or grants and the exploitation of such lands to the highest zenith, shall industrial and political Zionism find its fulfillment and expression. The beginning of a Jewish Merchant Marine is a praiseworthy and feasible effort that opens up a new channel for the exploitation of Palestine and its commerce. Now that Palestine is being cultivated and the land rehabilitated in the most up-to-date method and with modern equipment, it is no more than natural and necessary that, to become a respected nation and factor in the world, it should have and be supported by a merchant marine.
>
> There is no end of calculating what a merchant marine could accomplish for Eretz Israel. The possibilities extend beyond our fondest dreams we have held in its restoration. However, this we know, a good beginning has been made in the purchase of "President Arthur" and the establishment of the Palestine-American line with its Jewish code and supervision. We wish it "God Speed!" Meanwhile our "harps of hope and expectancy" are patiently attuned to the new venture. May the "Star of David" gloriously fly the high seas as it did on land in olden times and speedily help in the redemption and rebirth of Israel as a nation.

On the 12th instant, the first Jewish boat flying the Jewish flag will sail for the Land of Israel, and we shall watch with keen interest the progress and the success of this unique enterprise.

* * *

WHO WILL BE THE SECOND OR THIRD NEHEMIAH?

The question of a successor to SIR HERBERT SAMUEL is agitating the minds of everyone who is interested in Zionist politics. There are several rumours regarding the candidates who were offered the post but there is nothing definite about it. One publicist is authority for he statement that Dr. CHAIM WEIZMANN, President of the World Zionist Organization, opposes the re-appointment of the Jewish High Commissioner of Palestine. On the other hand, more common is the report that the post was offered to ORMSBY GORE, SIR ALFRED MOND, SIR PHILIP SASSOON, SIR MATTHEW NATHAN and SIR JOHN MONASH. Of the latter, there is reason to hope that he will finally succeed the present High Commissioner inasmuch as he has brilliant qualities in him which fully qualify him for the vacancy. His views on the Jewish Palestine are not widely known, but from a recent address delivered by him in Melbourne on the occasion of a Hannuccah service in December last, he appears to be fully in sympathy with the ideals of a Jewish Commonwealth in the Land of Israel. Here are some extracts from his interesting speech, referred to:—

> Nearly thirtyone centuries ago an attempt was made to destroy both the Jewish people and Judaism. The Jewish people were almost beaten when the Maccabees made themselves known, and through their efforts the Jews were able to defeat army after army

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and drive out the enemy from the temple. But those great deeds were not without sacrifice. It was a sacrifice fought upon a loyalty to faith and a loyalty to one's country. This meeting to-night was also a meeting with an ideal, but, fortunately, the object of this ideal could be achieved in modern days in a less arduous manner than it could be in the days of our forefathers. The work of to-day consisted of the re-habitation of Palestine. Palestine was for some fourteen or fifteen centuries in the hands of the Arabs and Turks. The land had been neglected, and thus stagnated. And so it would have remained had it not been for the Great War, which opened a great era both for Palestine and Judaism. That great era was the issuing of the Balfour declaration. (Applause.) The terms of the British Government provided that, at an opportune time, Palestine should belong to the whole of the Jews. (Applause.) The Balfour declaration necessitated the appointment of a High Commissioner, and the British Government had selected Sir Herbert Samuel for that position. (Applause.) This meeing was to back the British Government to make Palestine a Jewish country. Everyone to-day expected to see, in the near future, a fully developed Palestine under British rule. (Applause.)

* * *

A FEARLESS CONTEMPORARY

The Jewish World, of London, is widely known as a famous fighter for both Jews and Judaism. It makes no effort to conceal its hatred of any movement that tends to besmirch the Jewish name and Jewish honour. It has a policy and principle for which it is prepared to make big sacrifices. It is indeed a pleasure to see such a gallant fighter entrenched so strongly in the heart of Europe. That this sort of journalism is not popular in certain quarters should occasion no surprise. Our attention has been drawn to the following paragraph in the column of *The Israelite*, dated 13th November, last:—

> *The Israelite* has often referred to the scolding propensities of *The London Jewish World* and its tendency to unfairly criticize American Jewry, but whatever it may have said of the Jews of this country is no worse than what it is continually saying of English Jewry. For instance, in a recent issue in connection with its advocacy of the Keren Hayesod, it says in part:
>
> "But at the moment the question is of English Jews' support, and their reticence is as inexplicable as it it disgraceful. The only excuse we can find for them is one that we cannot fairly offer in the case of American Jews. English Jews have treated the call of Palestine not much more contemptuously, and have answered it in a not much meaner spirit, than they have recently every demand made upon them for Jewish causes. That is notorious, and needs no proof here. Their carelessness, in the sense of not caring, their woeful disregard of their duty as Jews, their dull insensibility to every appeal to them as Jews, in whatever the direction of the claim, religious, social, charitable, educational—have long passed into a proverb and a by-word. That is, by no means, a pleasant thing to have to say about our very own; but it is, none the less, the truth. Nor are we, as of course will be suggested, fouling our own nest. We are merely drawing the attention to the fouling that exists, and is causing the nest to stink in the nostrils of Jewry. It is to tend to remove and roll away this reproach from Anglo-Jewry, that the Campaign, to which we are drawing attention, is directed."

Now, we hold no brief for our London contemporary which is perfectly able to defend itself from the onslaughts of unfair criticism. But the matter is one of principle and strikes at the root of free speech and independent journalism. Shall a public organ which aims to pilot the ship of communal craft dare keep silent and wink over certain dangerous leanings towards which the latter may be moving? To our mind, the "scolding propensities of the London *Jewish World*" is most preferable to the dulcet tones adopted by certain class of cringing and fawning publicists who sacrifice honour and principles in order to curry favour in the eyes of all and sundry. Let us remind our contemporary, that the "scolding propensities" attributed to the London *Jewish World* is nothing new. They were indulged in freely by the prophets, like ISAIAH and JEREMIAH who uttered their "scoldings" just as they conceived them and not otherwise. We believe our London contemporary is on safe ground when it finds reason to depart from general custom and prophet-like bewails the indifference of certain sections of the Jewish people even to the extent of "scolding" them!

HEAR! HEAR!!

THE cry for "security" continues to be raised in Europe. Fear of aggression seems to have become a perpetual nightmare. Naturally the only people capable of aggression are those who won an overwhelming victory six years ago. So one would think. But no, it is conquered, crushed Germany that inspires all this alarm. Yesterday's cables contained a report of a new scheme for a "security" pact, directed, as usual, against Germany. The only sound conclusion to be drawn is that the way to become a powerful nation is to suffer complete defeat in war. Perhaps that is not such a paradox as it seems. The Jews were annihilated as a nation nineteon hundred years ago, and thousands of the last defenders of her soil committed suicide rather than fall into the enemy's hands. And to-day the Jews have pretty nearly inherited the earth.—*The Japan Chronicle*, Kobe (Japan).

You should not urge anyone to sup with you, knowing, or hoping, that he will be unable to do so; and you should not offer him a present expecting that he will decline to accept it.—The Talmud.

It is the usual way with talebearers; they start with telling the good of many, but end by telling the worst, and that usually a lie.—The Talmud.

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CORRESPONDENCE

A FAMOUS EPISTLE

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—The interview with Dr. F. REISS in your last issue, is very interesting and no doubt an eye-opener to many who like the writer believes that were we to work unceasingly in one direction for the Jewish Homeland, we are bound to achieve a great success. The outside world is sympathetic towards us and I am sure the letter of Dr. H. NOGUCHI tends to confirm this idea which should be deep-rooted in our mind. It is somewhat a pity that the facsimile copy reproduced in your last issue was indistinct and I would suggest that you reprint same in your next number.

I am, etc.,

JUDEAN.

SHANGHAI, 10th February, 1925.

In compliance with the request of our correspondent, we gladly reproduce the letter of Dr. Noguchi, referred to above:—

The Rockfeller Institute
For Medical Research

New York, 6th Oct., 1924.

Dear Dr. Reiss,

I am enclosing herewith cheque for a small sum. I did not know the exact nature of the Zionist movement until your information convinced me that it is extremely important in the way of bringing the world into harmony. This sort of effort will, I believe, eventually lead to a way by which each race or nationality can progress peacefully, and the cultural standards of all peoples will be raised to the point where they will cooperate for mutual benefit and there will be no enforcement of the will of the strong. Knowledge alone will not accomplish this end; moral and spiritual ideals are necessary.

Sincerely yours,
Hideyo Noguchi.

JEWS AND CHRISTIANS

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—I was very much impressed with your comments in your last issue anent the above, and quite agree with you that there is a big scope for both Jews and Christians to work together for the elevation of human ideals. The attempt is certainly a step forward and I hope much good may result therefrom. To my mind, the Jews especially will gain most from the movement, for we are the most maligned, persecuted and misunderstood race on earth. Racial differences are more and more intensified, and it behoves the Christian clergy and the laity to check the growth of this hatred from its infancy. I have before me the views of an eminent Jewish preacher who, I believe, expresses the truth tersely when he says:—

> If there is any force on earth capable of lessening or wiping out the venomous spirit of anti-Semitism it is the organized bodies of the Christian church. They can do it because they can strike at religious hatred directly at its very source—the church itself. If the people are not TAUGHT to hate, they will not hate, and if children are not taught to hate Jews in the religious schools of the Christian churches they will not grow up to hate Jews. People are not born with human hatreds in their hearts. Nature isn't cruel. Human beings hate other human beings for no valid reason, because they LEARN to hate.
>
> No, we do not imply here that the Christian church deliberately instructs its adherents to hate Jews, but it does teach its children that the Jews crucified Christ, the deified founder of Christianity, despite all historical evidence to the contrary. How can the church expect to effect a "better understanding" between Christian and Jew so long as it implants the seed of religious hatred in the mind of the child before it has the opportunity to appreciate human values? If the Christian church is really sincere in its protestation of friendship for the Jew it will destroy the virus of anti-Semitism before it gets a foothold, and it will do this by putting an end to the story that the Jews killed the founder of Christianity. This will be much more practically effective than all the conferences and speeches and tracts and talk about "understanding."

The above puts our case in a nutshell and let us hope that justice to us, although tardy, may yet serve to lessen the persecutions and hardships to which we are often subject everywhere.

I am, etc.,

ISRAELITE.

SHANGHAI, 13th February, 1925.

THE OPENING OF THE HEBREW UNIVERSITY

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—The Executive of the Zionist Organisation has pleasure in announcing that the inauguration of the Hebrew University in Jerusalem by LORD BALFOUR has been fixed for April 1st, 1925 (7 Nissan, 5685). The opening ceremony will extend over three days, and the detailed programme will be issued at a later date.

Formal invitations will be sent out by the Executive to the Universities and other learned bodies in the various countries.

You are requested to notify the Zionist and Jewish public and also any scholars or other individuals who may be interested.

With Zion's greetings,
Your faithfully,
ON BEHALF OF THE EXECUTIVE OF THE ZIONIST ORGANISATION.
The Political Secretary.

LONDON, 15th January, 1925
77, Great Russell Street, W.C.I.

NEW GIFTS FOR THE HEBREW UNIVERSITY IN JERUSALEM

Editor, ISRAEL'S MESSENGER.

SIR,—From your recent issues I find that you are making an effort to get donations of Books for the Hebrew University in Jerusalem, and as I have a number of books I desire to offer them as gifts for the purpose.

I have just finished packing same as per list attached. The distribution of books under different headings is only tentative and is not meant to be strictly followed. It is left entirely to your discretion. As most of the books are educational for school boys, you may distribute them in a manner you think best, whether among Jewish schools in Shanghai or elsewhere. As for those under the heading *Eretz Israel* (Hebrew University) I should like to have the number rather increased than diminished. My intention is to contribute more books to the above University on another occasion.

Thanking you for the trouble and availing myself of the opportunity of expressing my deep appreciation of the noble spirit that is guiding you in promoting the welfare of a section of humanity which claims exclusive attention by virtue of its nearness to our heart.

I remain, ever devotedly to the service of humanity.

Yours very truly,
MICHAEL HAI.

NAGASAKI, 20th February, 1925.

[The list of books sent us by MR. MICHAEL HAI is available at this office and is open for inspection to the Hon. Sec. of the local Jewish School and the Jewish Club to whom will be given some of the books suitable for their own use. The list covers a very wide range including 117 volumes in all. Those for school use comprise grammars, composition, speeches, synonyms, dictionaries, arithmetic, mathematics, logic, geography, economics, mercantile letters, pioneers of science, text books of science, Hebrew and English Dictionary. For Clubs, Banking, Guide Book, Chess. For University, Dictionary of the Bible, History of the World, History of the Jews, Hebrew Concordance, Analytical Hebrew and Chaldean Lexicon, The Hebrew Language viewed in the light of Assyrian Research, A Hebrew Grammar and Primer, Introductory Hebrew Method etc., Elements of Hebrew, Elements of

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Neurasthenia is a condition of exhaustion of the nervous system. The causes are varied. Continuous work, mental or physical, without proper vacation periods, without proper attention to diet and exercise, also over the struggle for success, are the most common causes. Excesses of almost any kind may produce it. Sometimes diseases, like influenza, malaria, or the low fever of the Tropics will cause neurasthenia. So also will a severe shock, intense anxiety or grief.

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Dr. Williams' Pink Pills 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. Write for free booklet on nervous disorders. It contains a chapter on the home treatment of neurasthenia.

Hebrew Syntax, The Grammar of English Grammars. We are sure these books are of inestimable value and constitute a fine gift from a learned Hebrew scholar in the Orient. Mr. MICHAEL HAI has, in recent years, given some valuable books to the Shanghai Lodge of the Theosophical Society and his intention to contribute more books for the Hebrew University, as stated in his letter, will be received with great satisfaction by our readers. We hope to be able to ship the books to the Hebrew University in Jerusalem this month, and meanwhile, if any of our readers wish to donate books we shall be glad to receive them and forward them to the Land of Israel free of charge.—Editor, ISRAEL'S MESSENGER.]

OUR SYNAGOGUE SERVICE

Editor, ISRAEL'S MESSENGER.

SIR,—There are persons who question the wisdom and usefulness of devotion and prayers. They argue what spiritual assistance is derived therefrom that many go to synagogue and pray when their heart is rebellious. It is a bold assertion, but one that rests on imagination and prejudice. Does it mean that education and general progress have so entirely changed the whole life of man that he can no longer be edified by the devotion followed by our forefathers? Does progress of education force us to abandon this principle? Certainly not! We should be false to our faith if we were to abandon this fundamental principle of our divine service. Those who assert this of course only assert it for themselves and on their own authority so far as their statement may be accepted as correct. If we examine closely we find that there must be something misleading in it. For what is the central idea of ancient prayers and hymns? The conviction that we address our Heavenly Father, "who is near to all those who call upon him in truth." If persons are found who are devout worshippers at one time, and criminal at another, it only shows human weakness in the moment of trial in spite of good resolves and genuine devotion; and were it not for the effect of such devotion, the number of crimes would probably be far greater. Is it possible that such constant reminders of God's presence as the Divine precepts supply should not have a beneficent influence over us, by making us feel encouraged by His presence when we are engaged in a good cause, and discouraged when we are about to do wrong? Man's nature is not identical in all individuals, one person finds special delight in the performance of this duty, and another in the performance of that. The feeling of fear, love of God, of reverence, obedience, faith, gratitude and resignation, must also find adequate expression in speech, so we address the Almighty who is everywhere near unto us and listens to our speech, although our wishes are known to Him before we utter them, and our innermost feelings are open before Him, before we express them in words. "Prayer is good for a man both before his fate has been decreed and after it has been decreed". Such moments of solitary devotions are very precious and are by no means to be despised. Public worship has this advantage, that the object of our meeting, the holiness of the place, and the union in worship with our fellowmen combine and create, maintain or intensify our devotion. Even if we derive no further benefit than the consciousness of having spent some time in reading the words revealed to us by the mouth of the Prophets, the time thus spent would not be wasted. It is impossible to imagine that our devoting a certain time, however short it maybe, to the reading of the words of the most Holy should have no purifying influence upon us. No restriction is enforced upon us if we desire to give expression to our feeling of gratitude and reverence towards the Almighty in our own words. What did our ancestors pray for? For the well-being of their body and of their soul; for the realization of our national hopes and the ultimate triumph of our holy religion. Just the same ends we wish to obtain at present.

Let no one pray for a thing against his will; let him whose heart is not with his fellow-worshippers in any of their supplications silently substitute his own prayers for them, but let him not interfere with the devotion of those to whom "The statutes of the Lord are right, rejoicing the heart; the commandment of the Lord pure, enlightening the eyes; the judgments of the Lord true and righeous altogether."

I am, etc.,

H. A.

SHANGHAI, 12th February, 1925.

MR. OSCAR S. STRAUS

MR. OSCAR S. STRAUS, former United States Ambassador to Turkey, who recently celebrated his 74th birthday at his home in New York City. He is in the best of health, having recently recovered from a serious operation.

BRITISH MANDATE IN PALESTINE

Treaty Ratified By The American Senate

WASHINGTON, Feb. 21.

The Senate has ratified the treaty recognizing the British mandate in Palestine and also guaranteeing equality of treatment with regard to the respective nationals in Palestine.—*Reuter.*

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OBITUARY

Mr. Matook Nissim

The death took place at the General Hospital on the 18th ultimo, of Mr. MATOOK NISSIM. The deceased gentleman who was 67 years of age, was very well known in Shanghai, and had for 50 years lived in China. Thirty seven of these he served with Messrs. DAVID SASSOON & Co., Ltd. He died suddenly of heart failure following a severe attack of pneumonia.

Mr. NISSIM leaves a widow and four children, two daughters and two sons. The eldest daughter is Mrs. D. H. BENJAMIN, the youngest the wife of Mr. S. I. JACOB. The funeral took place on the 19th ultimo, in the Jewish Cemetery at Baikal Road, and was largely attended. HAZAN ELIAHAO ISAAC officiated at the burial service. Great sympathy is felt for the widow and her four children in their great loss.

Mr. Jacques Bloomfield

We regret to chronicle the death of Mr. JACQUES BLOOMFIELD which took place at his residence No. 25 Baikal Road, on the 11th ultimo, after a lingering illness. The funeral took place on the following day and was largely attended by friends and mourners. Deceased was 61 years of age, and was born in Galatz, Roumania. He came to China 20 years ago, representing large concerns in Manchester in the Piece Goods' trade, in which he was an expert. He was a keen Zionist and a warm-hearted Jew. At one time, he was President of the local Zionist Association, to which he contributed generously. His death will be widely mourned and deeply regretted. He is survived by his widow, three daughters and one son with all of whom deep sympathy is felt in their irreparable loss. May his soul rest in peace!

Mrs. I. Silberman

We regret to announce the death of Mrs. ISIDOR SILBERMAN which took place at Dr. Fearn's hospital on the 3rd ultimo, after a brief illness. Deceased was the wife of Mr. I. SILBERMAN who is now *en route* to Shanghai from Europe with his second daughter. The funeral took place on the 4th ultimo, at the Jewish cemetery in the presence of bereaved relatives and many sorrowing friends. The deceased lady was held in high respect, and numerous floral tributes to her worth were laid upon the grave.

Mrs. SILBERMAN was well known in Shanghai, and was highly esteemed by her many friends and acquaintances here as a woman of broad sympathy and gentle character, and many and sincere were the expressions of sympathy for her bereaved husband and children including Mr. AUGUST SILBERMAN and Mrs. MAX FRIEDMAN (son and daughter) in their great loss.

Donations In Memory Of The Late Mrs. Silberman

The following contributions in memory of the late Mrs. SILBERMAN are acknowledged:—

For the SHANGHAI JEWISH SCHOOL, $10.00 from Mr. and Mrs. GEORGE E. SOKOLSKY.

For the JEWISH NATIONAL FUND, $10.00 from an Anonymous donor.

Mr. A. B. Rosenfeld

We regret to chronicle the death of Mr. A. B. ROSENFELD, which took place on the 4th ultimo, (not on the 1st as was briefly announced in our last issue), after a lingering illness at the age of 52. Mr. ROSENFELD first entered the hospital in October, but showed signs of recovery and on numerous occasions was permitted to return to his hotel.

THE LATE MR. A. B. ROSENFELD

Physicians looked forward to an improvement, and on December 23, Mr. ROSENFELD again left, but it was a short time only until his condition forced him again to his bed, to which he was confined until his death.

Mr. ROSENFELD is survived by his widow and son JULIUS, who has returned to Shanghai from New York and left again this week. Mr. and Mrs. J. SPUNT. Mr. and Mrs. M. SIMMONS who are also relatives, are now in New York. Deceased was very well known for his Masonic activities in Shanghai, as well as in America. He was Past Master of Saltoun Lodge, Past Principal of the Rising Sun Royal Arch Chapter, and prime mover and first president of the local Shrine Club, Nomad Oasis, in addition to which his interest and activities in other branches of Masonry did not lapse. He acted for Islam Temple, A.A.O.N.M.S., prior to their arrival for the ceremonial in Shanghai two years ago.

Mr. ROSENFELD arrived in Shanghai nearly 30 years ago and from the beginning he was connected with cotton interests here, first with ILBERT & Co., with whom he remained until 1904. In 1905 the firm of SPUNT & ROSENFELD was formed, with which he remained until 1916, when he returned to America, intending to retire. His active disposition did not permit of idleness and he returned to Shanghai, and resumed his activities in business in conjunction with his son under the name of A. B. ROSENFELD & Son. Deceased has been considered Shanghai's foremost authority on cotton and the cotton markets, and the weekly circular issued by his firm was eagerly sought for by both foreign and Chinese cotton merchants.

Deceased was a member of the American Club, the Race Club, the American Chamber of Commerce, the Synagogue, as well as various charitable organizations. He was the possessor of a life membership of the American Red Cross, signed by President WILSON, though, perhaps, his proudest possession was a recognition by the American Government for his services in connexion with the sale of Liberty Bonds, during the various financial campaigns of the World War. In racing he had several successes, the most notable being San Juan, which in 1921, won two races and was placed in half dozen more.

Mr. ROSENFELD was in his day a keen volunteer, having been a member of the American Company. His efforts made several Washington Balls in former years a great success and a credit to the American community. At one time he organized and drilled the buglers' Band of the Volunteers.

The Funeral

The funeral took place on the 5th ultimo, at the Jewish Cemetery, Baikal Road, and was attended by a large gathering of deceased's Masonic and other friends.

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Residence: North 3724
Cable address: "Carmelwine" Shanghai.

The services in the Chapel were conducted under the auspices of the Hebra Kadisha, while the Scottish Rite, of which Mr. ROSENFELD was a member, with other Masons, attended informally.

An Appreciation by the Hebrew Relief Society

The Committee of the Hebrew Relief Society have recorded the following tribute to the memory of the late Mr. A. B. ROSENFELD, who was for many years President of this Society:—"The Committee and members of the Shanghai Hebrew Relief Society, in common with many other institutions, learnt with the greatest sorrow of the passing of a most dear and revered member of this community in the person of the late Mr. A. B. ROSENFELD. Deceased, even with his many business and social activities gave most ungrudgingly, nay freely, of his time, and money in charitable work of all kinds, not the least of which was in the Shanghai Hebrew Relief Society of which he was the President for many years. His sound judgment and his fair but impartial analysis of all applications for relief was appreciated by all who came in contact with him. That his passing is deeply regretted by a large host of his sorrowing friends is inevitable, but we have the consolation of knowing that his personality lives yet. In the hearts of his relatives, friends and his numerous beneficiaries his memory lives dearly, than which there is no greater tribute to any man. This eulogy or any monument raised to his memory would be futile were he not ensconced in the hearts of many men.

Truly, it might well be said of him,

His life was gentle; and the elements
So mix'd in him, that nature might stand up
And say to all the world, This was a man!

"To his sorrowing widow, and son, we extend the deepest sympathy, and close this eulogy by saying:—

He dearly lives yet in our hearts.

Rabbi Jacob Maze, Moscow

The death of Rabbi JACOB MAZE, the spiritual leader of the Moscow Jewish community and one of the outstanding leaders of Russian Jewry in the last quarter of a century, is announced. The deceased was born in 1860 in the State of Mogileff. He was graduated from the University of Moscow in 1886, having taken a degree of jurisprudence. He began his public activities as a contributor to the Hebrew daily paper *Hamelitz*. He was the founder of the first Zionist group in Russia in 1881 and helped to form other kindred institutions. In 1893 he became Rabbi of the Jewish community of Moscow, which position he held until his death. Rabbi MAZE, although known for his ardent Zionism and devotion to Jewish ideals, was respected by all parties and even by the Communists. A short time ago Rabbi MAZE contracted a severe illness which caused the loss of his eyesight. Realizing that he would die soon he began work on his memoirs, which contain valuable documents throwing light on the history and sufferings of Russian Jewry during the last fifty years.

Rabbi MAZE was a scholar of note, a brilliant writer and a powerful orator. He rendered great service to the cause of the Jewish name during the BEILIS trial in Kieff in 1912, where he was called as an expert.

WANTED TO ADOPT

JEWISH ORPHANS, TWO BOYS AND TWO GIRLS, UNDER TWO YEARS OF AGE OR SLIGHTLY OVER. MUST BE BRIGHT, HEALTHY AND WELL-RECOMMENDED. IF NECESSARY, COMPENSATION WILL BE GIVEN TO PARENTS, IF ALIVE, AND PASSAGE EXPENSES DEFRAYED. ALL COMMUNICATIONS WILL BE TREATED CONFIDENTIALLY. APPLY IN WRITING WITH FULL PARTICULARS TO THE EDITOR OF "ISRAEL'S MESSENGER."

LATE MR. ROSENFELD LEFT TLS. 1,800

Possible Assets In Court Actions Pending

The will of the late Mr. A. B. ROSENFELD, who died on February 4 at the General Hospital, was admitted to probate on the 23rd ultimo, in the United States Court for China. The estate amounts to Tls. 1,800, Tls. 1,300 of which is deposited in the Hongkong and Shanghai Bank and Tls. 500, invested in Columbia Country Club debentures.

Mr. JULIUS ROSENFELD, son of the deceased, was appointed administrator of the estate and bond was fixed at $500. He and Mrs. FANNY ROSENFELD, wife of the deceased, were beneficiaries in the will.

Aside from the Tls. 1,800, Mr. ROSENFELD stated that there were three suits now pending in the courts, which the estate hopes to realize. The largest of these is in the Mixed Court and amounts to Tls. 100,000. Another for Tls. 20,000 is being brought in the British Supreme Court, while a third is pending in a Tientsin court.

Mr. ROSENFELD, questioned by Mr. F. J. SCHUHL, who is appearing for the estate, said that the will was made by his father in 1903 and that witnesses to it were dead. He identified his father's signature.

PROFESSOR GRAHAM WALLAS NOTED BRITISH AUTHOR

writes of our Haluzim in the "Nation":—

Here and there, on the plain and the adjoining foothills, the new square white houses and red tiled roofs of the Jewish "agricultural colonies" stand out, raw and unmistakable. The Pioneers and the recent immigrants who share the Pioneer spirit have built these colonies with their own hands, on land, often originally marshy and malarious. . . .

The JEWISH NATIONAL FUND PROVIDES THE LAND ON WHICH THESE HALUSIM LIVE!

IT DEFRAYS THE COST OF SWAMP DRAINAGE AND ELIMINATION OF MALARIA EMPLOYING THE LABOUR OF THEIR HANDS.

PROVIDE IT WITH THE FUNDS TO CARRY ON!

Our World Slogan: "ANOTHER 100,000 DUNAMS OF LAND THIS YEAR!"

KOVNO JEW'S PIETY

A Kovno Jew, named Wolfsohn, 83 years of age, was sentenced three years ago to six years' imprisonment, on a charge of bribing an official. He appealed against the verdict, and, after three years' delay, the appeal was at last heard—but on Yom Kippur. The appellant appeared in court with his Talith and prayer book, and declared that he would not answer any questions on that day, as he first had to reply to the "Judge of all Judges," who would prove his innocence. He then proceeded quietly to read his prayers, as if the trial was no concern of his.

At the sight of the old man thus wrapped in his devotions, the chief witness, who had appeared against him at the trial, broke down, and confessed that he invented the charge in order to obtain possession of the prisoner's house. Upon this evidence the appeal was allowed, but when the Judge told Mr. Wolfsohn he was discharged, the appellant was at the middle of the Neilah prayer, and he refused to move. When he had finished the Judge asked him whether he desired to prosecute witness who had confessed to giving false evidence against him. Mr. Wolfsohn replied that the witness was an instrument in the hands of the Almighty, who in His good time and in His way would punish him for the wrong he had done. He, however, refused to prosecute his enemy. All present were deeply moved by the conduct of the aged Jew, who, notwithstanding his discharge from custody, was compelled to return to prison for the night because he had nowhere to go in order to rest.

EINSTEIN

Attempt To Murder Great Scientist

[*Transoceanic Service*]

NAUEN, Feb. 1.

An attempt to assassinate Dr. EINSTEIN, of relativity fame, was made in Berlin by Mrs. EUGENIA DICKSON (?) on the night of the 30th. She is the woman who attempted to assassinate Mr. KRASSIN, the Soviet Envoy to France.

The attempt failed, and the woman was at once arrested.

[This is not the first attempt made upon the life of Dr. EINSTEIN. When the latter came to China and Japan two years ago, it was reported that the reason for his leaving Germany was that his life was in danger from the violence of the anti-Semites. We are strongly of the opinion that EINSTEIN should adopt the Rabbinic injunction, *bimkom sakana al ta'mod*, and thus quit Germany, the cradle of anti-Semitism, for good.—Editor, ISRAEL'S MESSENGER.]

NOTICE

THE NEXT ISSUE OF "ISRAEL'S MESSENGER" WILL APPEAR ON THE 3rd April 1925. Correspondents are kindly requested to send in their contributions not later than the 28th instant, or earlier if possible

SOCIAL AND PERSONAL

Conducted by Ben Peloni

Mr. JULIUS ROSENFELD has returned to Shanghai from New York and sailed again for the latter port this week.

* * *

Miss REGINA LEVY and Miss MAUD LEVY left for Hongkong on a short visit to their father, Mr. S. S. LEVY.

* * *

Mr. and Mrs. J. H. EZEKIEL announce the birth of a daughter.

* * *

A son was born to Mr. and Mrs. M. HEIMENDINGER.

* * *

Mr. and Mrs. M. BERAHA announce the birth of a son.

* * *

A daughter was born to Mr. and Mrs. E. J. MANASSEH.

* * *

The many friends of Mr. D. S. SOMEKH will be glad to learn that he has left the General Hospital where he had been confined for over two months owing to an accident which fractured his right leg. Happily, the "patient" has fully recovered and is again active in his business as heretofore.

* * *

Mr. DARIO BERAHA left for Europe last month.

* * *

Mr. and Mrs. BARUKH announce the birth of a son.

* * *

Mr. ALBERT HOWAR who is now in Canada is returning to Shanghai next month.

* * *

Mr. and Mrs. E. SHELLIM and Miss SHELLIM are contemplating a trip to Canada next month.

* * *

Mr. and Mrs. SIDNEY LEVY announce the birth of a son.

* * *

Mr. D. E. J. ABRAHAM has forwarded a contribution of $25 to the St. Paul's Preservation Fund.

* * *

Mr. J. S. GUBBAY is here from Hongkong on a short visit.

* * *

Mr. Joe DAVID, son of Mr. and Mrs. J. A. DAVID spent a few days here last month, while on his way to Europe travelling on the *President Hayes*.

IS YOUR BABY TEETHING?

How Baby's Own Tablets Help

Many parents have found in Baby's Own Tablets help which seems almost magical when baby is teething. The Tablets quickly ease the little one's pain, soothe the nerves, bring health-giving sleep to the tired little eyes, and they do this by perfectly natural means, being guaranteed free from opiates or narcotics and absolutely safe and harmless. They also regulate the bowels, cool feverishness, relieve infantile indigestion and colic, check croup and colds, expel worms.

Your chemist sells Baby's Own Tablets, or post free, 60 cents the vial, from Dr. Williams' Medicine Co., 60 Kiangse Road, Shanghai.

Mrs. V. D. GENSBURGER and her two children sailed for Hongkong this week on the *President Taft*.

* * *

The subscription for the current year to the Jewish Ladies' Benevolent Society is now due and members are kindly requested to forward same to Mrs. R. E. TOEG, the Hon. Treasurer.

* * *

Mr. N. E. B. EZRA has filed a libel action in the U. S. Court for China against the *China Press*, Inc., claiming Tls. 50,000.- damages.

* * *

Mr. and Mrs J. J. JUDAH announce the engagement of their eldest daughter VIOLET to Mr. EMANUEL STERNBERG.

* * *

Mr. and Mrs. J. B. KATZ are leaving for Europe at the latter end of this month on a short furlough. Mr. KATZ is head of the firm of Messrs COMMERCIAL EXPRESS AND STORAGE CO.

* * *

Mr. FRED ELLIS, of Hongkong, was married to Miss JANY BACH at Harbin last week, and are making a short stay here before their departure for the Colony. Mr. and Mrs. ELLIS who are very well known here overwhelmed with congratulations by their friends.

WEDDING

Dangoor—Moses

A picturesque wedding was solemnized at the Ohel Rachel on the 25th ultimo, when Miss SYBIL MOSES, daughter of Mr. and Mrs. A. E. MOSES, of Shanghai, became the bride of Mr. MAURICE E. DANGOOR, son of Mr. and Mrs. EZRA DANGOOR. Mr. D. E. J. ABRAHAM officiated.

The bride, who was given away by her father, looked charming in a beautiful wedding gown of silver cloth and lace. The top of the dress was fashioned of heavy silver cloth, which was joined at the low waistline with silver tissue, over which was a skirt of silver lace. Outlining the silver leaves woven into this lace skirt were seed pearls, and a double row of pearls also edged the hemline of the over-skirt. At the waistline was a narrow girdle of diamante and crystal beads woven into an intricate design, which widened at the front of the dress, while a posy of white lilies, trails of orange blossoms, leaves and buds, were fastened at the side of the frock. A court train of silver cloth lined with tulle and embroidered with seed pearls was fastened at the shoulders with sprigs of orange blossom. The veil of tulle was worn with a narrow circlet of orange blossoms, and a shower bouquet of white flowers was carried. This beautiful gown was made by Au Petit Louvre, who also executed the gown and hat worn by the bride's mother.

The bridesmaids, Misses ALINE and WINNIE MOSES, sisters of the bride, wore dainty frocks of shot blue taffeta trimmed with roses, had blue tulle veils which also served as scarves to complete the pretty ensemble. Bouquets of pink carnations and ferns were carried.

Miss AZIZA ABRAHAM made a pretty little flower girl.

Mrs. A. E. MOSES, mother of the bride, wore a handsome gown of grey charmeuse, the skirt of which was appliqued with cretonne flowers, these motifs showing effectively through the veiling of an over-skirt of silver grey lace, trimmed with feather fronds to match. A black hat trimmed with ospreys completed the smart attire.

The bridegroom was accompanied by Mr. A. J. HAYIM as best man, whilst Messrs. LIONEL and CYRIL MOSES, MOISE EZRA, and ALBERT SHAHMOON carried out the duties of ushers.

Following the ceremony a reception was held at the Majestic Hotel, where a large number of guests assembled to toast the happy couple. At the conclusion of the reception Mr. and Mrs. DANGOOR left for a honeymoon at Hankow, the bride wearing to go away, a fawn costume trimmed with smart hat to match.

Mr. and Mrs. DANGOOR will on their return take up their residence at 156 Route Mayen.

JEWISH CLUB "AHDUTH"

Annual Meeting; Larger Premises Being Secured

The annual general meeting of the Shanghai Jewish Club "Ahduth" was held on Sunday, Feb. 15. Dr. A. ROSENBERG, president, called the meeting to order and Dr. HOLPER was invited to act as chairman and Mr. A. S. GRIMPEL and Mr. B. SHAININ as secretaries to the meeting.

Among other important matters, it was decided that the Club should move into large new premises that are being secured owing to the demand of more space for the social activities which have proved so successful during the year just passed. The new premises will allow for gymnasium space, billiard room, large dancing hall, library, Ladies Auxiliary etc.

The following gentlemen have been selected as officers of the Club for the ensuing year:—Dr. A ROSENBERG, president; Mr. M. SERSHOVITCH, vicepresident; Mr. A. S. GRIMPEL, Secretary; Mr. I ZIGALNITSKY, Secretary; Mr. S. FRIEDMAN, Treasurer; Mr. I COVITT, Steward; Mr. A. LEVIS, in charge of entertainments; Messrs. I. SHAININ, A. ROCHLIN, M. S. BLOCH, I. KOHAN, ballotting etc.

DEATH

MISSIM.—At the General Hospital on Wednesday, February 18, 1925, Matook MISSIN, aged 67. Deeply regretted.

THE LATE SENATOR LODGE

Department Of State Conveys Thanks To Local Zionists

AMERICAN CONSULATE-GENERAL
SHANGHAI, China, February 25, 1925.

N. E. B. EZRA Esquire,
Secretary, Shanghai Zionist Association,

DEAR MR. EZRA,—In continuation of my letter of November 14, 1924, in acknowledgment of your letter expressing on behalf of the Shanghai Zionist Association condolences on the death of SENATOR LODGE, I have to state that I am directed by the Department of State to convey the appreciation of the family of SENATOR LODGE for this thoughtful expression of sympathy.

Very respectfully yours.
EDWIN S. CUNNINGHAM.
American Consul-General.

[Written for ISRAEL'S MESSENGER]

MORAL AND RELIGIOUS TRAINING

God has endowed man with the faculty of acquiring knowledge. It is our duty to cultivate this faculty, that it may grow and bear good fruit. Parents to whom the Almighty has entrusted the care of their children, are therefore commanded to provide for their education. As parents are not always capable of doing this, the duty devolves on the community. Every civilised country has schools for the development of the intellectual and moral faculties of its inhabitants. As these institutions increase in number and efficiency, the prosperity of the nation grows in like proportion. Among the various branches of knowledge there is one that is of paramount importance, the absence of which makes all other knowledge valueless, and that is Moral and Religious training. Moral and Religious training is based on the word of God, and the study of the Torah, which is an essential element in Jewish education. The importance of this duty has been recognised from ancient times, and Jewish Congregations, before building a Synagogue, make provision for the religious education of their young and for the study of the Law. But the success of those educational institutions, however well provided, depends on the regular and punctual attendance of the children. It is the duty of parents to see, as far as it is in their power, that these conditions are fulfilled. The study of the Law and regular attendance belong to those religious acts which "bears fruit here on earth and procure bliss in the future world". The moral and the intellectual, as well as the physical training of the children is in its earliest stages almost exclusively in the hands of the mother. The religious training of the child should begin early; and "when he is old will not depart from it". The surroundings and associations must teach the child to act nobly, to speak purely, and to think charitably, and to love our religion. This knowledge must be imparted in such a manner that the child should seek it as a source of pleasure and happiness. The fear of the Lord is the beginning of Knowledge.

The object of this study is, in the first instance, to enable us to live in accordance with His Commandments; secondly, to purify our thoughts to higher and loftier subjects; for while we are reading the divine messages and reflecting on them we move in a purer atmosphere and are inspired with holy and noble thoughts. There is one great advantage in the study of the Torah; it constantly supplies us with the best means of promoting our moral training, viz:—good company. The society in which we move and the persons with whom we associate are an important factor in the moulding of our character. Bad companions corrupt us and lead us to ruin; good companions improve our moral conduct by their example and not rarely by their words. The aim and end of all our moral training must be to keep our mind pure from evil thoughts, and to make our hearts the seat of noble and lofty desires.

H. A.

THE TRAGEDY OF ANTI-SEMITISM

The Moment prints an article in connection with the suicide of a Jewish chemist that recently occurred in Vienna. RAPHAEL LINSKER had been sentenced to a term of imprisonment on the charge of having sold medicinal ingredients which were said to be of bad and harmful quality. The verdict appears to have unbalanced his mind, and LINSKER told his counsel that it would be impossible for him to survive it. The same day he committed suicide by taking poison. There is, however, ample ground for believing that the unfortunate chemist was the victim of anti-Semitism, and the circumstances connected with the tragedy have, the paper says, produced a mournful impression among the Jews in Vienna.

> "For (says the article) it appears that Linsker was entirely innocent, and the proceedings against him for selling faulty medicine was the result of an anti-Semitic plot hatched by a German chemist who was formerly in the employ of the Galician Jew, Linsker. It appears that the drug stores in Vienna are in the hands of "Hakenkreuzer," whose aid the dismissed German obtained in concocting a case against the unfortunate Jew. It is definitely established that the technical offence with which he was charged, even if he were proved guilty, should have been punished by a small fine. But, as a result of anti-Semitic influence, from which the authorities are by no means free, Linsker was sentenced to six months' imprisonment and was deprived of his diploma as apothecary. This, in fact, proved a death sentence, Linsker stated throughout the case that he was innocent, and that the Government inspector refused to employ certain tests whereby his innocence could be proved."

The article quotes from the letters that were left by LINSKER, in which he reiterates his innocence. In the letter to his lawyer he says that as a man on the point of death he declared his innocence before God, and maintains that certain texts had been falsified. In another letter addressed to a member of the City Council he protests his innocence, asserting that the charge was a trumped up one, engineered by anti-Semites. Similarly, he avows his innocence in a letter addressed to his wife, in which he says that it was a new BEILIS case. An attempt is now being made to reopen the case, and, if possible, to rehabilitate the reputation of the deceased, who, it is asserted, was undoubtedly the victim of an anti-Semitic conspiracy. Whether the Court will allow the reopening of the case, the article concludes, remains to be seen.

"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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PALESTINE

The Main Hope of The Jewish Wanderer

LET FIGURES TALK:

In the eleven months from January, 1924 to November, 1924 inclusive, there were admitted into Palestine 15,319 Jewish immigrants (of whom 12,567 were admitted in the last six months of this period).

The principal agency, which makes the increasing immigration into Palestine possible is the Palestine Foundation Fund (Keren Hayesod).

The activities which are basic to the life and growth of the Jewish Homeland, like immigration, agricultural colonization, education, the promotion of building construction, medical service and sanitation, public works, promotion of trade and industry, etc., owe their existence and progress largely and in most cases principally to the Keren Hayesod.

The ability of Palestine to provide a permanent home for the eternal Jewish wanderer is in direct proportion to the resources of the Keren Hayesod.

Send your contributions and join the band of the Zion Builders.

Palestine Foundation Fund

(KEREN HAYESOD) Inc.

Head Office: 75 Great Russell St. London, W. C. 1.

JEWISH RELIGIOUS EDUCATION

"JEWISH LIFE IN THE THREE-FOLD LIGHT"

Address by Dr. Abraham J. Feldman, Before the Federation of Religious School Teachers of Pennsylvania and Delaware, on December 28, 1924

"As I view Jewish life in the three-fold light of past experiences, present needs and future hopes; as I view the many perplexing problems confronting us, the godlessness, the indifference, the ignorance, the unfaithfulness which are abroad in the land; as I become increasingly aware of the mental torpor and spiritual stupor and the religious lethargy manifest on all sides; as I view the product of the Jewish religious school and judge that product by the tradition of Jewish scholarship and learning in the past, and measure this product by the great need of the present; and as I attempt to visualize for myself the Jewry of the future as it ought to be and as it might be,—I find that while I surrender myself neither to despondency nor to despair, yet do I become somewhat heavy-hearted and concerned.

"Let me illustrate concretely. In the course of the last fortnight there passed from our midst one of the truly gigantic minds of modern Israel, my revered teacher, my honored friend, Professor DAVID NEUMARK. When the word of his passing reached me, my grief was deepened by the feeling that we are not replacing men of the NEUMARK type. For NEUMARK was not self-made in the sense that he might have been abnormal to his environment. NEUMARK was the product of that Jewish environment which placed Jewish scholarship at the pinnacle of Jewish achievement. He was the product of that Jewish life which reared its youth to the lullaby melody of 'die Torah ist die beste sechorah,' Jewish knowledge, Jewish study, Jewish civilization (to use 'Torah' in its broadest connotation) is the Jew's supreme commodity, his supreme interest in life, its study his supreme goal and satisfaction as well as his supreme contribution as a Jew. That ideal has vanished with the passing of that environment. And with that particular ideal much else has vanished. I am not thinking of that hominess of the dingy milieu of the Ghetto, of which a colleague wrote some years ago. I am thinking, however, of the passing of the Jewish scholar and of the rise of what I call 'the Bible-story-Jew,' I am thinking of the rise of a contentless word-artistry in matters Jewish, that verbal artistry which glories in talking about the Bible, about Jewish philosophy, about Jewish thought, about Jewish literature, about Jewish history, about Jewish contributions to civilization,—and rests there, without making the attempt to find out at first hand what it all really is. I am thinking of the unwholesome creature in Jewish life who applauds vigorously and nods approvingly at the 'orator's' plea for Jewish spirituality, for what the eloquent raconteur calls 'Judaism'—the creature that thinks of these—of religion, of spirituality, as magic formulae, lulling and mystifying and satisfying and—this is significant—as distant and remote from their immediate lives as the heavenly Jerusalem, or the Kingdom of Heaven, or the Messianic age. I am thinking of the type of Jew who does, indeed, grant that there is a need for Jewish knowledge, but thinks of that need in terms of other people's children and not his own, the Jew who agrees that Jewish knowledge is an ideal worth making sacrifices for—but prefers to let that indefinite mystical being sometimes call 'the other fellow' make the sacrifices. I am thinking of the Jew who admits the danger to us of continuing to become Jewishly shallower and shallower, yet persists in spreading out and becoming broader and yet broader, forgetful of the fact that shallow breadth makes for dilettantism; makes for decadence, and spells the death of the soul and the body of the Jew; and, too, I am thinking of that Jew who thinks of Jewish religious education in terms of mere ethicism, mere moralization, mere 'golden rule' maxims.

"These are the Jews who are responsible for the persistence of the appalling, the abysmal Jewish ignorance which is upon us; for the disappearance of the Jewish scholar from Jewish life.

"And the little that we do in the matter of Jewish education, how very inadequate has it been! We who are deeply, vitally interested in Jewish religious education are often confronted with the problems resulting from that pseudo-education which our religious schools have been giving for a generation or two. Our schools have been teaching sweet nothingness, goody-goody-ism; and, of course, virile, hero-worshipping childhood found that education revolting. We have placed so much emphasis upon unco-ordinated, rationalized, emasculated details about God, about Religion, about Judaism, and about Jews, that we have reared a generation that is Jewishly negative and indifferent. We have talked so much and taught so much about our task and mission, and religious contributions. But what have we contributed religiously in the past quarter of a century at least? Are we religiously more vital than our neighbors? Are we even as fervent as they are? To be sure, in philanthropy we have been creative. But religiously? Religiously, we have reared a generation which, to put it crudely, brutally and bluntly, is Jewishly speaking, a generation of bluffers.

"We have trained a generation of Bible-story Jews—a generation that does not even read the Bible; a generation totally ignorant of what a colleague called the other day the Romance of Jewish literature; a generation that knows something about God but knows not God, and is not conscious of Him.

"A few decades ago, we were content with the sort of training,—so-called,—which could have produced just such a generation. To-day, thank God, we are becoming aware increasingly of the error of our way. We are beginning to realize,—but only beginning,—that mere ethicism is futile. We are beginning to realize that what our religious schools must impart to our children is not merely religious education but Jewish religious education. We are beginning to realize that our children—so far as our religious schools are concerned—must be endued with idealism to be sure, but that their idealism must be positively, affirmatively, a Jewish idealism. We are beginning to realize that our children—the generation at the threshold—must be actuated by a high moral idealism, which in all fairness, be it said, our predecessors also attempted to instill. We differ from them, however, in that we would emphasize that moral idealism must be rooted not alone in the abstract idea of God, but in a stirrnig, meaningful God-consciousness, not a logically postulated God only, but a warmly, closely personal God of our experience and daily lives. We want our children to become imbued not alone with certain theological and ethical doctrines which have significance for social life; we want them to find themselves consciously and definitely members of the Jewish group. We want our children to be reborn in a Jewish consciousness, by which I understand that complex or fusion of the elements of God-consciousness, and moral idealism, and Jewish solidarity and Jewish loyalty, which alone,—I stress and emphasize this!—which alone can make of them consecrated priesthood, that holy people of which Scripture speaks and of which Jewish living in the past gave abundant evidence! . . . . . .

Jewish religious training without imparting a knowledge of Hebrew, the language of the Jewish soul ablaze—is to me anomalous, and I veritably believe that it is that divorce of the Jew from his tongue that is responsible to so large a degree for the fact that we are not producing today a ZUNZ, or a GEIGER, a NEUMARK or a DEUTSCH or a SCHECHTER, and lehabhdil ben ha' chayyim ve' hammethim, a KOHLER, a GINZBERG and a LAUTERBACH. I realize the futility of even hoping that our religious schools would produce Jewish scholars. But is it too much to hope that our religious schools might produce a generation of fathers and mothers who will honor Jewish scholarship and will encourage their children to dedicate their lives to its pursuit?

"Likewise, a Jewish home devoid of those aids to the religious life and religious

BABY'S HEALTH AND PROGRESS

The Help Mothers Can Give With Baby's Own Tablets

No mother can expect that her child will escape all the ills to which babyhood and childhood are subject, but she can do much to mitigate their severity, and to make baby's battles for health easily won.

Every prudent mother will keep constantly at hand the means of aiding her little ones, when emergencies arise. In every house where there are infants and young children Baby's Own Tablets should be found, for these Tablets are mother's ever-ready help and baby's friend.

The action of Baby's Own Tablets is thorough but gentle. They cure infantile indigestion, colic and constipation, check diarrhoea, reduce fever, relieve croup and colds, allay teething pains, expel worms, quiet the nerves, quickly bring health-giving sleep in a natural way. Are guaranteed absolutely harmless even to the youngest infant. Your chemist sells Baby's Own Tablets, or post free at 60 cents per vial, from Dr. Williams' Medicine Co., 60, Kiangse Road, Shanghai.

expression which we call symbol and ceremony is to me unthinkable. It may be a home—but is it Jewish—except through the sheer brute accident of birth? It is a home devoid of Jewish atmosphere, wanting very generally in those elements of hallowing awe and reverence which is making so large a proportion of our Jewish youth of to-day a byword, a synonym for irreverence. Is it too much to expect of our religious schools to stimulate an awakening interest in Jewish home ceremonial? Jewish religious symbolism, and that reverent attitude towards life's sanctities, when coupled with consecrated social living, spells saintliness?

. . . . . .

The whole of the matter that I attempted to discuss—and I am only too sensitively aware of the inadequacy of the attempts—this need of instilling in our youth a God-consciousness, a consciousness of membership in a Jewish group worthy of preservation, a love for Jewish learning, and a respect for it,—can best be summarized in the splendid story told the other day by Judge Horace Stern, of this city. Permit me to repeat it to you and I shall close. A Canadian and an American were visiting with a great English labor leader, Burns. Burns led his visitors to the River Thames in London, and he was glowing in his affectionate description of it. Said the Canadian: 'All that you say may be true. But we have a majestic river in Canada—the St. Lawrence, and I see nothing here which outranks it.' Said the American: 'We have the Mississippi in the United States. It, too, is a majestic stream, beautiful and inspring.' Answered Burns: 'Yes' I saw the St. Lawrence River, and as I looked upon it I saw only water. And I saw the Mississippi River, and when I looked at it saw only dirty water. But the Thames, here before you—why, this is liquid history.

"The doors of this country are now shut to those of our people who in the past few decades have been coming to this country and have been the reservoir of our Jewish spiritual life in this country. But, with the closing of the doors to this country the pressure upon our physical resources, the needs of the suffering and the starving and shelterless will be lessened. With some foresight and vision and care we have now the opportunity of inaugurating another golden age in Jewish history, an age like until that of the Spanish era. If we fail to take advantage of the present opportunity, we shall usher in as dry and atrophied an age as is that in which Italian Jewry or French Jewry is living in, Jewishly.

"Ladies and gentlemen—ours is the great opportunity and sacred task to train and help rear a generation that would be so ideally, so intensely, so lovingly and lovably conscious as Jews, as to view Jewish life and know Jewish thought and love these as worthily and beautifully as did the Britisher his Thames."

BIRTHS

HEIMENDINGER.—On February 8, 1925, at St. Marie's Hospital, Shanghai, to Mr. and Mrs. M. Heimendinger, a son.

BERAHA.—On February 16, 1925, at their residence, 1353 Avenue Joffre, Shanghai, to Mr. and Mrs. M. Beraha, a son, Michael Mateo.

A GIFT OF THE DUTCH GOVERNMENT TO THE HEBREW UNIVERSITY LIBRARY

The "Zionist Section for scientific work" in Amsterdam, of which Professor ORINSTEIN is the president, has succeeded in interesting the Dutch Government in the Hebrew University. The Government gave order to the different Universities and Museum to send their publications to Jerusalem. As a result of these steps taken by the Government 807 books were sent to Jerusalem. The Ministry of Education, The University Library in Amsterdam, The Kings Library in La Haye, The Ethnographical Museum in Loyden, The Bibliotheca Rosenthaliana and other insiuttions co-operation. The books arrived in Jerusalem several weeks ago.

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Official Organ Of:

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22nd Year] *Edited by N. E. B. Ezra.* **[Established 1904**

SHANGHAI, CHINA, FRIDAY, 3RD APRIL, 1925: 10TH NISAN, 5685.

OUR TWENTY-FIRST ANNIVERSARY

We publish elsewhere in this issue a number of greetings sent to ISRAEL'S MESSENGER on the occasion of its twenty-first anniversary from far and near, which we treasure as an evidence of goodwill on the part of our supporters and well-wishers who are readers of this journal. The twenty-one milestones traversed by us constituted a journey not without its ups and downs. In casting a retrospective glance upon the period that has passed, ISRAEL'S MESSENGER experiences a sense of satisfaction in knowing that it has not only enjoyed a comparatively long existence, but that it has been able to render useful services to the cause of Jews and Judaism. During these one and twenty years, it has met with support and encouragement on the part of some and with discouragement and discourtesy on the part of others. The latter elements are still struggling for supremacy! The Editor of a newspaper has the misfortune to make enemies from the rank of his readers. This is perhaps inevitable and it must be accepted as the inexorable law of nature. Happily, he also makes friends. One friend of the type of NATHAN STRAUS (whose fine message published elsewhere in this issue, is characteristic of his noble soul), more than offsets the antis.

ISRAEL'S MESSENGER is as ambitious to-day as ever. It seeks the welfare of Israel and works for the weal of Jewry. It has promoted union and peace in our camp and pleaded vigorously for the best and noblest in Judaism. This is a task to which no Jew worthy of the name could take exception and we invite our readers to co-operate with us. We stand for no factions in Israel; we stand to promote those ideals which have animated *Keneseth Yisrael* from time immemorial. We desire to assure our readers that neither the Editor personally, nor ISRAEL'S MESSENGER generally, is facing any crisis of any kind. *Ein perez, w'ain yotseth, w'ain tsewaha birhobothainu.* "With no breach, and no going forth, and no outcry in our broad places." (Psalms, 144—13). Happily, the best of days are before us. We stand on the threshold of a rejuvenated Judea with her spiritual driving force increasing immensely day by day. We see before us the happy consummation of a dream which had burdened the hearts and souls of millions of our people since the great exile began twenty centuries ago. We see before us a revival of a spritual Jewish centre in the land of our prayers and hopes, raising a great standard for our people everywhere, where all are animated with one bond to create and preserve for humanity those noble and elevating ideals which are our precious heritage and for which the soul of man has ever yearned and aspired.

* * *

SPAIN AND JEWRY

We publish elsewhere an interesting article from Dr. ANGEL PULIDO, ex-Vice-President of the Spanish Senate, which, no doubt, will be read with lively interest by Jews everywhere. Dr. PULIDO treats the subject reverentially and expresses the real soul of Spain when he refers to the great injustice that had been done to the Jews centuries ago. The open invitation to the latter to return to the land of their forefathers adds a thrilling chapter in the history of modern Spain, which is prepared to undo the wrong of the past and shelter once more the exiled Jews from abroad. It is an open secret that the Spanish Government in recent years made it very clear that it wishes the Jews to return to Spain, and for several years Professor A. S. YAHUDAH, a noted Sephardic Jew, taught the Science of Judaism at the University of Madrid in order to attract Jewish students. The Spanish Government even offered land and money for a European Jewish University. Now it is sending its Delegates into every Sephardic community with requests to the Jews to return to Spain—striking evidence of the Spanish Government's readiness to welcome the exiled Jews to the country and the local Spanish Consul's declaration, published elsewhere in this edition, that HIS MAJESTY KING ALPHONSO, had issued a decree in December last, permitting Sephardic Jews to become Spanish subjects, such petitions to be made not later than December 31st, 1930 has an added significance. We are sure this announcement will be received with satisfaction by Jewry throughout the world and create an impression for Spain which is bound to be mutually advantageous to both. The tendency of modern Spain to befriend the Jews is noticeable in all directions. The Zionist leader, Dr. MAX NORDAU, was sheltered in Spain when he was driven away by France during the recent War. KING ALPHONSO, than whom no progressive monarch had ruled in Spain, has honoured Jewish savants as his guests. A quantity of books was contributed by his government to the library

of the Hebrew University. At the Council of the League of Nations in 1922, HIS MAJESTY'S representative performed a gracious act when he voted in favor of making in Palestine a National Home for the Jews. Dr. CHAIM WEIZMANN, the Zionist leader, was the first to recognize in this, Spain's earnestness to repay in part that long-outstanding debt which it owed to the Jews. To quote Dr. WEIZMANN'S own words in his tribute to the Spanish Ambassador on the Council of the League of Nations:—

> "The Spanish representative was with us. And let this additional marvel be written down in our history, that through the Spanish representative on that fateful day spoke the Jewish martyrs who had suffered and died in the days of the Inquisition. In the year 1922, that sacrifice of four hundred years ago bore fruit."

In our issue of the 8th June, 1923, commenting on the friendliness of Spain towards the Jews, we said:—

> "Coming to the Orient, we record with gratitude the attitude of the Spanish Minister at Peking, THE MARQUIS OF DOSFUENTES, and the local Consulate in befriending Jewish interests in Shanghai and elsewhere and affording timely protection to the latter in their business enterprises in this great commercial centre of China. Jews, especially those with Turkish papers, who could claim former spiritual alliance with Spanish Jewry in the remote past, are afforded protection in the local settlement. With the return of Mr. J. PALENCIA to Shanghai, the popular Spanish Consul, who is so well assisted by Mr. V. VIZENZINOVICH, we may expect a continuation of that policy of friendliness and broad-mindedness which had characterized the actions of the local Spanish officials in the past."

* * *

PASSOVER

The Feast of Passover will be welcomed by the Jews, the world-over, as the sun goes down on Wednesday next. While it commemorates the Exodus from Egypt, some thirty-four centuries ago, it is of special import to the Jews, as the birth of liberty of their people. Added interest is shed upon the occasion by the discoveries in Egypt of the tombs of Pharaohs who lived near this time, and it is hoped that when all of the contents of the tomb of King Tutankh-Amen are brought to light much may be discovered bearing upon the oppression of Israel while in Egypt, and possibly mention of the Exodus as one of the stirring events of the time. At least one scholar claims that KING TUT was the Pharaoh of the Exodus, but most Egyptologists hold that Rameses II was the Pharaoh of the oppression and his son Mereptah, the Pharaoh of the Exodus. Only later archaeological discoveries will clear up these points.

The main consideration with the Jews is that at some time many centuries ago their enslaved ancestors were delivered from Egyptian bondage and led to freedom by the greatest of all emancipators, MOSES. That after so many hundred years the Jews should still be mindful of their historic past, and mark the time by special celebration is evidence of the faithfulness of the oldest of all peoples to their past, and their appreciation of the right to be free, in the long-ago. This is brought home to the children as well as their elders by special ceremonies in Jewish homes, when story of redemption is retold, and the evening is spent in feasting and praise of God for all his mercies to Israel throughout the ages. For the unleavened bread (Motzoth) will be eaten as a memorial, and thoughtful Jews recall the past, while even the thoughtless may be made to consider what they owe to those who fought and suffered that they might enjoy the fruits of freedom. The story of the Exodus is related in the second book of Scripture, with such detail as to be convincing to all save the most sceptical. There must have been a great movement which resulted in the settlement of the Promised Land, afterwards to become the Holy Land to the three great religions of the Western World. The leadership of MOSES is the outstanding feature of the work of emancipation, culminating in the revelation of the Ten Commandments at Sinai, together with other laws dependent upon these great ideal doctrines. At the home-festival the spirit of humility and thankfulness to God is stressed, while rejoicing finds its expression in the chanting of passages from the Psalms and singing some ancient songs, which are intended to amuse and enlighten the children gathered about the table. It is a striking instance of the traditional method of passing on the message and the mission of the Jews from generation to generation, and suggests one explanation of the very practical way in which the spirit of the faith has been preserved. The word Passover is explained in Scripture as due to the "Passing over" of the houses of the Israelites in Egypt by the last plague, when the first-born was stricken in every Egyptian home. In the larger sense this is applied to the deliverance of the Jews in later times from obliteration, so that they might be preserved for their mission of service to humanity, even in our own day. The symbols of the feast all tend to instruct the men, women and children partaking of it, with the significance of God's mercy and aid, and their duty towards mankind. The later rituals used emphasize the duty of spreading liberty to all lands and aiding in the appreciation of its glories. In those countries where the Jew is still oppressed, he prays fervently at this feast that by the next year he may enjoy the liberty for which his soul yearns, so that he may the better serve his God and his fellowmen.

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ISRAEL'S SPIRITUAL RAMPART

The opening of the Hebrew University this week by the EARL OF BALFOUR is a unique event in Judea and should stir the heart of *Kol Yisrael* in these days of recurring festival of Israel's National Independence. The telegram of greetings despatched by the local Zionists, and which is published elsewhere in this issue, should serve to link this far-off outpost of civilization in Asia with Ancient Judea, towards which all hearts are focussed to-day in order to hear the new message of hope and goodwill. The fact that LORD BALFOUR, the author of the immortal BALFOUR Declaration is himself taking the leading part in the ceremony is an added occasion for joy and should inspire every lover of freedom and liberty to cherish the deeds of this noble seer to promote the weal of the bruised and suffering nation of Judea. Jews everywhere are joining in this great celebration and the Jewish Press throughout the world have given much prominence to it. Indeed a new era has dawned upon Ancient Israel. As the *Zionist Review*, the official organ of the English Zionist Federation, for February, 1925, says:—

> The formal opening of the Jewish University in Jerusalem is officially announced to take place by the Earl of Balfour on April 1st. This will mark a great event in the development of the Jewish National Home, for the University stands forth to the world as the symbol of the spiritual and intellectual revival of Judæa Liberata. There are many phases of the present-day Jewish Renaissance, but all men of goodwill recognise the nobility of the object that is re-establishing in Jerusalem an institution where the Jewish genius may find the expression of its individuality as nowhere else in the world. It is meet that in addition to the illustrious author of the Balfour Declaration the occasion will also be graced by the presence of ALBERT EINSTEIN, whose prominent identification with the Jewish University stamps it from its beginnings as the unifying centre of the Jewish Mind in whatever language it may express itself.

The dream of a University in *Eretz Yisrael* was cherished by us decades ago, and it is gratifying to observe that Shanghai Jewry has contributed to it the magnificent library of the late Mr. S. J. SOLOMON, of revered memory. The success of the University will be watched with keen interest, and we earnestly hope that in course of time, it may produce Jewish spiritual leaders in order that Jewish life in the Diaspora may acquire an added strength and thus remain firm in Jewish ideals, faith and hope. The Hebrew University opened this week by the elite of Jewry should be a beacon light to Israel in the Diaspora. It should hearten and lighten and brighten many a dark home in Jewish exile and stir noble memories in the breast of suffering and bruised Israel. We see before our mental eyes Jewish students flocking to it from every corner of the globe and in this way accomplishing truly the revival of a spiritual Jewish centre in *Eretz Yisrael*.

Hail then the Hebrew University, the spiritual rampart of World Jewry! May Shechina hover over the deliberations now being held in Jerusalem, and inspire the band of noble workers to enrich and beautify Israel's noblest ideals for humanity! So mote it be! *Ken Yehe Ratzon w'nomar Amen!*

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EDITORIAL NOTES & COMMENTS

MALBIM ON THE RE-DEDICATION OF BETH HAMIKDASH

The prophecies of DANIEL have always puzzled the mystics in Israel. MALBIM, that famous commentator of the Bible, predicted the re-dedication of the Temple of SOLOMON in 1925. Has this any bearing on the Hebrew University in Jerusalem dedicated this week? Who can say?

* * *

WHAT IS A LEGEND?

The murderer of DE HAAN in Jerusalem in July last year has not yet been, *mirabile dictu*, apprehended! *Mi harago?* is still a puzzle to all and sundry. The fact that the police offered a substantial reward brought no light on the situation. Legend might well be busy. The Talmud refers to a case where a slight violation of the ritual law by a *Talmid Hacham* brought in an exclamation by the Rabbis of old, "*Baruch Hamakom sh'harago, shel lo naso panim la Torah*" (Tractate Sabbath 13a). And after all what is a legend?

* * *

WHO IS NARROW?

Mr. GEO. E. SOKOLSKY has paid a fine tribute to an American who died recently in Peking in the *North-China Daily News*, which should be treasured as a fine spirit of comradeship which existed between the two noted Americans. Mr. SOKOLSKY, in the course of his fine tribute, wrote:—

> "Often ANDERSON was approached by non-American firms to represent them in China, but he always insisted upon serving his own country with his wonderful ability to win the confidence of the Chinese."

"Serving his own country!" Some critics would characterize this as narrow, but no, it is only when a Jew practices this sort of thing we hear the cry of narrowness flung at him, and be it noted by a Jewish critic at that!

* * *

A HEBREW MAGAZINE

Eden is the title of a Jewish monthly magazine published in Hebrew for the youth by RUTH SHEBA GRABELSKY, 489 West End Ave., New York. We are pleased to observe this evidence of the growth and popularity of the Hebrew language in the heart of America, which necessitates a journal for the youth in Hebrew. It is a fine journal, being profusely illustrated with cartoons designed to arrest the attention of the children in their adolescent age. In the December issue, we notice an article written by JUDITH HASSER, of Shanghai (daughter of Mr. and Mrs. I. L. HASSER), in Hebrew which shows *Eden* is already invading Jewish homes in China. It is a fine publication and quite creditable to the publisher. The annual subscription is G$1.50 and Jews who are interested in the Hebrew education of their young ones, should subscribe to this worthy journal and make it a welcome visitor to their homes.

* * *

ISRAEL'S FOES

Passover is a symbol of Israel's invincible faith and hope in the triumph of right over might, democracy over autocracy. In the past the PHAROAHS made frantic efforts to crush Israel's manhood and nationhood; they took crafty measures against the latter, saying, "Come let us exterminate *them from being a nation*, so that the name Israel be no more in remembrance." Happily, all their blows have reacted and will continue to react upon them and their descendants. The PHAROAHS of history learnt nothing from history. They continue their nefarious task and sinister designs upon Israel. The modern EISENMENGERS, the STOECKERS, the AHLWARDTS, the ROHLINGS, the CHAMBERLAINS, the CHESTERTONS, the DRUMONTS, the BELLOCS, the FORDS, the *Morning Posts* will only live in history as objects of derisions and as bywords and a hissing. The Passover festival is an answer to the anti-Semites of our days and should serve to remind the latter of the truth "He who sows the wind must reap the whirlwind!"

* * *

A CHILDREN'S MAGAZINE

We have before us a handsome and well gotten up monthly, *Young Judean*, a publication issued in New York in the interests of Young Judea. It is beautifully illustrated and is of educational value in any community which desires to bring up its young ones as sturdy and loyal devotees of Judaism. *The Young Judean* brings every month into the Jewish home a positive strongly conservative and vigorous Jewish influence. It is designed to reach the children and the youth, but it is evident that it is also read with great interest by their elders. Every Jewish home in China should introduce this Magazine and thus manage to rear their young ones as staunch Jews and Jewesses. The subscription rate for foreign postage is three American dollars a year. It is a fine investment which will pay a handsome dividend to every child in the years to come. Every child should be asked to read *Young Judean*, and we invite all those who are interested in the future well-being of Judaism to send their contributions direct to New York office, located at 114 Fifth Avenue.

* * *

LAPSUS MEMORIAE

> The ISRAELITE'S esteemed colleague, N. E. B. EZRA, the editor of ISRAEL'S MESSENGER, Shanghai, China, sends an interesting news item to the ISRAELITE, and addresses the envelope, "Editor *American Israelite*, Organ of the Anti-Zionists, Cincinnati, O., U. S. A." This is simply crushing and has plunged the recipient of this implied rebuke into the abyss of despondency, from which it will take him some time to escape.—*The American Israelite* (Cincinnati, O.)

The Editor of ISRAEL'S MESSENGER wishes to express his unfeigned regret for having thrown his "esteemed colleague in Cincinnati" Mr. LEO WISE, "into the abyss of despondency" for no rhyme or reason. It is indeed exceedingly unkind of us to suspect one who is an ardent Zionist and a devout Jew, who prays thrice daily for the restoration of Shechina to Zion, being a staunch upholder of the ancient Siddur into an anti-Zionist! What a slip of memory on our part! Is there no way for us to make some *amende*? Is the door of repentance easy to open without creating an irretrievable injury? Who is not anxious to retain Mr. WISE as a full-fledged, hundred per cent. Zionist? After reading his latest confession of faith, we are indeed overpowered with an irresistible desire to make the *amende honourable*. Perhaps the only way to wipe out our *Awoan* is to include it in the list of *Al Hait* recited on *Yom Haddin* in the coming Day of Atonement, *Haba'a aleinu leshalom*, and thus implore God's forgiveness for having suspected, even unknowingly, (*Bar minnan! hahoshaid ba' kesharim lokai b'gufo!*) one who is a *Oheb Tsion* into being a *Oueb-Tsion!*

OUR RESPONSIBILITY GROWS!

When a Jewish child becomes *Bar Mitzwah*, the father in accordance with the time-honoured Jewish usage, pronounces the benediction, "Blessed be the Lord, our God, who has released me from my responsibility to him." The coming of age of ISRAEL'S MESSENGER imposes upon us no such relaxation of responsibility. On the contrary, our responsibility grows and increases by leaps and bounds. ISRAEL'S MESSENGER stands for service in the cause of Jewry and the strengthening of Jewish life in the Diaspora.

* * *

"INTELLIGENT ANTICIPATION"

The recent visit of Dr. CHAIM WEIZMANN, the Zionist leader, to Germany received wide notice in the Press. It is conceded that the reception tendered him by the Zionists and the Government officials exceeded all sanguine expectations. Dr. WEIZMANN was so moved that he wept with joy over the honour which the Zionist cause had merited through his personality. It is stated that the well-known anti-Semitic deputy, COURT REVENTLOW, asked a question in the Reichstag and protested that Dr. WEIZMANN was being received in Berlin as though he were a representative of one of the Great Powers. Is this "intelligent anticipation?" *Mi yittain w'haya?*

* * *

DEATH OF DR. DAVID NEUMARK

The death of Prof. DAVID NEUMARK, which took place at Cincinnati in December last, removes a stalwart pillar from the realms of Jewish scholarship. The deceased was a great *lamdan* and hailed from a Hasidic family in the small Galician town of Szczerzec. For about seventeen years he had served on the faculty of the Cincinnati Union College and remained there until the grim reaper had claimed him. From the obituary notices appearing in certain reform Jewish weeklies in America, Prof. NEUMARK is being claimed as if he was the product of reform Judaism, regardless of the fact that he was reared in an orthodox home and his connection with Cincinnati a mere accident! However, anything that can help to prolong the life of the withered branch of Judaism in Cincinnati should not be grudged by us. Both GOTTHARD DEUTSCH and DAVID NEUMARK made the supreme sacrifice of their lives by identifying themselves with the latter. On this ground the dry wells at Cincinnati must be continuously replenished and men of the types of DEUTSCH and NEUMARK must ever be supplied to the latter, if Orthodoxy wishes to give further life and vitality to the withered branch of Judaism in far-off U.S.A.

* * *

OUR FRIENDS

The number of greetings that reached us from abroad on the occasion of our jubilee year is gratifying indeed. Elsewhere in this issue, will be found a selection of them which form some estimate of the utility of ISRAEL'S MESSENGER to serve the cause of Jewry. Our readers abroad are apparently better able to judge of the function of *Mebasser Yisrael*, and the role which it is playing in the ranks of Jewish journalism. Their greetings are certainly treasured by us, inasmuch as they serve to impress us with our responsibility to our readers in the years that lie before us. However, mention must be made of the message sent us by Mr. DAVID ARAKIE. His tribute to ISRAEL'S MESSENGER is characteristic of the man who is himself a journalist of no mean standing. He realises the value of a community with a publication and a community without it. He knows whereof he speaks. As a publicist himself, and especially one with a fine record of work done for journalism in China, his remarks are pregnant with meaning. All in all, we are thankful for the consideration and courtesy shown us and we hope to maintain our standard and continue to labour in the vineyard of the Lord for the glory of Israel and the weal of Judaism.

* * *

THE CHILD SLAVES OF CHINA

At the Annual Meeting of Ratepayers on Wednesday, the 15th instant, the Council will bring forward a resolution for certain amendments in regard to Child Labour in the Foreign Settlement of Shanghai. These amendments are absurdly moderate—mainly that children under ten years of age should not be all allowed to work in factories and that those over ten should work not more than twelve hours a day with one day's rest every fortnight. The Council can only be empowered to put those amendments into effect by the Ratepayers, and, therefore, it is most important that a quorum should be present at the Annual Meeting to vote for these resolutions. If a sufficient number of votes will not be obtained the Child Labour conditions here will remain as they are and they would be a lasting disgrace to the foreign community.

The Child Labour Commission in China deserves every commendation for its activities in arousing public opinion against the Child Slaves traffic, and its efforts should be supported by all right-minded people, irrespective of class, race or creed. We Jews who are about to celebrate our

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Passover Festival know what slavery means, for our ancestors were slaves in Egypt. It behoves us to attend the meeting of ratepayers and vote in favor of the resolution referred to, so that a step forward may be taken in solving a very knotty problem.

* * *

WANTED: A NEW BOND

A famous Austrian general,—or was it NAPOLEON?—once remarked that for the successful conduct of war three things are necessary: Money, money and money. This saying is no less true for the rebuilding of the Jewish National Homeland. The rebuilding is not intended, as some foolish scribes aver, merely to provide a haven of refuge for the "unassorted" Jews here and there. It is the aim of Zionism to establish a sound economic basis for a much more important purpose. Jewish life in the Diaspora can hardly hold its own. The life of Judaism is at stake and there is no other way to preserve it except through Jewish Nationalism. The religious bond is losing everywhere its effectiveness; the large majority of the young generation is indifferent to it and run after strange cults. They love to shine in non-Jewish environments and contribute of their means to non-Jewish institutions only. It is daily growing ignorant of Jewish achievements and, therefore, devoid of Jewish pride. The achievements of great Jews are not identified with the Jewish people but with the people with which they happen to be politically affiliated. Without pride our children will not remain loyal to their heritage. In some quarters "self effacement" is loudly preached as the best way of sinking our individualities and creeping slowly into alien channels. Surely to set off these dangers that are facing us, a new bond must be created for the continued life of Judaism and that bond must essentially be *Eretz Yisrael*.

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CHIEF RABBI BENSION OUZIEL ON THE OUTLOOK OF SEPHARDIC JEWRY

In a letter addressed to the Shanghai Zionist Association, Chief Rabbi Ouziel, of Tel Aviv, writes as follows:—

I beg to acknowledge receipt of your favour dated 25th December last, to which I have to reply as follows:

I am greatly interested in the Jewish Secondary School, which you are going to establish in the Colony "IR HAGANIM." This twofold enterprise, which the China Zionist Organization undertook, deserves appreciation by all friends of the complete revival of the entire Jewry in general and of the Sephardi Jews in particular. It is already a long time since I aspired towards this goal and I long to see its actual realization. The bitter "Galuth" dispersed the Sephardi Communities in various places, where a lethargic sleep fell upon them tearing them far away from all the Jewish Communities in Europe, this having been the essential cause of the great spiritual degeneration of this portion of Jewry. There may come a time, which may be not very far off but quite near, when in all the large Communities in the East there will be no cantors, no teachers nor Rabbis to lead these scattered sons of the Diaspora, in the light of the great traditions of Judaism. And when I look deeply into the near future with all its true colours, a shudder is passing through all my limbs and a deep question is animating my soul: *"Will this Jewry live when deprived of its soul? Who will breathe the spirit of Judaism into these groups of the Diaspora and who will form the eternal emblem of this Judaism? And who will acquaint the young generation with our glorious past? If not the spiritual shepherds who will be penetrated with the traditional and religious spirit of Judaism and at the same time enlightened in all modern sciences."*

Moreover, the Jewish Communities in all the places of the Diaspora are now becoming united into Societies and groups, are purchasing lands and are settling in great masses in our Holy Land, while the soul of our Sephardi brethren, being in the majority of cases poor, is thirsting for Zion and their eyes are lifted up towards it, but, owing to the lack of a basis upon the soil and finding no response to the aspiration of their soul they remain nailed to their places, where they are sitting as upon burning coals and suffering protracted agonies, but are helpless to extract themselves from the Galuth. With immense pleasure I received the joyful message with regard to the valuable initiative taken by China Jewry; this proves to me how great is the intellectual vigour of Judaism, that even every small portion thereof is perfectly awake and active, ready to perform mighty deeds, if only touched by the Heavenly spirit. And when this spirit touches it, it awakes with exaltation for regeneration, for great enterprises and deeds that aim at the revival of the nation and the rebuilding of the country in the widest and fullest sense of the term.

DEAR BRETHREN! I possess not such appropriate expressions as might convey to you the feelings of appreciation that I entertain for you and for your highly valuable enterprises. With deep and great love I submit hereby my thanks to your honourable President Mr. E. S. KADOORIE for his examplary devotion to this work in conjunction with my beloved and dear friend Dr. A. BENSION. I, as well as all the Sephardi Jews and Communities of the East, are heart and soul with you, entreating you to continue your zealous work. Speed on to carry into realization in a tangible form this enterprise, the sooner the better, and may the blessing of the Almighty and His succour accompany you on all your ways so that your eyes may behold speedily the realization of your ideal and the upbuilding of our country, the redemption of our nation and the exaltation of our Holy Torah; be strong and courageous!

With all feelings of respect and greetings,

Believe me, My dear Mr. EZRA,

Yours faithfully,

BENSION M. OUZIEL.

TEL. AVIV (Land of Israel)
16th Shevat, 5685.

KING SOLOMON'S PRAYER.

When King Solomon had dedicated the Temple in Jerusalem, he uttered a prayer which to this day is rare in the history of mankind. That fervent orison may well be repeated to-day at the dedication of the University. The Wise King said:—

"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."

KEREN HAYESOD CAMPAIGN IN TIENTSIN

TOTAL AMOUNT EXPECTED TO REACH $4,000

ENTHUSIASTIC RESPONSE

[*From a Correspondent.*]

TIENTSIN, 25th March, 1925.

The festival of Hanuccah was becomingly celebrated here by the small Jewish community. A reception was held by the Tientsin committee of the Keren Hayesod on the 10th instant, to which practically all the members were invited. The guest of the evening was Dr. HEINRICH NECHELES, of Peking, who has recently taken a position at the Medical Union Hospital in the Capital. Dr. NECHELES has visited Palestine on his way to China and was, therefore, able to give an excellent impression of his stay in the Jewish Homeland. He referred with enthusiasm to the good work that had been done by Keren Hayesod and gave a vivid description of the Haluzim who are accomplishing wonders in turning a waste land into a veritable paradise. He made an impassionate appeal for the Fund and all those present were visibly moved by his earnestness and eloquence.

Others who followed him were Mr. L. GERSHEVICH (Chairman of the Committee) Mr. A. G. FOOX (Vice Chairman) and Mr. MORRIS GROSS (Hon. Secretary) who referred to the need of uniting together and supporting the Foundation Fund.

As a result, I am happy to say, over $2,500.—was promised, which was subsequently augmented to $3,300.—It is hoped that before very long the total amount would reach $4,000.—

NOTICE

THE NEXT ISSUE OF "ISRAEL'S MESSENGER" WILL APPEAR ON THE 8th May 1925. Correspondents are kindly requested to send in their contributions not later than the 28th instant, or earlier if possible.

[Written for ISRAEL'S MESSENGER]

CURSED ARE THE SLANDERERS

Avoid intermeddling with the affairs of others. This is a common fault. A number of people seldom meet but they begin discussing the affairs of some one who is absent. This is not only uncharitable but positively unjust. It is equivalent to trying a case in the absence of the person implicated. Even in the criminal code a prisoner is presumed to be innocent until he is found guilty. Society, however, is less just and passes judgment without hearing the defence. Depend upon it, as a certain rule, that the people who unite with you in discussing the affairs of others will proceed to scandalize you in your absence. It is tolerated in Society only because almost everyone has an unhappy inclination to commit it. The slander of some people is as great a recommendation as the praise of others. When they charge us falsely we may laugh. "To speak no slander nor listen to it".

Purim, or the Feast of Lots, is celebrated on the 14th and 15th of Adar in commemoration of the defea of HAMAN's wicked plans. HAMAN was Chief Minister to AHASUERUS, King of Persia. Through malice and revenge he designed to destroy all the Israelites of the vast Empire of Persia. This cruel despot intended to gratify his vengeance by a general massacre. He had cast lots in order to discover the day most favourable to his plans; the enemy had already triumphantly exclaimed: "I pursue, I overtake; I divide the spoil: my lust shall be satisfied upon them! I draw my sword and destroy them with my hand"; but the Almighty frustrated the wicked devices of the persecutor and caused him to fall with the very snare which he had prepared for the innocent children—they were saved, and rejoiced.

Through whom did He accomplish this great and wonderful deliverance? He chose a feeble woman for his messenger, for an instrument of the redemption of his people, that the world might learn, how great He is also in little things, how His power works also in the weak; how that which seems powerless, turns triumphantly in His hands, that which is fragile and humble, strong and sublime; that we also may know and take to heart, that, however lowly and feeble a man may be, he is, nevertheless, commissioned by Him to do and accomplish the good unto the benefit and blessing of his fellow-men.

H. A.

OPENING OF THE HEBREW UNIVERSITY IN JERUSALEM

ISRAEL'S SPIRITUAL RAMPART DEDICATED TO THE GLORY OF THE MOST HIGH

SHANGHAI ZIONIST ASSOCIATION AND THE "KADIMAH" CABLE GREETINGS

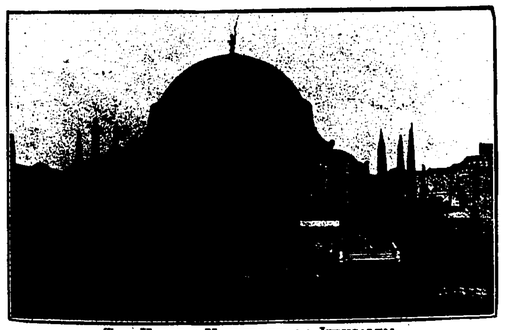
WORLD-WIDE REJOICING.—JEWRY THRILLED AND IMPRESSED WITH THE INAUGURATION

In the grounds of the Hebrew University on Mount Scopus there is buried a scroll of parchment on which appear, in Hebrew, the following words:—

THE LATE DR. TH. HERZL

A life-sized portrait of Dr. Herzl will be presented to the University by representative Zionists.

Wednesday, the Fifteenth Day of the Fifth Month, the month of Menahem,—Ah, being in the year five thousand six hundred and seventy eight from the creation of the world, one thousand eight hundred and forty-nine from the destruction of our second Temple, and the twenty-first year after the First Zionist Congress called by Dr. Benjamin Zeeb Ben Jacob Herzl, the first year of the Declaration of the British Government issued through the Rt. Hon. Arthur James Balfour promising to grant a National Home to the Jewish people in the Land of Israel—the day on which was laid the first stone of the building which shall become the first Hebrew University in Jerusalem.



THE HEBREW UNIVERSITY IN JERUSALEM.

The foregoing illustration shows the University, designed by Prof. Patrick Geddes, great architect, city planner and educational expert, who has spent several years in Eretz Yisrael.

HEBREW UNIVERSITY NUMBER.

The New Palestine, the official organ of the Zionist Organization of America, announces the publication of a gala edition on the 27th March, 1925, containing a history of the University, a declaration of faith, a summary of our forces, a message to the world—and a message from the world. The greatest men of our generation, Jewish and non-Jewish, in every field of human endeavour—literature, religion, art, philosophy, statesmanship—have volunteered to contribute for this special edition. It will contain fully one hundred pages and in every way it will be a worthy souvenir of the memorable occasion.

In our last issue, we published an official announcement from the World Zionist Organization to the effect that the Hebrew University in Jerusalem will be formally opened on April 1st, 1925, and that the ceremonies connected with the opening will last for three days. It was further reported that LORD BALFOUR will be present at the exercises and will deliver the first address during the week of Passover and that Dr. ALBERT EINSTEIN will deliver the second lecture. It is expected that addresses will be delivered by Sir HERBERT SAMUEL, Dr. CHAIM WEIZMANN, Dr. J. H. HERTZ, Chief Rabbi CHAJES of Vienna, the Chief Rabbi of France and a throng of men famous in science, literature and philosophy.

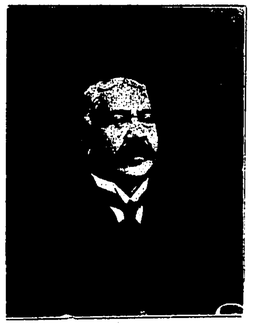
THE IMMORTAL BALFOUR

SIR HERBERT SAMUEL

BUST FOR THE EARL OF BALFOUR

A bust of Lord BALFOUR, by the famous Jewish sculptor, Prof. HENRYK GLICENSTEIN, will be presented by London Zionists to the University. The presentation will take place in the presence of Lord BALFOUR. The press recalls that the bust was exhibited in the Royal Academy, London, last year, when it was highly praised by critics. The London *Times* stated at that time that it was "the finest piece of sculpture of the year."

MR. AND MRS. S. A. HARDOON'S GIFT TO THE UNIVERSITY.



MR. S. A. HARDOON

MRS. S. A. HARDOON

A gift of 440 Volumes of Chinese classics was made to the Hebrew University by Mr. and Mrs. HARDOON a few months ago. These books were forwarded already to Jerusalem, as has been announced in ISRAEL'S MESSENGER.

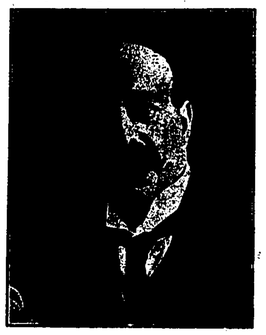
LORD ALLENBY AND M. RAPPARD TO ATTEND OPENING OF UNIVERSITY

New York, Feb. 20 (J. T. A.).—Lord Allenby, conqueror of Jerusalem and British High Commissioner of Egypt, and M. Rappard, secretary of the Mandates Commission, will be present at the opening exercises of the Hebrew University in Jerusalem.

THE FOUNDATION STONE.

The foundation stone of the University was laid on July 24, 1918 by Dr. WEIZMANN, in the presence of General ALLENBY and the high officials of other nations. The ceremony took place within the sound

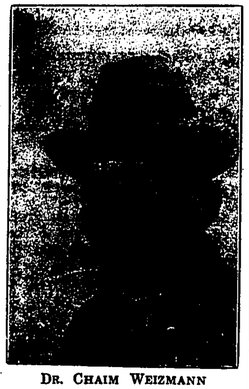
Mr. N. SOKOLOW
Chairman of the World Zionist Orgamization.



SIR ALFRED MOND, BART

of guns; it was a strange tribute to the spirit of Zionism and of the Jewish people which, even in the midst of the horror of war, obstinately pursued an ideal of peace and of spiritual culture.

TWO EMINENT HEROES



DR. CHAIM WEIZMANN

Chief Executive of World Jewry. The greatest individual force which contributed to the realization of the Hebrew University. In his inaugural address at the laying of the foundation stone in July, 1918, he said:—

Our university, formed by Jewish learning and Jewish energy, will mold itself into an integral part of our national structure which is in process of erection. Here, in this University, the wandering soul of Israel shall reach its haven, its strength no longer consumed in vain and restless wanderings. Israel shall at last remain at peace within the world. There is a Talmudic legend which tells of the Jewish soul deprived of its body, hovering between heaven and earth. Such is our soul to-day; to-morrow it shall come to rest, in this our sanctuary. That is our faith.

DR. ALBERT EINSTEIN

The greatest intellect since Newton, discoverer of the law of gravitation. Einstein has completely annihilated time and space. His giant mind grapples with giant natures. In the Jewish National Homeland, he will be the Jewish Savant. Dr. Einstein has worked hard for the University. Due to his personal appeal he had raised £700|- from the Singapore Jewish Community while on his way to China, over two years ago. Einstein is most emphatic regarding the University. Says he:—

Wherever the Jew settles, there learning settles. If, during centuries of wandering and persecution, the Jew has always carried with him his hunger for culture, is it not natural that in turning back to his ancient homeland, his first thought should again be for the things of the spirit? For two thousand years we have carried about the tabernacles of our culture: here in Palestine we build its permanent temple—our University.

THE DREAM.

As soon as we began to dream of a new Jewish Homeland in Palestine, we began to dream of a Hebrew University. When we met at the first Zionist Congress in Basle—before we had plans, means, organization—the Hebrew University was already born.

THE LATE PROF. SCHAPIRA

It was Professor SCHAPIRA who first propounded the scheme, twenty-eight years ago. It sounded wildly remote and marvelous, but not more so than the general plan for the rebuilding of the Jewish Homeland. It was not until the fourth Zionist Congress that any steps were taken to give practical attention to the subject. And it was not until 1913 that Dr. Weizmann, already known as the foremost protagonist of the idea, announced that the Executive had appointed a small committee which should take definite steps toward making Palestine the center of Jewish cultural activity. Just before the outbreak of the world war this committee purchased the first part of the University site on Mount Scopus, Jerusalem.

Mr. NATHAN STRAUS (New York)

Mr. Straus is never tired of giving his financial supports to Zionist Funds. He sailed for Eretz Yisrael on the President Arthur, on the 12th ultimo, the first steamer to fly the Jewish flag, in order to attend the opening of the University in Jerusalem.

SHANGHAI ZIONISTS CABLE GREETINGS.

The following telegram of greetings was forwarded this week by the local Zionist Association to the Hebrew University:—

HEBREW UNIVERSITY, JERUSALEM.

Accept heartfelt greetings. The opening of the University is an epochal event in Judea. May Shechina, the Divine Presence, hover over your deliberations and inspire you to enrich and beautify Israel's noblest ideals for humanity.

For The Shanghai Zionist Association
E. S. Kadoorie, President.
N. E. B. Ezra, Hon. Secretary.

MR. E. S. KADOORIE AND THE LATE MRS. LAURA KADOORIE.

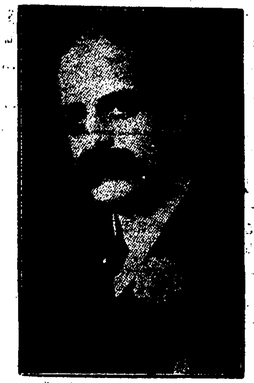
Mr. KADOORIE has contributed much of his wealth and time for the promotion of the Jewish National Homeland. He is at present in the Land of Israel with his two sons, laying the foundation of the Garden City which was initiated last year by Shanghai Jewry. His munificence to the cause is well-known and needs no further emphasis from us. He expects to return to Shanghai in the Fall.

Mr. E. S. KADOORIE.

THE LATE MRS. LAURA KADOORIE.

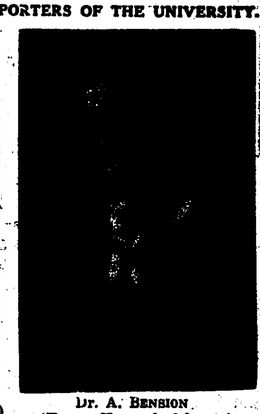
A Colony bearing the name of this worthy Jewess, who died in Shanghai in February, 1918, was qunded on Mount Scopus close to the Hebrew University. It is gratifying to note that both Shanghai and Hongkong communities have contributed for the purpose, while the bulk of it was defrayed by Mr. KADOORIE himself. It is proposed that the colony be inhabited by the staff, professors and students' officials of the new centre of learning. The land was donated by the Jewish National Fund.

SOME OF THE LIBERAL SUPPORTERS OF THE UNIVERSITY.



Mr. FELIX WARBURG (New York)

Mr. Warburg is not a Zionist, but is noted for his staunch support of the University. He visited Palestine last year and returned to New York greatly enchanted about it, as he wrote to Dr. Weizmann. His contribution of G. $100,000 to the University is well-known to the readers of Israel's Messenger. We are pleased to say that he has lately contributed another sum of G.$50,000. —to the Keren Hayesod, which provides from its funds for the maintenance of the University.



Dr. A. BENSION
(Keren Hayesod delegate)

Dr. Bension is a warm supporter of the University and he can proudly point to his already great achievements for it. Due to his great personality, he won over the late Ezekiel Shemtob to provide for the University in his Will, while in many other ways he helped to further its cause, as is well-known to the readers of Israel's Messenger. He arrived in Jerusalem on the 18th February last.

The late Mr. Ezekiel Shemtob died in Bagdad last December, leaving a substantial bequest for the University. Dr. A. Bension is one of the trustees and it is hoped that substantial progress may be made for the upbuilding of Eretz Yisrael now that this splendid legacy is available for the purpose. In our February issue, we published a tribute to the memory of Mr. Shemtob from the pen of Dr. Bension.

The Late Mr. EZEKEIL SHEMTOB
(Bagdad)

Who left £140,000|- for Keren Hayesod.

The latter was a close friend of the deceased and due to his personal friendship with him that he could induce him to bequeath his large estate for Keren Hayesod...It is believed to be the second largest legacy ever made for the Palestine Foundation Fund since its inception over three years ago.

SHANGHAI JEWRY'S GIFT TO THE HEBREW UNIVERSITY.

The above illustration shows the local committee who carried out the Shanghai Community's proposal to present the magnificent library of two thousand books of the late Mr. S. J. SOLOMON to the University. Due acknowledgment of the gift has been received from Dr. JUDAH L. MAGNES whose letter appears in our correspondence columns in this issue.

LOCAL INSTITUTIONS CABLE GREETINGS.

We understand that the following local Jewish Institutions have telegraphed greetings to the University, in addition to the Shanghai Zionist Association:—The Shanghai Jewish Club "Ahduth," The Ohel Moishe Synagogue, and The Shanghai Zionist Organization, "Kadimah."

ARAB NATIONALS PLAN STRIKE ON BALFOUR'S VISIT.

[*China Press Radio*]

LONDON, March 23.—The native nationalist Arab party in Palestine has issued another proclamation requesting non-Jewish working men throughout the country to proclaim a one day general strike Moishe Synagogue, and The Shanghai Zionist Organization, "Kadimah,"

OUR TWENTY-FIRST ANNIVERSARY

Greetings From Our Readers

From the HON. MR. NATHAN STRAUS, (New York)

YERUSHLAYIM, EIR HAKODESH, THE RELIGIOUS CAPITAL OF THE WORLD

I congratulate ISRAEL'S MESSENGER upon having attained its Majority.

May its usefulness during the twenty one years of its existence foreshadow ever greater service in the cause of Judaism and for Zionism.

May we all strive—in way off China—and in all parts of the world to rebuild the Holy Land. The day will dawn when the Holy City will be the religious Capital of the world. As the prophet says: "Out of Zion shall go forth the law and the word of the Lord from Jerusalem."

NATHAN STRAUS.

NEW YORK, 13th February, 1925.

From MR. JACOB LANDAU, Managing Director of the Jewish Telegraphic Agency. (New York)

"ONE OF THE BEST IN THE JEWISH WORLD"

Let me congratulate you most heartily upon the 21st anniversary of ISRAEL'S MESSENGER. It is indeed worthy of admiration that you are able to produce such a splendid sheet in a Jewish community which is not very numerous. ISRAEL'S MESSENGER, both in contents and appearance, is one of the best in the Jewish world, and you deserve the highest commendation for the devotion and care you evince in your paper.

JACOB LANDAU.

NEW YORK, February 19, 1925.
621 Broadway.

From MR. LOUIS LIPSKY, Chairman of the Zionist Organization of America.

"A PAPER THAT STRENGTHENS JEWISH LIFE AND DEVELOPS ZIONISM"

The Zionist situation here is improving from day to day. There is a friendliness toward everything that has to do with Palestine which is, in a way, astounding. I hope that conditions in your section of the world are also improving. I am reading ISRAEL'S MESSENGER as regularly as I possibly can. It is a paper which gives a lively turn to everything that has to do with the strengthening of Jewish life, and especially the development of the Zionist movement. I wish you every success and congratulate you upon attaining the twenty-first anniversary of its establishment.

LOUIS LIPSKY.

NEW YORK, February 18, 1925.
114 Fifth Avenue.

From DR. HANS KOHN, Keren Hayesod, London, (England)

"AN ANIMATED JEWISH COMMUNITY"

When five years ago I passed through Shanghai it was a remarkable experience for me to find on this Western shore of the Pacific, Jewish community; and one of the explanations which afterwards came to me was the service which this valiant newspaper ISRAEL'S MESSENGER, and its Editor, have rendered to the cause of Judaism. Since then I have followed—although many thousands of miles away—the development of ISRAEL'S MESSENGER with close attention, but despite the distance I can appreciate its important rôle as the only paper in the Far East which carries to fellow Jews the message of Judaism and its *renaissance*, and shows also the Far Eastern peoples who in the last decades have gone through a similar rebirth, the spectacle of the small Jewish nation, scattered throughout the whole world, returning to its Asiatic home. I sincerely hope that ISRAEL'S MESSENGER and its devoted and courageous Editor will go on for many years to come.

HANS KOHN.

LONDON, 6th February, 1925.

From Mr. DAVID ARAKIE, Editor, "Capital and Trade"

LOCAL APPRECIATION

Anniversaries in the existence of a newspaper are usually occasions for felicitations. Especially so in the case of ISRAEL'S MESSENGER, which has undauntedly trailed the path lighted by other illustrious communal journals in England and America. Congratulations are well deserved in this instance, inasmuch as its Editor has without any subsidy and at great sacrifice of his valuable time, found leisure to expatiate on communal problems and to give to the outside world a proof that the spirit of Jewry all over is the same, and that Jews in the Orient are just as go-ahead as their brethren in European and other progressive communities. But for ISRAEL'S MESSENGER probably the other part of Jewry would not have known of the activities of such a large and cosmopolitan colony of Jews as there exists in China.

A paen of praise should be the virtual right of the Editor of ISRAEL'S MESSENGER from every Jew in this Settlement, and those who withold it must be in the class whose vision is short and whose ambition is to see the community stagnate. Probably in no other city in the Orient is there a more mixed crowd than is met with in Shanghai. When the slothful and the vindictive and the shams are weeded, the task of the Editor of this journal would be easier. In the meantime, I can only endorse the very good work that is constantly being done by ISRAEL'S MESSENGER, conscious of the arduous character of turning out fresh "copy" month in and month out, especially as the materials at the disposal of the Editor of this paper are often slender.

DAVID ARAKIE.

SHANGHAI, 13th March, 1925.

From MR. ELSLEY ZEITLYN, (Hongkong)

"THE IDEAL MESSENGER OF ISRAEL" AS SYMBOLIZED BY ISAIAH

ISRAEL'S MESSENGER has passed twenty-one milestones of its path, probably not less chequered than the record of those whose tidings it has trumpeted or piped in shrill, tremulous or clarion tones. The occasion of the 21st birthday which European convention has invested with legal majority and social festivity has no counterpart in Jewish tradition or Rabbinic scoth-saying. And it finds no place in the Ages of Man catalogued according to JUDAH BEN TEMA, except that it is a stage beyond the twenty years, which he has laid down as "the period for seeking a livelihood". If that corner—which the Rabbis declare more difficult to cross than the forcing of the Red Sea—has been successfully negotiated, the 21st birthday of ISRAEL'S MESSENGER may well be a time for complacency. But what calls for congratulation? Is there any basis for it, other than that of poetic justice which requires, that the measure of submission by ISRAEL'S MESSENGER to the Rabbinic dictum "Man is judged every day" shall be the measure of congratulation meted out at least every year, and how much the more every 21st?

But in view of the particular burden of ISRAEL'S MESSENGER, I greet its 21st birthday to offer the hope that the no distant future may afford it the means of attaining to the ideal Messenger of Israel pictured by ISAIAH: *Proclaiming Peace, Recording Happiness, Announcing Salvation.*

E. ZEITLYN.

HONGKONG, 6th February, 1925.

From RABBI DR. SALIS DAICHES, Edinburgh, (Scotland)

"A STRONG, VIRILE AND FAR-REACHING JOURNAL"

I gladly avail myself of the opportunity you have given me to convey to you a message on the occasion of the twenty-first anniversary of the birth of your splendid journal. The first thought that occurred to me on learning the news of your forthcoming celebration was: "What a strong, virile, far-reaching voice ISRAEL'S MESSENGER has acquired in the comparatively few years of its existence!" Your remarkable success in commanding the attention and evoking the admiration of thousands of Jewish readers all over the globe can only be attributed to the burning love for Judaism and the Jewish people that has animated your journal from its inception and which has made its pages thrill with the joy of the Jewish revival and the glory of the reawakening of Zion.

Your courage, zeal and determination in "telling good tidings unto Zion" have enabled you to "get up into the high mountains," to "lift up your voice with strength", without "being afraid", and to prove yourself one of the most convincing and most inspiring harbingers of the era of Israel's self-emancipation and Zion's speedy restoration. And now you have the unique gratification of celebrating the attainment of your majority on the very day on which the opening of the Hebrew University in Jerusalem by Lord BALFOUR takes place in the presence of the intellectual elite of the Jewish people. What inspiring coincidence! What a happy birthday ISRAEL'S MESSENGER will have!

In conveying to you my sincerest and heartiest congratulations I can only express the hope and the prayer that before ISRAEL'S MESSENGER is very much older it will be able to complete the good tidings of the coming of the Redeemer, to join in the celebrations of Israel's unification and Palestine's restoration and to "say unto Zion: thy God reigneth".

With every good wish for the continued success and further growth of your journal, I am, Yours sincerely,

SALIS DAICHES.

EDINBURGH, 13th February, 1925.

From CHIEF RABBI DR. J. L. LANDAU, (Johannesburg, S.A.)

"ONE OF THE VIGOROUS AND UNDAUNTED TORCHBEARERS OF JEWISH IDEALISM"

I understand in April next it will be 21 years since you unfurled in the Far East our national banner upon which you wrote the words ISRAEL'S MESSENGER. Since those days you have held it aloft with untiring energy and remarkable ability, and have successfully gathered beneath its folds the ablest and noblest members of our race in that distant part of the Jewish world, you have gained for our national cause forces which have helped considerably to strengthen our Zionist ranks. I have followed your activities in the narrower sphere of your community, and in the world-wide sphere of our Movement, with close attention, and I may say *sans phrase*, without fear of exaggeration, that you have truly been a "fearless exponent of Traditional Judaism and Jewish Nationalism," one of the vigorous and undaunted torchbearers of Jewish idealism in those far-flung Communities, and you undoubtedly deserve both our sincerest congratulations and whole-hearted thanks for the thought and energy you have devoted to your sacred and difficult task.

I, therefore, ask you to accept across the seas a hearty handshake offered by a friend in the far South to a fellow-worker in the Far East, with the sincere wish that you may be privileged to widen the scope of your journal and its sphere of influence, and that you may be privileged to receive the hearty congratulation of your friends on the day of its jubilee. *B'birchath n'aimanoth m'kereb leb sh'tizkey la lecheth m'hayil il hayil.*

J. L. LANDAU,
Chief Rabbi.

JOHANNESBURG, February 20, 1925.
Park Synagogue Chambers.

From BENSION M. OUZIEL, Grand Rabbi of the Jewish Community of Jaffa and Tel-Aviv.

"A TRUMPET OF THE FAR EAST"

Till now I had not the opportunity of seeing ISRAEL'S MESSENGER so as to be acquainted with its contents, but I heard a great deal of good said about it, that it serves as a trumpet to arouse that portion of Jewry—whose lot it is to live in diaspora in China—with the object of uniting it by your energetic work with all the other Jewish Communities spread all over the lands of diaspora and to direct their attention to and arouse their interest in the Holy Land,—the spiritual centre, if I may say so, whence all sons of Israel, those inhabiting the Holy Land or those living abroad, are drawing their national and spiritual nourishment, endowing them with the strength and perpetual substance for their national and religious existence.

Out of this standpoint, I beg to submit to you my warm and hearty congratulations on the 21st anniversary of your paper in the following terms: "May the Lord prolong the days of your paper and may you live to celebrate its Jubilee of 50 years!" While entering now the jubilee year of your valuable paper's existence, you are also entering the great historical epoch of the Jewish people, the epoch of "the children returning to their home," and the revival of the nation in its very splendour and in this vital unusual moment an immense voice from Heaven calls to you: Get up ISRAEL'S MESSENGER, lift up your voice with might and elate all our brethren to the high goal and great ideal of the Jewish nation: the upbuilding of a national home and a spiritual centre in his fatherland.

It is quite superfluous for me to mention that I, just as all the other Jews who are true to their country, their nation and their Torah, am ready at all times with all my heart and soul to assist with my humble strength the revival of our nation in the lands of the diaspora and the redemption of the nation of Israel and the Torah of Israel in the Land of Israel. Let us strain all our efforts for our people and country and the Lord who dwells in Zion will grant us speedily His aid. At the same time, I wish to point out to you that I am very much interested in the Garden City and the Rabbinical Seminary which you are going to establish in our country, thanks to the great endeavours of my friend, Dr. BENSION. I regard these two enterprises united into one with appreciation and admiration and it is my particular wish to devote all my energy towards their realization.

BENSION M. OUZIEL.

TEL-AVIV *(Land of Israel)* 14th Shevath, 5685.

THE CRUCIBLE OF FAITH

From Mr. N. S. Burstein (Cardiff)

ACHAD HA'AM once said, that our greatest need is emancipation from self contempt, from this idea that we are really worse than all the world. Otherwise we may in course of time become in reality what we now imagine ourselves to be. This he said in the year 1891 when Zionism was yet in its embryo. ACHAD HA'AM will not say so now, when he hears Jewish voices coming from all parts of the world crying aloud in the words of P. SMOLENSTEIN: "Let us be like all other nations, unashamed of the rock whence we have been hewn; like the rest, holding dear our language and the honour of our people." See for instance what Senator LUIGI LUZZATTI, the Italian ex-Premier and Professor of Economics at Rome University recently stated in an interview, to the representative of the *Jewish Telegraphic Agency:* "More than ever before, and it must be generally recognised, the Jewish world is turning its eyes to Palestine, the Holy Land of our forefathers, and the persecuted of our brothers are looking to it as their land of refuge and emancipation. We Jews must not forget that we are mankind's first martyrs since the day of our dispersion." And like a true prophet he continued in his exquisitely beautiful style: "On the day when the sun of peaceful co-operation shines over Palestine, on that day mankind will recognise what is true peace, the peace that can never he reached by means of war, but only through goodwill and love."

At a recent public meeting of the *Poale Zion* in Berlin, Deputy OSCAR KOHN, among other things, said: "The Jewish community must deal, in addition to religions questions, with the social problems of Jewry. It must help the work of the Chaluzim who are building up Palestine. The work in Palestine is of importance not only for the Jews, but for the constructive forces of all nations." All this, ACHAD HA'AM would no doubt admit, is the true emancipation from self-contempt. But it is Zionism that has brought it about. Zionism marks a real test of capacity of the Jewish people to close its ranks in the face of reverses and emerge once more as an effective national force among the Nations of the world. The foundation of the Keren Hayesod must be dug deep down in self-denial and self-sacrifice of Jewish ideals with a Jewish heart and a Jewish mind.

Zionism is the crucible of the Jewish Faith! Whoever has a drop of Jewish blood in his veins, whether he calls himself non-Zionist or anti-Zionist, must eventually, as a matter of natural law come into that crucible and come out of it a faithful religious and national Jew. Just as the Jew is imperishable, so are his ideals and his aspirations. LOUIS MARSHALL, that great American Jew, non-Zionist as he always professed to be, spoke in the following manner in June 1921:—

"The opportunity is given to us to build up again Palestine as a religious, a spiritual, a cultural centre. We have now been placed upon our honour. We have no right now to

shirk the duty that has been imposed upon us. Noblesse oblige. Our honour is at stake and if we are recreant to the duty that we have been charged with, then a sad moment will have come into the life of Israel. We must now understand one thing: that the time for talking is over. Action is necessary. Liberality and generosity and self-sacrifice are necessary.

"One thing is essential to teach the world the lesson that I know we teach them, if we only chose to do so and that is unity, unity in Israel. Woe to those who bring discord where unity should exist. The time has now come when we are to be in the scales. I feel that we shall not be wanting."

All this goes to prove that the Jew of the near future will be a creature of a quite different stamp from what he is to-day. From the crucible of our faith in Zionism, he will emerge a self-reliant man and carry himself, in the presence of all opposition "as if everything were titular and ephemeral, but he."

Israel, arise! is the cry of my heart. And this is the message I send to the twenty first anniversary of ISRAEL'S MESSENGER. May this proud standard-bearer of Israel go from strength to strength until the Flag of Israel is firmly established in the Land of Israel!

N. S. BURSTEIN.

CARDIFF, 24th February, 1925.

A MESSAGE TO CHINA JEWRY

The Jewish National Fund seeks to redeem the Land of Israel, that is, to redeem it from neglect and indifference, to remove from it the reproach of ages; to banish its disease-spreading swamps; to recover its hills and irrigate the plains; and to make the soil fruitful once more. But this material "redemption," this amelioration of the physical features of our country, has a profound spiritual meaning. For the acquisition and improvement of the land is not only an event in itself bringing prosperity and health to others besides ourselves. It serves as ulterior aim and, that is, the redemption of the people—their redemption from an age-long diaspora yoke: their freedom to live—in one country—the cradle of the race, a normal national existence; cultivating not only the fields and hillsides—but their own unique culture which with the revival of the soil may also blossom and flower enhancing the moral values of all mankind.

Passover spells redemption and is, therefore, peculiarly the day on which the supporters and workers of the Jewish National Fund may doubly rejoice. It is the festival of our freedom of which the JNF is the instrument. When, joined to that twin-fold significance, ISRAEL'S MESSENGER celebrates also its "coming of age"—its 21st anniversary—the triple "emancipation" is truly an occasion for congratulation. The Jewish National Fund to-day calls for the wholehearted support of every Jewish community in the present pregnant stage of its historic task. China has in the past shown its appreciation of the importance of that task and ISRAEL'S MESSENGER has ever endeavoured to stress and underline the national sentiment which underlies the practical support of work in Erez Israel. In the year 5684, nearly £2,000 reached Jerusalem from China much of which was in response to the appeal of our delegate Madam PEVSNER. During the present year of which six months have passed far less has been contributed. Apart from certain proceeds from a noted bequest, only £100 have so far been received. It is believed that on this occasion of Passover as on all Jewish feasts our fellow-Jews in Shanghai and other towns will recall their obligation to that Fund which literally lays the foundation of our National Home.

Jerusalem calls—let the answer be made adequately and joyfully: *"for the sake of Zion I shall not be silent."*

HEAD OFFICE OF THE JEWISH NATIONAL FUND.
JERUSALEM (*Land of Israel*), 18th February, 1925.

SUPPORT ERETZ YISRAEL INDUSTRIES

Use Palestine Wines, Brandies, Oranges, Honey, Almonds, Raisins, Etc., And Remember Your Homeland.

"YOCHLU ANAWIM W'YISBA'U"

Passover festival should stimulate every Jewish resident of Shanghai and other treaty ports of China, to patronize Messrs. KASARNOVSKY Brothers, local Agents for "Societe" Carmel, M. L. K., who provide all sorts of delicious delicacies for Passover at reasonable prices. A visit to the 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 necessity of supporting *Eretz Yisrael* produce. Every dollar worth of goods purchased would help the colonies in our Homeland and enable them to increase their output every year, and thereby give more employment to more Haluzim who are being transported at the rate of two thousand a month to the Land of Israel. Mr. KASARNOVSKY assures us that his prices are by no means excessive, and we believe he is entitled to the patronage of Shanghai Jewry not only during Passover, but the whole year round. The wines offered are absolutely kasher for Passover and no doubt should be entertained on this ground. If every local Jewish household would buy their Passover requisites from Messrs. KASARNOVSKY Brothers, Palestine produce would be consumed at a high speed and the local Agents would not have to carry over any stock for an indefinite period. Support *Eretz Yisrael* industries should be our slogan, and Jews in China should not neglect a duty which they owe to their Motherland.

THE HEBREW UNIVERSITY
Local Celebration

Under the auspices of the amalgamated Jewish institutions of Shanghai, a public meeting was held at the Masonic Hall on the 31st ultimo, to celebrate the opening of the University. Mr. J. E. SALMON presided, and there was a large gathering.

Mr. J. T. PRATT, H. B. M. Acting Consul-General was present and was given a rousing reception which was a striking demonstration of local Jewry's affection for Great Britain and the British people. Mr. PRATT unexpectedly addressed the meeting, although he was not on the programme but had attended as the honoured guest of the occasion. He felt keenly the warmth of applause which greeted every mention of the name of his country. But he wished to say that just as Jews everywhere were grateful to Great Britain, so was Great Britain proud of the Jews who were her subjects and were grateful to many of them for their services to the country.

Others who spoke were the Chairman, Messrs. GEO. E. SOKOLSKY, A. EINHORN, A. HORNE, B. SHAININ, M. SAMSONOVICH, MAX JOFFE and Dr. A. ROSEMBERG. The British and Jewish National anthems were played. We hope to publish an extended report of the proceedings in our next issue.

Jerusalem, April 1.

An interminable procession of motor cars crawled up the slopes of the Mount of Olives last night to Government House, where Sir Herbert Samuel gave a brilliant reception on the eve of the opening of the new Hebrew University by the Earl of Balfour. The picturesque and historic assemblage included Field-Marshal and Viscountess Allenby, Dr. WEIZMANN and numerous delegates from all Palestine, represented by ecclesiastics of every sect, from Abyssinians and Copts in sombre black to white-clad Dominican friars. The Earl of Balfour was the most noteworthy figure, overtopping the rest, and looking very fit and cheerful.—Reuter.

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SPANISH GOVERNMENT ISSUES DECREE INVITING SEPHARDIM JEWS TO BECOME SPANISH SUBJECTS

DECREE EFFECTIVE UNTIL DECEMBER 31st, 1930

A CASE OF LOCAL INTEREST—STATEMENT BY MR. JULIO PALENCIA, SPANISH CONSUL GENERAL FOR SHANGHAI

A case in which the nationality of a local Jewish resident was involved has aroused considerable interest, occupying the attention of the Shanghai Diplomatic Body and the Chinese Government for some time. A statement issued in connection therewith by Mr. Julio Palencia, the local Spanish Consul General and published in the Shanghai Mercury and the Evening News of the 11th ultimo, will be of interest to the readers of "Israel's Messenger." It will be observed with satisfaction that His Majesty, the King of Spain, has issued a Decree inviting Jews of Sephardic element to become Spanish subjects, such petitions to be effective until December 31, 1930. This is a significant step taken by the Spanish Government which should be of interest to Jews in all parts of the world. The statement by the Spanish Consul, referred to above, follows:—

The records of my Consulate show that EZRA applied for registration as a Spanish protege on December 20, 1922. At that time he was an Ottoman subject registered at the French Consulate, having been so registered since 1911, when he formally renounced any rights he may have had in respect to British protection—this act taking place before the British Consul-General himself, who caused EZRA's name to be struck off the British register thereupon. Further than this, and confirming that event in 1911, it is to be noted that the name of N. E. B. EZRA, of Shanghai, is specifically mentioned as being an Ottoman subject in an official notice of the British Legation, Peking, published officially in the *North China Daily News* of September 14, 1915. This document was none other than a King's Regulation signed by the British Minister himself. It surprises me that in 1925 a British Assessor at the Mixed Court should claim EZRA as of British nationality when the British Plenipotentiary has, a decade previously, officially advertised the self-same individual in the press as being an Ottoman subject. The British Consulate to-day claim they have no record of EZRA's act of formal renunciation before the British Consul-General in 1911. However that may be, it seems clear the British Minister at Peking knew about it in 1915. The records of my own Consulate are quite clear on the matter, and are as follows:—

The grounds of EZRA's application for Spanish protection in December 1922 were that he was a Sephardic, i.e., a Spanish Jew, by race. It has been the settled policy of my Government for several years past to welcome those Sephardic Jews scattered about the world who might wish to regain the long lapsed national status of their ancestry. In accordance with this enlightened policy, which is directed to righting the historical wrong done to Spanish Jewry centuries ago, the diplomatic officers of Spain have instructions to grant protection to such Sephardic Jews as may apply for it, reasonable proof of their bona-fides being forthcoming and with the concurrence of any officials of other nations who may be immediately concerned. In EZRA's case, being registered as an Ottoman subject at the French Consulate, having been declared an Ottoman subject by the British authorities, my archives prove that this Consulate made official application to the French Consulate as to there being any objection to the transfer of EZRA's name from their books, as an Ottoman subject, to the books of the Spanish Consulate as a Sephardic Jew, i.e., a Spanish Jew, entitled to the protection of Spain.

I have the French Consul-General's official letter advising us that he had no objection. It is dated January 19, 1923, the number is 10, and it is signed by Monsieur WILDEN, whose name is as familiar and as respected by the Shanghai public as was the honoured name of the late Sir EVERARD FRASER, who, as British Consul-General in 1911, formally accepted EZRA's petition for renunciation of any claim to British nationality and directed EZRA's name to be struck off the British records. In due course, the documents relating to EZRA's application were sent to Peking and, after examination of the case, His Excellency the Spanish Minister directed this Consulate to accept and register EZRA as a Spanish protégé. Acting on this direction, EZRA was duly registered in our archives on January 30, 1923.

The Sephardim

Students of history know that in the fifteenth century, during the existence of the Inquisition, there was a period of persecution and intolerance of the Jews in Spain resulting in their wholesale expulsion from the Kingdom. These Sephardic or Spanish Jews scattered amongst the lands of Eastern Europe, clinging, however, in many instances, to their Spanish associations and traditions. The Sephardim are to be found, to-day, both in the Old and New Worlds; they are, in fact, "Spaniards without a Fatherland." There has been, during this century, an ever-growing movement in Spain towards gathering in and welcoming the scattered Sephardim, as much a part of the great Spanish race as those who dwell within the physical boundaries of the Spanish state. This movement has been active since 1903, synchronizing with the time when His Majesty, Don ALPHONSO began to take the reins of power into his own hands after the long years of his minority. In a city like Shanghai, where the British, rightly enough, possess so much influence, and where English is the langua franca, I have no hesitation in suggesting that the enlightened and democratic policy of my Monarch has received every encouragement and support from his gracious Consort, Her Majesty the Queen of Spain, who, in 1906, came to Madrid as a beautiful young British Princess to wed our young King. If Spain, in the twentieth century, seeks to redress the wrong of the fifteenth century, she but follows the policy of liberal England in regard to the Jewish people, and one of the most important things to notice in this connection is that the royal rulers of Spain are in full sympathy with the ideal of the Sephardic movement, and that the Government during the late war stepped forward in a number of instances as the diplomatic protector of the Sephardic Jews, who, by the fortunes of war, were left practically without official protection in allied lands. This movement has now been crowned with final success, for, whereas in EZRA's case, for example, my Government welcomed him as a protégé when he applied to us in 1923—I have only recently received from H. E. the SPANISH MINISTER at Peking the text of the Royal Decree, over the hand of His Majesty, The King of Spain, dated December 20, 1924, which permits those persons interested, such as the Sephardim, to make their petition to become Spanish subjects—and all interested are permitted to make their petitions until December 31, 1930.

Thus, *ipso facto*, Sephardim registered as protégés of Spain prior to that date become, automatically, subjects of Spain by virtue of this Royal Decree. Sephardim, who have not, as yet, made applications will—if their petition is found to be bona-fide and in order—become subjects of Spain, and protégés no longer.

Mr. Ezra's Bona-Fides

The bona-fides of N. E. B. EZRA in regard to his claim to Spanish protection in 1922 are unquestionable, and, as already indicated, he was inscribed in the archives of my Consulate on January 30, 1923, on the direction of H. E. the Minister of Spain at Peking.

The Opium Prosecution

Knowing these things, when EZRA made application to me as his Consul I granted my warrant for the Municipal Police to search for the opium and to apprehend the parties to the theft. It was on the information of EZRA, and on the warrant of the Spanish Consul, that the plot was brought to light. This highly important fact does not seem to be sufficiently realized by the public, and the creation of an atmosphere of doubt and questioning engendered by the published reports of this case is very largely due, I am afraid, to the acts and words of the British Assessor of the day at the Mixed Court in reference to myself, my Consulate, and EZRA, who is subject to my direction and control. The bringing to light of this gigantic opium business and plot was done at the instance of N. E. B. EZRA, who has been prominent, for years, as an active anti-opium worker. He was my protégé—I was his Consul. He laid an information before me, and I issued my Warrant on January 23, 1925, to enable the police to prosecute enquiries and arrest the evildoers. EZRA was the prosecutor in the case. It is in accordance with his years of active anti-opium work that he should come to me, his Consul, and unmask these nefarious proceedings. It is in accordance with the policy of my Government that I should issue my Warrant to enable the police to proceed forthwith, and it is my duty as Consul for Spain at Shanghai to place these facts in the possession of the public and to state that the Spanish authorities are as concerned about the public welfare of this great community as other authorities.

Spanish Registration

I first came to Shanghai as Consul for Spain in October, 1916, acting in that capacity until August, 1920, when my Government transferred me elsewhere. I returned to Shanghai as Consul for Spain in June 1923. During the ten years—1915 to 1925—the total number of protegees of Spain registered in this Consulate—(apart from a number which I shall refer to later) —have been four. All these four were Sephardic Jews, with their wives and children, of course, and every one of these four named registered during a period of ten years was accepted and registered on the direction of H. E. the Spanish Minister at Peking. I repeat, there have been four Sephardim registered, of whom N. E. B. EZRA is one. When I returned here again in June 1923 I had instructions from my Government to carefully check the registrations of this Consulate and to strike off any persons as protegees of Spain who were not fully entitled, morally and legally, to our protection. I did, in fact, find a number of Chinese registrations had been made since I left Shanghai in August 1920, and I made a clean sweep of everyone from our records. I, myself, cancelled every Chinese registration, and my action was approved by my Minister. So far from encouraging this sort of thing. I am opposed to it. I addressed a despatch to my colleagues of the Consular Body at Shanghai, in December, 1923, firmly deprecating the loose registration of Chinese and others: setting forth in detail my proposals for tightening up the methods of registration then in force with a view to preventing any recurrence of the abuses and mistakes of the past. It is due to my Government to state that the official career of the Consular officer responsible for the abuse of our registration during the period when I was absent from Shanghai is broken. The registration of N. E. B. EZRA, a Sephardim, as a Spanish protege was not done in a hurry or in any loose way, but was made after every formality had been observed—firstly, the British in 1911; secondly, the French, acting as protectors of Ottoman subject in EZRA's position, in 1923. His registration as a Spanish protegee is dated January 30, 1923. In December, 1924, I issued a Spanish passport to the son of EZRA to enable him to travel to Bombay, and the British Consulate gave their visa to that passport to enable EZRA's son to travel to that port. I issued my warrant on 23rd January, 1925, to enable the police to unmask the opium plot, and it was on EZRA's information that this was enabled to be done. In the interests of accuracy and of a clearer understanding of this matter I consider it my duty to place the foregoing facts before the public. With these facts in their possession I believe the public will form other conclusions in regard to this matter.

JULIO PALENCIA
SPANISH CONSUL.

SHANGHAI, 10th March, 1925.

Temple Emanu-El, of New York, has increased the salaries of its rabbis ($20,000 a year each.

Many sin by being unjust; few by committing adultery, but nearly all men sin by spreading calumnies or accepting them.—**The Talmud.**

CORRESPONDENCE

GREETINGS FROM SPAIN

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—We are in receipt of your favor dated 6th January, 1925, and note with satisfaction the information contained therein. To us the Sephardim Jews are all Spanish, whether they reside in China or in Spain and to them the *Revista de la Raza* dedicates its most enthusiastic efforts. As a token of our sympathy we have real pleasure in establishing an exchange between ISRAEL'S MESSENGER and the *Revista de la Raza*.

Please accept, Sir, the assurance of our most cordial consideration.

Yours faithfully,
Editor REVISTA DE LA RAZA.

MADRID, 6th February, 1925
D. *Ramon de la Cruz*, 51

[We are pleased to extend a hearty welcome to our esteemed contemporary and note with satisfaction the ideals which it pursues. The present success of the pro-Sephardic movmeent in Spain must be greatly attributed to the latter. Our contemporary merits the commendation of all Jews for the great service it is rendering to the cause.—Editor, ISRAEL'S MESSENGER.]

SHANGHAI JEWRY'S GIFT TO THE HEBREW UNIVERSITY

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—We are thankful to you for your favour dated 19th December last, informing us of the books of the late Mr. S. J. SOLOMON which Shanghai Jewry has donated to the Library of the Jerusalem University

We are greatly indebted to you, Dr. BENSION and Shanghai Jewish community in this matter. Upon arrival and inspection of the books we shall be in a position to inform you in which part of the building the books will be kept and in which way the University may use them.

The University is developing well and we are glad to see the great interest it has aroused among the Jews in the Orient and the world over. We hope and pray that this spiritual Centre will exercise great influence upon the entire Jewry and humanity in general as well.

I am, etc.,
JUDAH LEON MAGNES.

JERUSALEM (*Land of Israel*) 12th Shebat, 5685.
Hebrew University. Insititue of Jewish Studies.

THE REDEMPTION OF ISRAEL'S CONSECRATED SOIL.—GALAXY OF ISRAEL'S CHOSEN MAKE APPEAL

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—The manifesto of the Jewish Authors and Artists of Palestine to their colleagues throughout the world has no doubt reached you. The signatories have proposed that on the 2nd intermediate day of Passover, a demonstration on the part of Jewish scholarship, learning and art, should take place in aid of the acquisition of land for the Jewish people in Palestine by the Jewish National Fund. It is hoped that every Jew with influence in Jewish and non-Jewish intellectual circles will each in his own sphere participate in this important undertaking.

It is our pleasant duty to address a personal appeal to you, Sir, to support, and to lend the support of your esteemed paper, to the materialisation of this proposal. Every writer and thinker who appreciates the present significance of the Jewish return to the soil should play his part in the National revival by joining in this projected universal demonstration. Your important paper and its staff are in a position to ensure its success.

We appeal to the spirit of loyalty and solidarity of every Jewish editor and author for a response to the call of their colleagues in Palestine. By giving the proposal prominence in your paper, and later participating in the manifestation itself, either by a supplement, special articles, or in such other manner which you, Sir, may find best suited to achieve the desired object, you will secure the appeal of our coleagues in the country, the first of its kind, not remaining a "voice crying in the wilderness."

In confidence that our request will be well received, We remain,

Yours faithfully,
ASHER GINSBURG,
Ch. N. BIALIK.
B. DINABURG
S. TCHERNOWITZ.

JERUSALEM (*Land of Israel*), 4th February, 1925.

[The manifesto referred to is published elsewhere in this issue.—Editor, ISRAEL'S MESSENGER.]

QUESTIONS WOMEN ASK.

Why do I continually suffer? What am I to do to regain health? These are questions many women are despairingly asking themselves as they feel strength and vitality steadily diminishing day by day.

The trouble with most of these women lies in the blood. They are anaemic—a condition especially common in the Far East —and because of this anaemia, or blood poverty, the bodily functions have lost regularity, the digestion has grown weak, the nerves have became run-down, the eyes lack lustre, the glow of health has faded from lips and cheeks, despondency and pains have taken the place of that joyous care-free vigorousness which should be every woman's birthright.

What is the remedy? It is to restore to the blood, through the medium of Dr. Williams' Pink Pills for Pale People, the redness, richness and strength which it lacks and whereby new life, new energy, new health, may be carried through the veins to the nerves, to the organs, to every part of the system. Dr. Williams' Pink Pills have been doing just this work for over five-and-thirty years. It is for this reason that they are famous as a Blood and Nerve Tonic remedy throughout the world.

No matter whether you are man or woman, if you are a sufferer from any malady due to impure weak blood or disordered nerves Dr. Williams' Pink Pills will do you good. Your chemist sells them, or post free, $1.50 per bottle, $8.00 for 6 bottles, from The Dr. Williams' Medicine Co., 60 Kiangse Road, Shanghai.

FOR THE EMANCIPATION OF JEWISH SOIL AND JEWISH SOUL

At the Conference of Jewish authors of Palestine held lately at Kiriath An avim, Judea, Palestine, to discuss the method of their participation in the Land Campaign of the Jewish National Fund, it was decided to issue a Manifesto signed by all Hebrew writers and artists in Palestine. The substance of the Manifesto is reproduced below.

TO ALL JEWISH AUTHORS, SCHOLARS AND ARTISTS THROUGHOUT THE WORLD

We, authors and artists in Erets Israel who have congregated in Kiriath Anavim to deliberate on the question of our participation in Geulath Ha-aretz, together with our other colleagues in the country, send you greetings from the Homeland. We who have been privileged to settle here can observe the progress of the redemption of the land, its acquisition by the Jewish National Fund and the establishment thereon by the Keren Hayesod of buildings, huts and tents; we see the labourer ploughing his land, working it with the sweat of his brow; identifying himself wholly with the soil until he and it become, as it were, one unity—the man and his land. We have watched the development by our brethren of that wonderful historic Valley of Esdraelon which is being restored once more to life. Almost daily we see ships arriving in our ports, bringing fresh pioneers to the land imbued with the sole desire to lend their energies to its improvement, to quarry its stones, to sow its fields, to plant its wastes. Immigration has increased to greater proportions than we have known since Judea was laid waste. The Haluzim who reach our shores after enduring extraordinary hardships have but one plea—a piece of land to cultivate and make fruitful from which "to bring forth their bread." And this land we lack—or rather it is plentiful, available for acquisition by fair and just means, without injury to any, involving only progress for the whole country—yet not available because the means are absent. This is a serious situation rendered more urgent because if we hesitate now the present favourable opportunities may pass and we may find that we have delayed at our peril. At such a time we, authors and artists, cannot withhold our participation in the work of Geulath Ha-aretz. The pioneer is our brother and the land is also our inheritance. Let there be no longer estrangement between the soil of the Homeland and the soul of the Jewish composer, and let us remember that to-day the gates of every country are closed to our brethren and only Eretz Israel remains to welcome its sons and builders.

The Jewish National Fund is appealing for resources to enable it to double the area of land already in its possession; we, too, must respond to this call in common with all our brethren: let our post not be vacant. We have therefore decided to proclaim the Second Intermediate Day of Passover (Sunday, 12 April, 1925) as the occasion on which all Jewish writers and artists throughout the world will pay their tribute to the fund for the redemption of the land. Poet and scribe, artist and professor, painter and sculptor, actor and player—all will unite in contributing some work in aid of the common purpose.

The moral and educational result of such united action will not be its least effect. On that day we shall turn the heart of the people toward Zion: and we shall yield up our share of our people's task.

AHAD HA AM (ASHER GINSBURG) and 75 others — CH. N. BIALIK — J. KLAUSNER

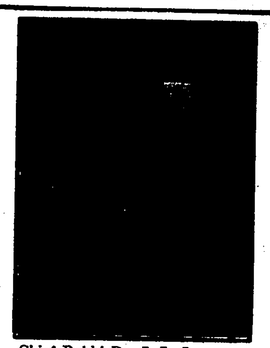
A JEWISH LEADER IN COMMERCIAL CHINA

A Moulder Of Opinion And A Co-operative Organizer

Never before in the Far East has a Jew been successful in moulding opinion in Shanghai as has been done by Mr. DAVID ARAKIE the Editor and publisher of *Capital and Trade*, a leading financial weekly journal published in this Settlement. A very high tribute was paid to him at a meeting of importers in the rooms of the Shanghai Chamber of Commerce, on the 25th ultimo, for the conspicuous ability in bringing all nationalities together on a common platform in order to form an association among metal importers. The rooms of the Chamber of Commerce were packed to the very doors, and many were constrained to keep standing. Nearly fifty firms sent their representatives to the meeting while ten more expressed sympathy and would have sent representatives but for fact that the exigencies of business had prevented them from doing so. The scheme propounded by MR. ARAKIE was a great success, all agreeing to form an association. An achievement of such a nature is surely one that the community should rejoice in, for, after all, it is seldom that an outstanding figure arises among us who is able to lead the multitude, as has been the triumph of Mr. ARAKIE. Incidentally, we may mention that until May last year, Mr. ARAKIE was Financial Editor of the "China Press" which position he filled with marked ability.

In a review of the meeting, *Capital and Trade* (with which we exchange), states: "The meeting on Wednesday was probably the first of its kind since the Great War, where British, American, French, Belgian, German, Dutch, Swiss, Chinese and others had come so willingly together, and, what is more important, had agreed to serve together on the Committee. If for nothing else, *Capital and Trade* prides itself on having been instrumental in bringing all such factors together. Our readers are aware that we have from time to time preached world comradeship and mindedness and we are glad to see that in Shanghai, at any rate, international comradeship is displacing international hatred. No one is astounded at international hatred, but men are beginning to accept a new order of international friendship." These are sound sentiments, and it gives us great pleasure to see Mr. ARAKIE commanding the respect and admiration of the merchant classes in China. More power to his elbow.

A POPULAR RABBI



Chief Rabbi Dr. J. L. LANDAU,

Whose stirring message on the occasion of our twenty-first anniversary is published elsewhere in this issue. CHIEF RABBI LANDAU is a great admirer of ISRAEL'S MESSENGER and realises the good work which it is doing for Jewry. As a great dynamic force in South Africa his words are full of import to us, and consequently much appreciated. CHIEF RABBI LANDAU is a great Talmudic scholar, being author of several works published both in Hebrew and English. He occupies a unique position as a spiritual leader of the South African Jewish colony which he had ministered for nearly two decades.

TOLSTOI AND THE RABBI

Apropos of the recent death of Rabbi MAZE the famous rabbi of Moscow, (announced in our last issue), it is recalled that he was the Hebrew teacher of the great TOLSTOI. In "My Religión," TOLSTOI writes:—

"Some time ago I was reading in Hebrew the fifth chapter of Matthew with a Jewish rabbi. At nearly every verse the rabbi said, 'That is in the Bible,' or 'This is in the Talmud,' and he showed me in the Bible, and in the Talmud sentences very like the declaration of the Sermon on the Mount. When we reached the words 'Resist not evil, the rabbi did not say 'This is in the Talmud,' but he asked me with a smile, 'Do the Christians obey this command? Do they turn the other cheek?' I had nothing to say in reply, especially as at that particular time, Christians, far from turning the other cheek, were smiting the Jews upon both cheeks. I asked him if there were anything similar in the Bible or in the Talmud. 'No,' he replied, 'there is nothing like it, but tell me, do the Christians obey this law?

"I could say nothing in reply to the rabbi."

LORD BALFOUR ARRIVES IN JERUSALEM

ARABS' SHORTSIGHTEDNESS.—LOCAL PRESS COMMENTS

JERUSALEM, Mar. 25.

The Earl of Balfour has arrived to open the Hebrew University on April 4. He is the guest of the High Commissioner. Arabs, both Mohammedan and Christian, have closed their shops and ceased work. Signs of mourning are being displayed. Other boycott plans include a refusal to give the Earl of BALFOUR access to holy places, the printing of black borders on newspapers and the holding of protest and prayer meetings. The Government has temporarily closed the Government Training College, where the students have struck on account of the Earl's visit. These demonstrations are due to the Earl of BALFOUR'S famous post-war declaration in support of Zionism.—Reuter.

The Shanghai Mercury of the 26th ultimo, gave a friendly reception to the cable referred to above, and the following letter was published in its columns of the 27th idem:—

Shanghai, 27th March, 1925.

To the Editor of the
SHANGHAI MERCURY.

DEAR SIR,—There is a slight error in your excellent article on "Lord BALFOUR and the Jews" in your last night's issue, which I hope you will allow me to correct. The Declaration that was issued by the veteran British statesman is dated long before, and not after as you say, the capture of the Holy Land, or to be exact on the 2nd November, 1917. The presence of Lord BALFOUR in Palestine to open the Hebrew University is a matter for congratulation, since it shows in an unmistakable manner that Great Britain is helping the Jews to re-establish their National Homeland. Jews have never for a moment faltered in their faith in Great Britain to assist in the re-building of their ancient country and, happily, four successive British cabinets have not hesitated to endorse firmly the Balfour Declaration. The hostile reception of Lord Balfour by the Arabs will not hurt the eminent statesman in any way; he stands first and foremost as a giant figure in British politics and English literature. He will be the first to receive recognition for the latter, in that the first degree of honour by the University will be conferred upon him. His bust, by the way, by the famous Jewish sculptor, Prof. Henryk Giemcistein will be presented to the University by the London Zionists. Jews in every land will undoubtedly recall the great role which Great Britain is playing in the re-establishment of their Homeland, and the presence of Lord Balfour in Jerusalem to-day is an historic event of vast significance which can hardly be underrated by the Jewish people.

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

SHANGHAI, 27th March, 1925.

The vilifying tongue kills three: him who utters the calumny, him who receives the wicked gossip, and him who is the innocent victim.—The Talmud.

He who tears his clothes in a spirit of anger and destroys the objects in his home while under excitement, is on the road to sin and destruction. For to-day it may have been but a piece of cloth, but to-morrow it may be something else.—The Talmud.

THE PASSION PLAY "A FEEDER OF ANTI-JEWISH PREJUDICES"

A report says that a guarantee of $75,000 a year for the next ten years has been made to producers of the Passion Play, which will be given in Chicago next month and revived each year for a month's run for the next ten years, "for charity" it is claimed.

The report further says that the guarantors were hundreds of Chicago business men of all religious faiths. No one who has any correct idea of what the Passion Play really is, and what the results of its production naturally must be, will believe that these Chicago business men were "of all religious faiths." They are, no doubt, orthodox Christians. Any other who would subscribe to such a fund is either a hypocrite, or a fool. The Passion Play is nothing more nor less than a feeder of anti Jewish prejudices, and it would be an excellent thing if it could be barred from production.—*The American Israelite* (Cincinnati, O.)

SECRETARY DUPARC TENDERS THANKS TO SHANGHAI SUBSCRIBERS

The following letter of thanks addressed to the Hon. Secretary and Treasurer of the Shanghai Branch of the Anglo-Jewish Association, is intended for every local member who has year in and year out, paid his or her contribtutions to the Association:—

N. E. B. EZRA, Esq.
Hon. Secretary, Shanghai Branch.

DEAR SIR,—I have great pleasure in conveying to you the expression of cordial thanks which the Annual Meeting of the Association, held on Sunday last, tendered to your Branch, in common with all the Branches, for the excellent help accorded in the past year to the Parent Body.

It is to be hoped that equally good returns will be shown when the present financial year ends on the 31st. May next.

Thanking you personally for your valued co-operation,

I am,
Yours faithfully,
M. DUPARC.

LONDON, 4th February, 1925.
85 London Wall, E. C. 2

MORE THAN WORDS CAN TELL
If
You Want To Develop Your Trade
With The Far East
You Must Read
"CAPITAL AND TRADE"
The Only Authoritative Weekly Trade Journal Published In The Orient
Specimen Copy And Particulars From The Manager, 25 Jinkee Road, Shanghai

THE ANNUAL PURIM BALL

A crowded ball room at the Carlton Café was an indication of the big success of the Purim Ball held on the 11th ultimo. A large portion of the ladies and some gentlemen, too, came in costume and helped to enliven the evening—more than 30 taking part in the grand march for the benefit of the judges. Prizes for original costumes went to the lady in the clam shell, electric-lighted, to the gentleman in tobacco leaf, decorated with cigars and cigarettes, Mr. S. H. Levy. The prettiest costume received a prize—the marchioness in red—while to the gentleman in the electrically lighted Mephistofelian dress got the award. The Goddess of Liberty was awarded honours for the most appropriate costume, and a special prize was given to the man in bottled Huangpu water Mr. B. Naer. Neptune and his daughter were there, while Abraham and his wife got a prize also. Mrs. B. Goldenberg Levy, scored the first prize as Queen Esther. Among the many others were:—Dutch, Italian, Spanish, French, the pair of Manchus, Cards, S.M.C. coolie, Apache, Colonials and Pyjamas. Cross Words proved a charming outfit.

The ball was in aid of the Shanghai Hebrew Relief Society and the Jewish Ladies' Benevolent Association: the amount realised being over $7,000.—Mrs. HOORN, President of the Society, assisted by the Ladies' Committee who were responsible for the ball. Words of praise are due to Mr. and Mrs. H. KAMMERLING for their kind and valued co-operation.

It were better for a man to be thrown into a fire than that he should shame his neighbor publicly.—The Talmud.

IDEAL FOR WOMEN.

For women, also for the aged, Pinkettes are the ideal laxative because they are so mild in action yet so efficient in results. They are not habit-forming and do not upset the stomach as so many purgatives do. Used

PINKETTES

when necessary they ensure daily regularity, banish biliousness and sick headaches, clear the skin, purify the breath. Of chemists everywhere, or post free, 60 cents the vial, from Dr. Williams' Medicine Co., 60 Kiangse Road, Shanghai.

PINKETTES KEEP YOU WELL.

WANTED TO ADOPT

JEWISH ORPHANS, TWO BOYS AND TWO GIRLS, UNDER TWO YEARS OF AGE OR SLIGHTLY OVER. MUST BE BRIGHT, HEALTHY AND WELL-RECOMMENDED. IF NECESSARY, COMPENSATION WILL BE GIVEN TO PARENTS, IF ALIVE, AND PASSAGE EXPENSES DEFRAYED. ALL COMMUNICATIONS WILL BE TREATED CONFIDENTIALLY. APPLY IN WRITING WITH FULL PARTICULARS TO THE EDITOR OF "ISRAEL'S MESSENGER."

SOCIAL AND PERSONAL

Conducted by Ben Peloni

Mr. DAVID ARAKIE, the Managing Editor of the well-known business weekly *Capital and Trade*, has been appointed by the Peking Government Adviser to the Ministry of Finance.

* * *

Further contributions to the St. Paul's Preservation Fund were made by the following:—Messrs R. M. NOBLSTON $5; R. E. SASSOON $50; and C. S. GUBBAY $10.

* * *

Miss E. LEVIS and Miss FLORRIE SOLOMON after spending their vacation in Europe and America returned to Shanghai last month, looking hale and hearty.

* * *

"Western Influence in China" was the subject of an interesting address given by Mr. GEORGE E. SOKOLSKY before the Literary Department of the American Women's Club on the 13th ultimo.

* * *

Miss REGINA LEVY and MISS MAUD LEVY have returned to Shanghai from the Crown Colony.

* * *

Mr. and Mrs. FRED ELLIS sailed for Hongkong on the 16th ultimo on the *President Wilson*.

* * *

A son was born at San Francisco to Mr. and Mrs. DAVID TOEG, on the 15th ultimo Mrs. TOEG and the baby will leave Frisco for Shanghai to-morrow.

* * *

Mr. JACK LEVY left for Paris last month and will return at the end of this year.

* * *

Mr. and Mrs. J. H. EZEKIEL gave an "At Home" on the 14th ultimo, on the occasion of the naming of their infant daughter.

* * *

The Dinar, the ancient Jewish monetary unit which is so frequently mentioned in Jewish post Biblical literature, will again become the monetary unit of the new Palestine. The Dinar will be equal to one English pound. A coin representing one tenth of the Dinar will be named Shekel; one thousands of a Dinar will be named Perutah.

* * *

Dr. A. ROSEMBERG, M.D., is leaving for Paris this month to recoup his health. He expects to return before the end of the year.

* * *

Mr. and Mrs. E. SHELLIM and Miss SHELLIM left for Hongkong on the 17th ultimo per S. S. *Kashgar*.

* * *

Mr. and Mrs. B. A. SOMEKH are leaving to-morrow for Shanghai from the States.

* * *

Mr. NAHUM SOKOLOW, who has completed a very successful tour through Eastern Europe in behalf of the Keren Hayesod campaign, is expected to reach Palestine to be present at the opening of the Hebrew University.

* * *

Captain R. E. SASSOON sailed for Vancouver on the *Empress of Canada* on the 23rd ultimo, for a brief vacation.

Mr. ALBERT HOWARD is expected here next week.

* * *

According to our Bagdad contemporary *Hamenorah*, Mr. and Mrs. DAVID EZRA have arrived in Bagdad and were granted an audience by King FEISUL. Mrs. EZRA had the privilege of being received by the Queen of Iraq. Mr. and Mrs. EZRA during their stay in Bagdad visited several Jewish institutions and offered generous donations. A sum of Rs. 1,500.—was donated to a Mohammedan Orphan Institute.

* * *

The many of friends of Mr. S. BEHR will be pleased to learn that she he is returning to Shanghai next week on the *Empress of Australia*. Mr. BEHR, who is a senior partner in the well-known firm of Messrs S. BEHR and MATHEW, left for London about three years ago in order to assume charge of his London office. His local branch is one of the largest exporters of eggs to Europe. Mr. BEHR is exceedingly popular with the Chinese merchants by whom he was entertained prior to his departure from Shanghai a few years ago. Mr. BEHR, it is hardly necessary to say, is a generous contributor to charitable institutions irrespective of class, race or creed and is widely known for his munificent benefactions.

* * *

Mrs. EDWARD NISSIM and her two children left for Singapore this week.

* * *

The case of N. E. B. EZRA v. *The China Press* in which Taels 50,000.—is claimed as damages as the result of an editorial which appeared in the defendant newspaper in connection with the Canton Road Opium Case, was set for hearing on the 17th instant, by His Honour Judge PURDY in the U. S. Court for China on the 23rd ultimo.

* * *

Mr. C. S. GUBBAY is leaving shortly for Hongkong to spend the Passover holidays with his aged mother and will return before the end of this month.

Mr. and Mrs. S. A. HARDOON gave an "At Home" to the members of the community at their palatial residence on the 25th ultimo.

* * *

The China Press, an American daily, is owned largely by Messrs. EDWARD EZRA and Co. Mr. ARTHUR SOPHER, a brother-in-law of the late Mr. EDWARD EZRA, well-known merchant of Shanghai, and partner in the firm of Messrs THEODORE SOPHER and Co. is the Managing Director of the *China Press*. Incidentally it may be mentioned that Mr. RICHARD I. HOPE, a well-known journalist in China, is on the editorial staff of the *China Press*. The paper has a wide circulation, especially the Sunday edition, which runs into five figures.

* * *

The Jewish Amateur Players are giving an entertainment at the Olympic Theatre on Monday, April 6, in aid of the Jewish School. Among other items the programme will include "Altruism," a one-act comedy, "The Tragedy of Hoong Loong," described as a Chinese operetta, and "Maddened by Mystery," a burlesque in three scenes from Stephen Leacock. The Show is being given under the combined auspices of the Shanghai Jewish School committee, Zionist Organization Kadimah, Jewish Ladies' Benevolent Society, Hebrew Relief Society, Jewish Communal Association, Shanghai Zionist Association and other local Jewish bodies. Booking is now open at Messrs. S. Moutrie & Co. and tickets may also be bought from members of the above organizations.

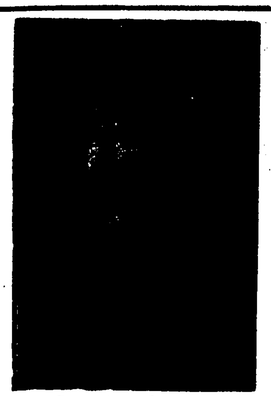
HAVE YOU LITTLE CHILDREN?
If So Let Baby's Own Tablets
Protect Their Health and Your Happiness

Every parent knows those times of anxiety when the little one suddenly becomes indisposed, is fretful, sleepless, feverish, keeps father and mother awake through the night longing to soothe and help yet not knowing what to do.

It is just at these times that Baby's Own Tablets, kept ready in the family medicine cabinet, prove the right remedy. So quickly do they bring ease and sleep to the pain-racked little body and weary eyes that they seem almost to work by magic. Yet it is all done in the most natural way, for the Tablets are absolutely pure, contain not one atom of narcotic or other harmful drug, and can do nothing but good even to the most delicate babe in arms.

Most of the troubles of infancy and childhood arise in the first place from stomach or bowels. Baby's Own Tablets gently remove bowel obstructions, sweeten the stomach, check diarrhoea, relieve colds and croup, allay teething pains, soothe the nerves, expel worms. Chemists sell them, or post free, 60 cents the vial, from Dr. Williams Medicine Co., 60 Kiangse Road, Shanghai.

A POPULAR RABBI



RABBI SALIS DAICHES

Who sends a flattering bouquet to ISRAEL'S MESSENGER on the occasion of its 21st anniversary. RABBI DAICHES is Minister of Edinburgh Hebrew Congregation and is noted for his wide activities both within and outside his congregation and his scholarly contributions to Jewish Science. He is one of the most brilliant graduates of the London Jews' College and a powerful preacher in the pulpits. He comes from a family of distinguished Rabbis, his father being the head of the Beth Din in Leeds. Rabbi DAICHES has sailed for Eretz Yisrael to attend the opening of the University.

[Written for ISRAEL'S MESSENGER]

PROGRESS IN PALESTINE

As Gleaned From The Metropolitan Press

BY CHARLES SUMMER LOBINGIER
(BROOKLYN, N.Y.)

New York is a great Jewish centre. Rabbi STEPHEN S. WISE, in an address urging support of the Zionist Movement said:—

> There are a million and a half Jews in New York City. One-tenth of the entire Jewish population of the world is huddled in one small area of the United States. There are more Jews in the Bronx alone than in France, Belgium, Holland, Denmark, Sweden and Italy."

It is natural, therefore, that Zionism should be a subject of interest in this great city. *The Metroplitan Press* continually publishes material about it, much of it being extremely interesting to all thinking people. As some of it may have escaped the attention of the redaers of ISRAEL'S MESSENGER, I am passing it along in partial recognition of the debt of gratitude I owe to the supporters of that publication.

SOPHIE IRENE LOEB, a writer for the local press, recently contributed an article to the *New York World* which began as follows:—

Mr. C. S. LOBINGIER.

"The League of Nations has recognized the Zionist Organization as the Jewish agency for Palestine. The aim is to strengthen the enterprise by thousands of more members and the addition of a possible million dollars.

A feature of the campaign is the co-operation of Hadassah, numbering 5,000—the Woman's Zionist Organization, headed by Miss Henrietta Szold. Mrs. Harold Spielberg, Chairman of the New York Chapter, and Mrs. Adolph Slonka, Chairman of the Brooklyn Chapter, are in charge of the women workers in Greater New York.

Medicine And Sanitation

Apropos of this, the following despatch from Jerusalem appeared in the *Metroplitan Press*, under date of January 26th:—

The efficiency of the Hadassah Medical Organization, an American Jewish Women's association, is praised in the annual report of the Palestine Government's Department of Health. The part played by the Hadassah in hospitalization is attested to by the statement that "of the 21,000 patients treated this year in all the non-government hospitals, one third were treated in the Hadassah."

The Hadassah Medical Organization, the creation of the Women's Zionist Organization of America, derives about one-fourth of its $450,000 yearly budget from the Palestine Foundation Fund.

Speaking of infant welfare, the report states: The drop-of-milk scheme in Jerusalem has been merged into the health welfare centres, which the Hadassah Medical Organization is conducting on modern lines under the direction of well trained and experienced personnel. The Hadassah has opened several new centres in Jerusalem and extended the work to other towns during the course of the year. It has also established the six months' course of training for graduate prospective nurses who wish to qualify in health welfare work."

In the chapter on the mortality rate the report points to the fact that "as a result of the activities of the infant welfare stations in Jerusalem the proportion of deaths among babies in 1922 was 140 per 1,000 births, as compared with 150 in 1921-1922."

Appreciation is expressed of the activities of another American organization, the Anti-Malarial Research Unit, financed by the Joint Distribution Committee of New York.

"The anti-malaria work accomplished by the research unit has been of the greatest value," the Director of Health states, "and its results are already apparent in the disappearance of great diminution of primary malaria in the Jewish colonies, both new and old. in Palestine."

The report states that "hygiene work in most of the Jewish schools was conducted by Hadassah in a most careful manner."

Mentioning the Hadassah Nurses' School the report recalls that "this institution continued its work as the largest centre for the education and training of nurses in the schools."

Mention is also made of the sick fund (Kupath-Cholim) of the Jewish Labour Association and the extension of the work of this fund by the establishment of a network of clinics and convalescent homes within the country, three urban and thirty-three rural clinics having been opened. Toward the budget of this fund, amounting to about $150,000, the Palestine Foundation Fund contributes about $60,000.

In September $12,813.24 was sent to Palestine for medical work and in October $13,056.77. Medical unit drives are being planned for the collection of $150,000 and $10,000 for infant welfare.

EXTRACTS FROM MR. LOBINGIER'S LETTER

Under date of February 6, 1925, Mr. CHARLES S. LOBINGIER, ex-Judge of the U.S. Court for China, writes from Brooklyn, 272 Flatbush Extension, as follows:—

"DEAR MR. EZRA,—I was much pleased recently to receive copies of ISRAEL'S MESSENGER for December 5 and January 9: . . . In appreciation of your thoughtfulness, I enclose a contribution on "Progress in Palestine" for your journal.

"I want to get in touch with your organization in Greater New York and will be greatly obliged if you or Mr. KADOORIE, if he has returned, will send me a letter of introduction to them.

"Thanking you in anticipation and with kind regards to all mutual friends, I remain,

"Sincerely yours,
"CHARLES S. LOBINGIER"

Annual agreements have been concluded between Benjamina. Zichron Jacob and Hadassah Medical Organization for medical services, and new Infant Welfare Stations have been established in Rehoboth and Petah Tikwah, where medical specialists have been appointed. Dental hygene service has also been established in the schools of Haifa.

Industrial Advancement

Speaking of industrial progress Miss LOEB'S article continues:—

Unique, indeed, in the history of our times, is the very late report from the Holy Land, which is witnessing such a business development as was never dreamed of in Biblical days.

The Camp of the Labour Battalion at Ain Harod. Note the wide Emek. The tents of Gibath Ezekiel and Tel. Yoseph can be seen in the distance. Photo by the Jewish National Fund.

Fancy the first Palestine insurance company in the land of Abraham, Isaac and Jacob! The Council of Agricultural Workers' Organization has organized such market facilities as can be found in any great city of the United States.

The report of the delegates responsible for the sale of the produce showed that in Jerusalem, Haifa and Tel Aviv one-third of the milk and vegetables bought by the Jews is supplied from Jewish farms. It is anticipated that increased output will enable the organization to raise this proportion by improving its transport service, while there is also the prospect of a certain sale outside Palestine.

If the large sums spent on these daily necessities by the Jews can find their way to the new settlements, that will be an item of importance in placing them on an independent footing. It is with this end in view that improved breeds of cows have been brought into farms and both the dairy and market gardening branches developed.

Under date of Sept. 21st, 1924, the following despatch from Jerusalem relative to reforestation, appeared in the *New York World*:

The treeless slopes and valleys of Palestine are gradually being reforested, according to an official government statement just issued, which states that nearly 3,000,000

Nursery Beds at Ain Harod. Eleven dunams are devoted to olive seedlings alone. Photo by the Jewish National Fund.

trees and 1,000,000 vines have been planted in the Holy Land between 1920 and 1924, the first four years of the administration of Sir Herbert Samuel as British High Commissioner. Palestine became denuded of its forests owing to Turkish misrule and neglect, says the statement, which resulted in the abrasion of some of the best soil from the hillsides and in the accumulation of malaria swamps in the valleys.

The work of afforestation began forty years ago when the first Jewish settlements were founded, but received a great impetus after the war when, under the British mandate, greater opportunities for development were opened to Jews. The Government Department of Agriculture planted 1,285,062 trees during the past four years; the Palestine Foundation Fund and the Jewish National Fund, affiliated agencies of the World Zionist Organization, 672,933 trees; the

Supreme Moslem Council, 14,700; while the balance were planted by individuals, mostly settlers on the Jewish agricultural colonies.

Five days later the *Times* ran a despatch from Jerusalem as follows:—

Recent investigations indicate that the Dead Sea may become the greatest financial asset of the Government of Palestine. It has been found that the waters of the sea contain a very strong precipitate of potash which by a simple process can be extracted at an expense of about $5 a ton.

Including transportation charges and governmental tax, the product can be delivered at the Port of Haifa at a cost of $15 a ton, it is estimated, against the price of $30 now obtaining for potash in Europe.

Simultaneously the same paper published the following item in its local news columns:—

Thousands of Jewish immigrants rescued from pogrom-ridden countries have found economic freedom in Palestine, Maurice Samuels, novelist, told 500 members of the Zionist Organization of America at a reception in his honor last night at the Hotel Astor.

Jewish pioneers in Palestine have produced altogether unexpected results, Mr. Samuels said. He cited the development of the Valley of Jezreel, which until a few years ago, was almost uncultivated. To-day, Mr. Samuels said, the valley is dotted with modern Jewish agricultural settlements utilizing methods that would do credit to the most progressive farms in the American Middle West.

The *Times* also printed this informing article on the Palestine Tariff:—

Perhaps the most important legislation enacted in Palestine in many years has just been passed by the Palestinian Government. Its enactment removes customs duties from all machinery intended for industrial purposes imported into the Holy Land and is, therefore, expected to improve materially the industrial condition of he country. A copy of the law, which was sent by the Secretary for Trade and Industry, arrived in New York yesterday.

The following articles when imported for use in factories and industrial establishments by the proprietor or manager, or for purposes of irrigation, drainage, sewage and water supply, may be exempt from duty, according to the ordinance:

Preparing Seedlings of Jerusalem Pine for Afforestation at Ain Harod. This work must be done by an expert as the life of the tree depends on the treatment of the seedlings. Photo by the Jewish National Fund.

"Machinery and component parts thereof, meaning machines or sets of machines to be worked by electric, steam, fire or other power, other than human or animal power, or requiring before being brought into use, to be fixed with reference to other moving parts; provided that the exemption includes machines made of substances other than metal, and belting or materials for driving machinery, but not machinery, tools or implements to be worked by manual or animal labour, and provided also that only such articles shall be admitted as component parts of machinery as are indispensable to the working of machinery and owing to their shape or other special quality are not adapted for any other purpose."

Other articles included in the legislation are vines on American stock, seeds, roots, tubers and bulbs for sowing purposes: nursery stock, guano and other substances suitable for use as fertilizers, and substances and equipment for the prevention or destruction of pests or disease in stock, plants or trees.

Also animals, including poultry, imported for the improvement of stock; bees, beehives and beekeeping apparatus; vaccine, lymph, sera, anti-toxins and rat virus for veterinary purposes. Among the settler's effects that may now be imported free are household and personal effects, such as furniture, pictures, linen, cutlery, crockery, sewing machines, musical instruments, etc., whether new or used; implements and instruments of trade; carts, wagons, fodder for live stock and food for poultry.

Ships, launches, lighters, boats and barges and integral constructional parts thereof, are included in the free duty law, as are printed books and printed matter generally, architectural and scientific designs, drawing materials, diagrams, etc., and samples, provided they are not such as can be sold as merchandise.

The New York *Evening Post*, in its issue of January 2nd, contained the following interesting despatch concerning the New Palestine coinage:—

Two commissions, one representing the Palestine Jews and the other the Palestine Arabs, have been appointed by the Government to decide on the Hebrew and Arabic names for the Palestine currency which is to be issued shortly in place of the Egyptian pound.

The Jewish commission consists of Dr. Joseph Klausner, Professor Klein and Mr. Gordon, manager of the Anglo-Palestine Bank in Jerusalem. The president of the joint commissions is Ronald Storrs, Governor of Jerusalem.

Much interest has been shown here in the schools of Palestine. The *Times* published the following in its local columns:—

A report of the Palestine Government's Department of Education, made public yesterday by Samuel Untermyer, President of the Palestine Foundation Fund, says gradual but notable progress is being made toward the elimination of illiteracy among the inhabitants of the Holy Land. For the first time the natives now are being instructed by trained teachers.

The number of schools, Government, non-Government and denominational, is 711. These are attended by 53,467 pupils, who are instructed by 2,373 teachers. The Government operates 314 schools, which have 672 teachers and 19,331 pupils.

The report reveals the rapid spreading of the Boy and Girl Scout movements in Palestine. The Girl Scouts call themselves "Girl Guides." Athletics forms an important part of the school curriculum, rugby football and volley ball being the principal sports.

Under date of August 6th, the following despatch appeared in the *Times*:—

The Jewish National Library here has received a number of books from the Carnegie Institute. The books are mostly on the natural sciences.

And on the last day of that month the same paper published the following from Peekskill, N. Y:—

The benefit concert held this evening on the grounds of Mohegan Inn, Lake Mohegan, delighted more than 1,000 persons, who subscribed liberally to a fund of $250,000 for the erection of a conservatory of music in Palestine in memory of the Jewish soldiers who fell in the late war. Dr. Joseph Silverman of Temple Emanu-El, New York, is President of the association for the establishment of the conservatory.

Among those taking part in the elaborate program were Mischa Mischakoff, violin virtuoso; Harry Kaufman, former accompanist of Zimbalist, and Mme. May Barbuk, coloratura soprano, formerly connected with the German Imperial Opera. An address was made by Dr. Abram Gideon of New York.

Colonization

Under date of June 11, this despatch from Haifa appeared in the *Times*:—

New Palestine Settlement Begun

Haifa, June 11 (Jewish Telegraph Agency).—Foundation for a new American Jewish Settlement at Mejdal, on the shore of the Sea of Galilee, has been led by the erection of twelve houses. The Arab Sheiks from neighboring villages participated in the celebration held to inaugurate the new community and to welcome the settlers. Congratulatory messages were received from the United States and other countries.

The following item from an October issue of the *Times* will be of special interest to Shanghai readers:—

Area Set Aside Near Balfouria to Establish a Garden City.

Plans for building a garden city in Palestine to attract tourists and others interested in the Zionist movement were discussed yesterday at a luncheon at the Hotel Brevoort in honor of E. S. Kadoorie of Shanghai, China, who is one or the chief sponsors of the project. The gathering was held under the auspices of the Zionist Organization of America, with Judge Bernard A. Rosenblatt presiding. Mr. Kadoorie is a financier who has spent most of his life in China and who has been identified with many Jewish philanthropic enterprises.

The American Zion Commonwealth, which has founded the existing colonies in Palestine, has given 4,000 acres of land near Balfouria as a site for the new resort. It is planned to construct large modern hotels, a golf course and oher features designed to attract the wealthy tourist.

Miss LOEB'S article has considerable to say of Jewish immigration to Palestine:—

Aid Awaits Immigrants

The activities already launched in Palestine will go forward more quickly. Chief among these is the Keren Hayesod, which looks after the immigrant on his arrival there until he secures employment. Whatever is needed for his job such as tools, grain and materials are secured.

It gives aid to the schools to which he sends his children, keeps up the hospitals throughout Palestine, and aids in the process of drying up malaria-breeding swamps and otherwise caring for the health of the country.

Colonies are financed by it. Large investment enterprises like the Ruttenberg concession, the General Mortgage Bank and the Workers' Bank are promoted through this instrument—in short, every effort for the aid and bringing of the Jews into Palestine, looking for their permanent settlement in the country, are encouraged by this particular group, which has collected nearly $500,000.

It is the only organization to which either Zionists or non-Zionists may contribute.

Another operation, which is known as the Jewish National Fund, buys Palestine property and leases it on easy terms to Jewish settlers. Two hundred and fifty thousand acres of land already have been purchased, and its capital to-day is $4,000,000.

The Jewish Colonial Trust represents a similar group, and is, indeed, the banking instrument of the Zionist organiaztion. It also has a capital of $4,000,000, and its energies are directed toward the financing of various

types of Jewish enterprises on the same lines as American banks finance industries in this country.

All of these business units are conducted under the auspices of the Zionist organization, which is made up of hundreds of thousands of Jews in every country of the world, and the parent organization is therefore called the World Zionist organization.

Go From America

During the past four months 260 persons left America for Palestine, 170 of whom planned to settle there permanently. The majority of these are artisans and small traders, the aggregate capital brought into the country through them amounting to $1,000,000.

In a report to the Mandates Commission of the League of Nations, which met in Geneva during the last week of October, Sir Herbert Samuel, High Commissioner of Palestine, presented a detailed account of the progress of his administration during the past four and a half years.

Sir Herbert's report stated that since the British occupation, the Jewish population has increased by 40,000, 20 per cent. of whom settled on the land in colonies, the rest engaging in manufacturing, forming a considerable contribution to the industrial development of the country.

A despatch to the *Times* from Jerusalem, dated Dec. 18th, 1924, gives another view of immigration as it now operates:—

A protest against the attitude of the Permanent Madates Commission of the League of Nations with regard to Jewish immigration into Palestine was adopted to-day by the conference of the representatives of the Jewish settlements and communities, which is in session in Tel Aviv for the purpose of creating better facilities for the arriving immigrants.

The conference also adopted a resolution demanding immediate abolition of all restrictions on Jewish immigration into Palestine.

An organization for extending aid to the immigrants is being created. A central bureau, with local committees in the towns and colonies, will be established.

Another resolution adopted by the conference urges the Zionist organization to assign a fund for the purpose of building cheap houses to accommodate the new arrivals.

Summary

An abstract of reports to the World Zionist Organisation appeared in the *Times* of July 24th, as follows:—

Substantial progress in the building up of Palestine has been made in the past four years, Sir Herbert Samuel, High Commissioner of Palestine, told the Actions Committee of the World Zionist Organization now in session here, in addressing that body.

In the last two years, he said, work had been going on under more tranquil conditions. Immigration had continued on a smaller scale than was desired, but this depended entirely on the economic progress of the country. Recently an important increase in immigration had been recorded.

"The industrial exposition in Tel-Aviv revealed the development of Palestinian industry," he added, "and was a convincing indication that Palestine may become the industrial centre of the Middle East within our generation."

American Jews will have 40 per cent. representation in the Jewish Agency which, under the mandate to Great Britain by the League of Nations, is to assist in the upbuilding of Palestine, the committee was informed by Dr. Chaim Weizmann, President of the World Zionist Organization.

Fifty per cent. of the delegates in the agency will be representatives of the World Zionist Organization and 50 per cent. will represent other general Jewish organizations. Of the latter category, 40 per cent. has been allotted to American Jewry, in accordance with the negotiations carried on by Dr. Weizmann with prominent American Jews during his recent visit to America.

Recent events in the Near East have contributed greatly toward the favorable change of opinion in influential English circles toward Palestine affairs, according to Dr. Weizmann. The political position of the Jewish National Homeland in Palestine, as well as the position of the Zionist movement in general, had considerably improved, he said, while the constructive work in Palestine was progressing owing to the firm policy of the Palestine Government, which enabled the Zionist Organization to proceed with its work without embarrassment.

Dr. Weizmann, in reporting to the committee the results of his visit to the United States on behalf of the Palestine Foundation Fund, said he had nothing but praise for the generosity displayed by all classes of American Jewry which, he declared, was in a position to provide sufficient funds to bring about the upbuilding of Palestine within twenty-five years, so that the Jewish National Homeland should be able to absorb the largest part of those Jewish emigrants who are forced out of their own homes and are in need of new ones.

Quite recently *The World* has summarized the situation in the following article on its editorial page:—

Surprisingly little attention is paid among Christian denominations to the astonishing progress made by the Jewish settlers in the Holy Land. Yet every name of locality, every new settlement, macadamized road or power station is connected with events sacred in the history of Christianity's founding and antecedents. Where Christ was baptized by John there stands a huge modern generator and along the weary sand road over the Sinai Peninsula, once trod by the Holy Family on the flight to Egypt, there thunders the Trans-Sinai express, automobiles whizz past the well of Jacob and Samaria, and where Peter had the strange vision, harbor development is going on that astounds by its magnitude. There are people who charge the Jews with a lack of creative ability. Palestine offers the answer. Recently Lord Balfour said that the world is watching with hope and confidene the great experiment of Palestine and he adds significantly: "I believe that those who have so far been hostile to the movement for the rebuilding of Palestine will be converted and will see the immemorial historic connection between Palestine and the Jewish people. Of all religions in the world, Christianity should be the first to recognize and view with sympathy the growth of a Jewish national home, with the nations of the world handed over to Britain in trust for proper government of its inhabitants."

MR. KADOORIE IN CONSTANTINOPLE

Grants To Local Institutions

Mr. E. S. Kadoorie, of Shanghai, accompanied by his two sons, passed through Constantinople on his way to Palestine, and visited a number of communal and charitable institutions. Before his departure, Mr. Kadoorie made several grants to the Jewish communal institutions. These include £T 15,000 for the building of the school for poor Jewish children at Balata, the most populous and poorest quarter of Constantinople; £T 10,000 for the purchase of a piece of land adjoining the Kadoorie Pavillion of the Hospital Or Haim, the land to be converted into a park for the hospital; £T 2,000 for the Jewish Orphanage; £T 2,000 for the Jewish Orphanage; £T2,000 for the relief fund of the B'nai B'rith; £T 1,000 for the B'nai B'rith High School, and several sums ranging from £T 1,000 to £T 500 for various other Jewish institutions in Constantinople.

PALESTINE

The Main Hope of The Jewish Wanderer

LET FIGURES TALK:

In the eleven months from January, 1924 to November, 1924 inclusive, there were admitted into Palestine 15,319 Jewish immigrants (of whom 12,567 were admitted in the last six months of this period).

The principal agency, which makes the increasing immigration into Palestine possible is the Palestine Foundation Fund (Keren Hayesod).

The activities which are basic to the life and growth of the Jewish Homeland, like immigration, agricultural colonization, education, the promotion of building construction, medical service and sanitation, public works, promotion of trade and industry, etc., owe their existence and progress largely and in most cases principally to the Keren Hayesod.

The ability of Palestine to provide a permanent home for the eternal Jewish wanderer is in direct proportion to the resources of the Keren Hayesod.

Send your contributions and join the band of the Zion Builders.

Palestine Foundation Fund

(KEREN HAYESOD) Inc.

Head Office: 75 Great Russell St.
London, W. C. 1.

THE SEPHARDIC MOVEMENT IN SPAIN

Great Changes Have Taken Place In That Country's Attitude Toward Jews.

BY DR. ANGEL PULIDO

(Ex-Vice-President Of The Spanish Senate).

The lively interest displayed to-day by the leading circles of my country in the restoration of an amicable undertaking between Spaniard and Jew is not entirely without root in the earlier periods of its history. In view of that immortally glorious epoch of the history of the Jewish people which had its setting during many centuries in my country, it is not at all reasonable to suppose that we Spaniards had completely forgotten that element of our population which was one of the most important collaborators in the development of our civilization. Even without a definite knowledge of the facts of the case, it should be impossible to believe that after several centuries of such intimate co-operation in every activity of human life, of such close association in a common history, there should have remained in no Spanish heart a friendly sentiment for the Jews and that no Spanish mind should be able to rise above the passion of religious strife and racial prejudice to a higher, clearer and freer view of the true issue.

The very prominence which the Jews had achieved in the life of my country in official capacity as builders and guardians of the state and its political life bespeaks the great esteem in which they were held by all classes of society. There are historic records of the fact that even at such a time of intolerance and persecution as during the existence of the Inquisition and the expulsion of the Jews, many voices were raised in sincere resentment against the injustice and cruel edict. However, it can easily be realized how the great sea of hatred and prejudice engulfed the outcry of the Spanish conscience, and a tragically erroneous interpretation of a combined religious, political situation led to the greatest error ever committed by any country.

Since then great changes have taken place in the entire range of my country's life. And I am happy to be able to state that among the first questions to receive the attention of my people in the general review of their situation and position in the world at large which introduced the contemporary period of our history, the entire issue of Spanish-Sephardic relationships was reopened in a spirit of reconciliation and rectification. I am happy that I can now speak for my beloved fatherland, once so great a factor in the world's life, and say to our Sephardic brethren wherever their fate has carried them that the idea which I am privileged to represent is also the ardent desire of a great many of my countrymen. In moments of doubt and depression, when in the contemplation of our country and people we become the victims of discouraging thoughts, we turn to our exiled sons for inspiratoin in the work of carrying who throughout the far-flung parts of the earth demonstrate the lasting vigor and undying spiritual worth of our culture, we find nourishment for our own spirits.

In my contemplation of Jewish history there is nothing that ties me with stronger bonds of regard and esteem to the people of that history than its enduring tragedy, its heroism under the constant pressure of suffering and the great moral fibre that has resisted the pounding of mighty empires, the assaults of tyrannical oppression to such an extent that however deep its misery and cruel the soil on which it was forced to exist, it nevertheless has taken root in life wherever it set foot during the endless wanderings of the ages.

It was a casual occurrence that brought me in contact with the Sephardic Jews on my travels through eastern Europe. I am not a Jew, but a Christian and do not know if there was a Jew among my ancestors, though I should hesitate to make any categorical statement in the negative, as I am one of those in my country who believe that all of us in Spain have at least some Semitic blood in our veins. This can be taken almost for a certainty as my fatherland was that privileged soil on which all the Mediterranean peoples at one time or another fought their battles, built civilization, conquered and died. To this complex mass of races and nations also northern people contributed their share in the form of the Gothic invasion and empire. Of the Jews it is known that they first came to the shores of Spain even before the fall of the Temple in Jerusalem at the hands of the Roman legions. Since then many waves of Jewish immigration have come and receded, but adding each time something positive to our national make-up. Jews have achieved brilliant marks in the professions, the arts and sciences and the industrial and economic phases of our life to the extent that even to-day almost all of our old cities have preserved intact the quarters haunted with the great memories of their Jewish occupants.

On my travels, at first through the Danubian area of Europe, in 1882 and then through Hungary, Serbia, Roumania and Turkey, 1903, I made my first acquaintance with the existence, conditions and circumstances of the Sephardic people, which led me to extensive investigations that later enabled me to deliver my addresses in Parliament, publish the articles in the Spanish press and write the two books I have devoted to this subject. I recall now the first conversation I had with four Jews, one from Roumania and the other three from Serbia, passengers with me and my family in the same train from Vienna to Budapest, who were attracted to us by the sound of the Spanish language. They greeted us and started the conversation, gracefully maintaining an entertaining dispute as to whether it was they or we that spoke the real Spanish, as they assured us that they were talking the language of Cervantes. Through them I obtained information about the numerous settlements of Sephardim throughout the oriental part of Europe and learned also to my great surprise of the spiritual loyalty they were still keeping to their former home. On a later trip through the same country I had the pleasure of meeting the scholar, Enrique Bejarano, Director of a Spanish educational institution to a degree approximating the full measure of the deep affection and tenderness of feeling that there existed within the heart of the Sephardic world for language, customs, tradition and land of my fathers, which they use and practice in their daily life.

This experience determined me to get into communication with leading persons in the various colonies of the Sephardim in the old and new worlds. The questionaire I sent

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out to them brought back a flood of valued letters, data and information that went into the making of my first book on the subject, which I called: "Spaniards without a Fatherland." This phrase summarizes the grand total of my impressions, collected directly from my many and continuous contacts with the long lost brothers and also from the documentary evidence that was sent to me from all parts of the world. The sensation created by the publication of the book, due entirely to the subject matter, was such that two bodies as conservative as the Royal Academies of Letters and of History of Madrid gave their approval to the presentation of such an important national matter before the public.

Since my first presentation of the subject in a speech in the Senate on November 13, 1903, I have continued laying the chief emphasis on the moral, political and historic duty my country and Government have to the Sephardim.

It is not only recompensation for a great wrong of the past that I am urging my people to bestow. I am rather inclined to view the matter as one of even greater importance and significance to the Spanish nation. Its moral rehabilitation in the world, its peace with its own conscience, its return to a place of honor in the family of the nations can not be achieved without a full measure of reconciliation with the Sephardic brothers, who are as much a part of the great Spanish race as we who are to-day living within the physical boundaries of the Spanish State.

The continued value of the Sephardim for the progressive development of Spain is fully evidenced by the vigorous part played even now in my country by the handful of Jews in it. It is said that they number only about two thousand. There is no census that establishes this or any other figure definitely. However, as their ancestors of old, so they are to-day showing the same high qualities in everything they undertake. In commerce and industry and finance, in the professions and even in the army they are making notable contributions to the country which is glad to have them and to receive them on terms of equality with the rest of the citizenship.

Though as I look back now on the years of agitation of the Hispanic-Jewish rapprochement I feel that not enough progress has been made on the road to the goal and though I regret that my Goverment, which I have constantly besieged, has not yet taken that lead in the movement which should be hers, sight must not be lost of the fact that large masses naturally move slowly, and that the weight of formalities and diplomatic considerations have often been in the way of the patent desire of the State to show a warmer interest in the work One of the most important things to notice in this connection is that the royal rulers of Spain are in full sympathy with the ideal of the Sephardic movement, that the Govern ment during the late war stepped forward in a number of instances as the diplomatic protector of the Sephardic Jews who by the fortunes of war were left practically without official protection in allied lands. Also the establishment of the Jewish department in the University of Madrid and the appoint ment of Prof. Yehuda to the chair of Jewish history and literature evince a clear intention and more informed understanding of the Jew. The universally cordial welcome granted in my country to that great Jew and man, Dr. Max Nordau, whom I have had the distinguished privilege of knowing intimately, was Spain's expression of admiration not only for the genius of her guest, but also an embrace of affection for the Sephardic branch of our people, who through him enriched the culture and civilization of the world which we all live and partake.

Though I am optimistic about the final and inevitable success of the rapprochement between Spaniard and Sephardi now in progress, I do not lose sight of the opposition. It will suffice to mention the storm raised by the publication of my first book to give an idea of what modern Spain has to contend with in the form of the inherited prejudices of the past. While all liberal elements greeted with welcome the appearance of the book, the press in general as well as most of my countrymen were quite indifferent, and a veritable howl went up from the fanatics who missing the heart of the entire matter professed to see a plot of Jewish origin, even charged the author with being a Jew and issued a warning against the threatening invasion of Jewish phalanxes from the four corners of the earth. The faculty of the old University of Salamanca, which I represented in the Senate, opposed me and denounced the book and idea to their classes. Pamphlets were published against me and I soon began to feel the effects of public resentment in my social relations and professional practice. However, as I had discounted this reaction and fanaticism as being due to centuries of utter ignorance about the Jew, I paid no attention to it and found my satisfaction in the support that came to me from quarters that would in the future mold the spirit and mind of Spain. These included members of liberal political groups, progressive scholars, modernized representatives of the Church, forward looking intellectuals and statesmen of the calibre of Maura, Canalejas and a Moret. These are the people that count for the future. The others will pass off the stage into the dead past where they belong.

In view of the present emigration problem facing the Jewish people, it is pertinent to remark that though I have been associated in the minds of a great many people with the advocacy of mass immigration into Spain, the Sephardic movement has never envisaged an influx on a large scale even of Spanish Jews into my country, though they would in no sense be coming into a strange land with all the attending difficulties of self-adjustment to new circumstances.

The fact is that I never proposed that the repatriation of the Sephardim must or should necessarily be in the physical sense. Not only are a great many of them so situated at present as to have no need to leave their countries to come to mine, but it must be borne in mind that Spain is in no way prepared economically or socially to digest a considerable addition to its population. My idea is rather that this repatriation and rapprochement should be one of the mind, of the heart and the spirit between my country and the Sephardim, between the Spaniards with a fatherland and those without it, so that the former may lend the prestige of their State to the dispersed life of their repenting country a new stream of vigor, a new current of fresh moral values that will take Spain out of its isolation from the universal progress and help to restore it by their innate and inherited cultural powers to the position that once was held by Spain.—*The Canadian Jewish Chronicle* (Montreal.)

[Written for ISRAEL'S MESSENGER]

COMMUNAL CO-OPERATION

"Do not separate thyself from the congregation" is taught by one great sage HILLEL. "When your fellow-men are in trouble, do not say. 'I have my home, my food and drink; I am safe.' "He who does not join the community in time of danger and trouble will never enjoy the Divine blessing." A Jew who violates this principle and keeps away from his people and does not share the communal burdens is guilty of not doing his duty. "All Israelites are sureties responsible for each other."

Those who are fortunate enough to possess more than is wanted for the necessities of life, are expected to spend part of the surplus in relieving their brethren. Sympathy towards the poor is the duty of the rich; Providence has chosen them as the means of diminishing the suffer ings, and the cares of some of their fellow men.

The important principle of our duties towards God includes our duties towards our fellow-men. Our duties towards ourselves is to make the best use of the gifts which the kindness of God has bestowed upon us. Every service we render to our community or friends must be prompted by the desire to be of use to him and not to advance our own interest. It is our duty to support Institutions, and assist individuals who apply to us for help. When the country is in danger we must show patriotism and must not withdraw ourselves from those duties which devolve upon every citizen. We are taught "Pray for the welfare of the Government." There is no difference in our duties towards our fellow-men whether in relation to members of other faiths or of our own, it is equally binding upon us to co-operate in time of need and troubles.

Every variation from unity is but a progress towards nullity. The command of unity joins mankind like brothers, hand in hand and strengthen our purpose. It is our duty to co-operate with our fellow-men as children of one God and as members of the same religious community, we must unite in working for the well-being of the whole body.

In case of dispute, explanation, or discussion is more likely to promote the interest of both parties than mutual animosity. We must bear in mind that prosperity depends on the co-operation of the party and not on its ruin.

There is a certain degree of inequality amongst us, some wise, others simple, some strong, others weak; some high, some low, some fit to guide, others only fit to be guided. But the Lord is the maker of them all, therefore we must meet together and give our moral and spiritual support to one another.

[Written for ISRAEL'S MESSENGER]

MOODS

[Appropriate to the Season]

By Ida Seigler. (Montreal, Canada)

I wandered aimlessly out into the sunlit streets.

Overhead, sun and sky and gentle breeze gave promise of Spring. Underfoot, the last draggled remains of the long Canadian winter, made walking perilous and drew the eyes away from the glorious overhead to the treacherous swamp that covered even the safest looking places.

I was tired and out-of-sorts. My friends would probably say I had "that spring feeling." The thought made me angry. I was, I told myself, never more fit.

I wandered aimlessly along the sunlit streets. Should I go to the office there was nothing for me to do. I had reached that enviable stage of life where I really had nothing to do but collect income. It was nice and safe and one could face old age with equanimity. But somehow, to-day it made me feel old. A few years more of this and then what? Death? The end of everything?

Of course, Death was the end of everything.

I bought a paper and stood at the corner for a few moments glancing at the headlines. "Jews Celebrate the Feast of the Passover" read one. Passover! Bah!" I tucked the paper under my arm and hurried on. But one of Memory's doors had been accidentally opened and memories rushed out at me unbidden.

I could remember the time when the approach of the Passover had thrilled me with hope, with pride, with fear even (for was there not the awesome idea of the Death of the Firstborn, the awe-inspiring miracle of the Dividing of the Red Sea, the mystic symbolism of the Seder Service?) and with pride in my Jewish birthright.

But now, it meant nothing to me.

I had grown away from such simple faith. I had grown cynical of such simple joys.

The season had lost all meaning for me.

I had read. I had travelled. I had lived. I had believed. I had doubted. I had wrestled with my soul and I had lost.

I no longer believed. I no longer doubted. I was not even interested enough to scoff.

The deep consciousness of being the heir of a splendid Jewish birthright, that had hovered about my father's house—how far away it now seemed! Had it ever been a real part of my existence?

I was a cosmopolite. I was an internationalist. What had I to do with petty religious differences, that divided a man from his brother?

I was a man of the world. I had drunk deeply at the fount of human knowledge. I had found joy in all that life had to offer. I had taken my fill of things. I was satisfied.

But was I?

I was not that obnoxious creature—the man who is different. I was not that suspected character—the man with a mission. I was just like other men. And the world had accepted me as one of its own.

But had it?

A strange, an unaccountable feeling of restlessness had been stirred within me by the sight of that headline, "Jews Celebrate Passover." How much that would have meant to me in the old days! Why did it mean nothing to me now?

I heaved a sigh of regret at the passing of the youth who had thrilled so rapturously to every new experience.

Overhead, the sun gave promise of a glorious spring and a fulsome summer but the chill of the departing winter, with its bleak memories of decay and death, still hovered over land, like a deposed king reluctant to relinquish his sway of a younger and better ruler.

And in the face of those reluctantly-moving fingers of death-dealing winter, the life and joyousness of Spring seemed already doomed. For what was life and joyousness of Spring seemed already doomed. For what was life but the preparation for death?

Life was a joyous adventure, but it could not cope with Death. It could not prevent the final, the complete destruction of all that it had built up.

But was Death really the end?

Was it final? Destructive? The end of the rainbow? The end of all things?

I could not understand the strange mood that had come upon me. The strange thoughts that clutched at my heart and oppressed me.

What had brought on this sudden dissatisfaction?

What if not the reading of a simple headline, "Jews Celebrate Passover."

But why should that disturb me now after all these years? The Passover, a national celebration. But I was international. What claim had the Jewish nation upon such as I? The Jewish nation, indeed! A few wandering tribes! A people with a mission, that means with a chip on their shoulder, whining for fair play, pleading for equal rights. Bah! Who wanted to identify himself with these beggars on mankind's doorstep? If they'd only forget to be different. If they'd only try to be as other men were!

To my surprise, I found myself in the Jewish neighbourhood. Truly I was the victim of a strange mood!

I passed a Synagogue. Not one of the beautiful new edifices that have recently sprung up in our city, trying to woo back with the War. But within these edifices, the religious spirit, that had disappeared one could find everything but religion. They were cold, emotionless structures, striving to please—and failing miserably.

This was a little old synagogue, standing crazily on a rickety wooden staircase, on a smelly, little side street. It looked as if it must have been condemned long ago, and yet there was an air of life and expectancy about it, an intriguing air that I found irresistible.

It was just such a synagogue to which Father took me, so many years ago. Perhaps it was the very same.

A thrill of expectancy shot through me as I walked up the rickety steps. What an idiotic thing to do but what an adventure!

The close, heavily-laden atmosphere almost drove me out again, but no, I could not leave now.

The swaying, tallith-clad figures surprised me. Why they were exactly the same figures, in exactly the same position and bearing exactly the same expression on their faces as when I had last seen them. Was it thirty or was it forty years ago? It was as if, within the little synagogue, time had stood absolutely still.

The voices of the choir rose discordantly above the droning chant of the Chazzan, above the strident voices of the worshippers, but the tune stirred long-forgotten memories and I caught myself trying to dig them out from the dusty corners of my mind.

Some one thrust a prayerbook into my hand and I began to follow the Hebrew. A glow of pride transfused my whole being. I had not forgotten my Hebrew!

There was an English translation in the little prayerbook and I glanced at it. It was awful, stupid, commonplace. It made me angry. I wondered why so, many cheap illiterate translations were allowed. We should not allow such a travesty of our beautiful Hebrew language, I found myself thinking.

I would not look at it. The Hebrew stirred me, elated me, made me feel I had something to be proud of, something that belonged to me, that was a part of me.

I glanced up at the women's gallery. What a lot of tired-looking, commonplace women they were!

Here and there the wife of some prosperous merchant stood out conspicuously, jewel-bedecked, gorgeously apparelled, but with a face as tired and uninteresting as the rest. No, no, I corrected myself, not really uninteresting, just tired, with a sort of inherited fatigue, centuries-old. I remembered the look on the face of my mother, a look of patient resignation, but oh, so tired!

A woman began to cry, deep heartfelt sobs. I looked at her. She seemed to have taken on a sacred garb of mystery. She was no longer commonplace. What was she crying about? What secret sorrow did she have?

A man began to beat his breast. "Sound the great horn for our freedom, and gather our exiles from the four corners of the earth. And restore, O Lord, thy divine presence unto Zion."

"Unto Jerusalem thy Holy City."

"Rise up, O Lord, and let thine enemies be scattered."

"Let Jerusalem be built speedily and in our own day."

"For from Zion shall go forth the Law and the word of the Lord from Jerusalem."

"And let our eyes behld thy return unto Zion."

All around me the chant was taken up with such earnestness that a sense of tragedy seemed to pervade the place. I too felt the despair, the tragedy, the mystery and above all, the hopefulness that pervaded the atmosphere. I was no longer a stranger, an onlooker. I was one of them. My soul too, was crying aloud, calling the very heavens to witness the tragedy of Israel's exile, to note the miracle of his unshattered faith in his national redemptin, to give him once more the glorious privilege of a real national existence in his own land.

How fervently I had become one with them!

A sense of exaltation possessed me, as if I had found the key to Life and the explanation of the coming of Death.

I wandered out into the sunlit streets.

Spring, with its glorious promise of blossoming life, was swiftly effacing the gloomy signs of a slowly-decaying winter.

There was a stinging freshness in the balmy air, as if laden with new ambitin, with new purpose, to achieve and to create.

I drank in the beauty of the brilliant blue of sky and of the budding trees outlined against it and I began to make new plans.

I thrilled excitedly to the idea of new plans, new aims. I was exhilarated. It was as if the blood of new life was coursing through my veins.

Death seemed to me a long way off and even at that, what right had I to say that Death was final?

Was not death the beginning of new life?

But now I need no longer think of Death.

For Life was beckoning to me, Life for the world, life for myself, Life for my own people—a deathless people with an imperishable history

Before me lay a hopeful Spring, the promise of the glorious fulfilment of Summer, the rich harvest of Autumn, the deep peace of the Winter of Achievement.

I must begin to work at once. I must run to face the to-morrow because I had so many Yesterdays to make up for.

I had been meandering through Life, as if it were mathematical problem to be solved by the cold light of Logic.

Now, (luckily before it was too late) I had discovered that it needed the warm light of humanity, mixed with faith and inspired by hope.

For Life was the Great Adventure.

Watch over the children of the poor, for they will bring forth science.—The Talmud.

NOTES FROM INDIA

NEW BUILDING FOR JEWISH SCHOOL

Generous Gift By Mr. Elias Meyer

CALCUTTA, 6th February, 1925

A pleasing feature of the annual report of the Jewish Free School or Talmud Torah presented at the institution's annual prize distribution was the announcement it conhabitation had at last been solved. The tained that the problem of the school's function, which was well attended, took place at the Dalhousie Institute, Calcutta, Major A. M. SASSOON presided and Mrs. SASSOON gave away the prizes.

Mr. E. A. ARAKIE, the honorary secretary, in the course of his report stated that ever since 1921, he had been appealing for funds for the construction of new premises for the school at the site Nos. 50 and 51, Bow Bazar Street, which had been presented to the school by Mr. ELIAS MEYER. His appeal had been practically without any effect as, with the single exception of Mr. D. A. GUBBAY, who promised a conditional donation of Rs. 20,000 nobody came forward to help the institution. Eventually, he approached Mr. ELIAS MEYER again, and the latter had agreed to bear all the expenses of the new structures over and above Rs. 87,000, the amount to be expended from the School's Trust Funds, provided his name was associated with the institution This offer was accepted by the subscribers of the school which would henceforth be known as "Elias Meyer Free School, Talmud Torah, late Jewish Free School, Talmud Torah." The modified name, however, would not come into effect until the completion and occupation of the new buildings by the school.

Mr. ARAKIE concluded his report in a personal note. He stated that he might leave Calcutta permanently in the near future but wherever he might be, he would always take a deep and abiding interest in the institution.

Major SASSOON, in the course of his presidential address, paid a tribute to Mr. ARAKIE'S ungrudging services to the school during the last eighteen years and expressed regret, on behalf of himself as well as the community, at his contemplated departure.

"SIBERIA PALESTINE"

Edited by Dr. A. Kaufman.

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There is nothing maudlin about this picture. It rings true on a clear note of beauty, at the same time telling a story of real interest and strong dramatic situations. While its main theme is the love of home and of parents for their children, and vice versa, it is woven naturally into a romance of youth.

The story begins in the beautiful home of a happy, congenial family, so generous and kindly-hearted that they take in from the streets, a penniless, starved musician. They accept him as one of the family and even give him the violin that was to have brought fame to the eldest son of their home until war claimed him.

Then, at the height of their happiness and success came the crash—in a moment of anger and jealousy the son committed a crime—he must flee the country—hasty, tearful good-byes,—pouring rain—a horse on the muddy roads—a mad dash away from the law. Then years of separation. Misfortune to the parents and success to the son—each lost to the other, each searching, and sometimes being so close together, though neither knew it, that father's and son's hands nearly touched.

It's a story of rare beauty and strength, designed to bring smiles that will turn your tears into rainbows of happiness.

Rebecca Weintraub and Lee Kohlmar defy criticism as the mother and father. Jane Thomas is a demure and appealing young person and Betty Howe is magnetic Arthur Ashley gives a splendid characterization of a violinist. Frank N. Seltzer and George K. Rolands wrote, directed and produced "Breaking Home Ties," and certainly they should be heard from again. They've delivered the goods!

"33"

CIGARETTES

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HEBREW UNIVERSITY OPENED

Imposing Ceremony at Jerusalem in Presence of Many Thousands: Earl Balfour's Great Speech on Jewish History and Intellect

The Hebrew University was inaugurated to-day in the great amphitheatre cut in Greek style on the side of Mount Scopus; from the 3,000-feet summit on which the copper-domed building dominates to the east the wilderness of Judaea, with glimpses of the Jordan and Dead Sea and of the mountains of Gilead and Moab, it commands to the west a panorama of the Holy City.

It is estimated that 14,000 people were present around the amphitheatre, of whom 10,000 witnessed the ceremony. Fifty of the leading institutions of learning and academic bodies throughout the world were represented.

Hours before the inauguration the narrow, dusty road leading to Mount Scopus was black with vehicles. Jews old and young were everywhere visible climbing the slopes. Peddlars did a good business selling "Balfour chocolate, cake and cigarettes."

Only three of the five sections of the amphitheatre have hitherto been completed. These were built in five weeks by 300 Jews, many of whom were students.

Thousands were turned away although many had tramped long distances. For instance, 400 colonists had walked from Jaffa.

Ovation to Lord Balfour

The procession from the University to the amphitheatre was a most imposing spectacle.

A tremendous ovation was accorded to the Earl of Balfour on his rising to make the inaugural speech. In returning thanks he apologized for his inability to speak in Hebrew.

The Earl of Balfour referred to the worldwide composition of the gathering assembled to mark a great epoch in Jewish history and a great milestone in the future career of Judaism. He recalled that the very spot where the Israelites had entered the Promised Land was visible from where they were sitting and that they were on the very hill where the Roman destructors had conducted the siege of Jerusalem which had ended that great chapter of the Jewish people. He asked if there could be a more historic spot. Jewish culture had been uninterrupted since then but it had been scattered.

Jewish Contribution to Learning

The speaker went on to dilate on Jewish intellectual achievement in various parts of the globe for centuries past. It was a profound mistake to suppose that the Jews, although scattered, had not borne their full share in the progress of knowledge and the growth of civilization throughout the world. He confidently anticipated that in the future they would be able to give even more important aid.

The Earl of Balfour was convinced that the unparalleled experiment of adapting Western methods and the Western form of a University to an Eastern site and the use of an Eastern language was predestined to achieve inevitable success in spite of the difficulties which would meet Dr. Weizmann and Sir Herbert Samuel and their successors. He singled out the use of Hebrew as one of the problems. He believed that this difficulty would be overcome and also the fear that there would be an inadequacy of competent teachers. He quoted in support of this belief the three theories relating to different branches of science that were attracting world-wide attention, all of which had been propounded by Jews, namely, creative evolution and the new psychology, both by friends of his, while the third, which was the most original and the most important, was the theory of relativity by Dr. Einstein.

Appeal to Arabs

The speaker recalled the past co-operation between Jews and Arabs and eloquently appealed for the same spirit now and for Arab support of the University. He said that while he could not hope that the differences between the Arabs and the Jews would not be lasting the fate of the University should not be affected.

After paying a tribute to the progressive policy decided on by the University leaderr and declaring his confidence in the success of the venture, the Earl of Balfour declared the University open.

The ceremony opened with the British Anthem, after which a Jewish choir entertained the gathering with beautiful singing.

The amphitheatre presented a remarkable spectacle, tier upon tier closely packed with humanity.

After the opening speech by Dr. Weizmann (President of the World Zionist Organization), Sir Herbert Samuel, British High Commissioner in Palestine, conveyed the British Government's good wishes and read a telegram from the Secretary of State for Foreign Affairs expressing the hope that the project would be successful in spreading culture and enlightenment on the historic soil of Palestine.

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Shanghai (China) — 7th Iyyar 5685 — **Friday, May 1st, 1925**

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In 1922, on 10th Jan., 10th Feb., 10th March, 7th April, 5th May, 2nd June, 7th July, 4th Aug., 8th Sept., 6th Oct., 3rd Nov. and 1st December.
In 1923, on 5th Jan., 9th Feb., 9th March, 6th April, 4th May, 8th June, 6th July, 3rd Aug., 7th Sept., 5th Oct. 9th Nov. and 7th Dec.
In 1924, on 4th Jan., 8th Feb., 7th March, 11th April, 9th May, 6th June, 4th July, 1st Aug., 26th Sep., 1st Nov. and 5th Dec.
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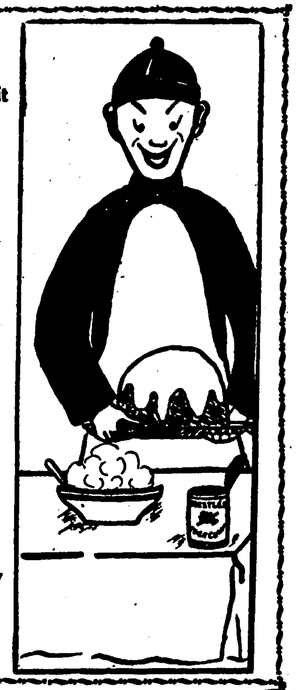

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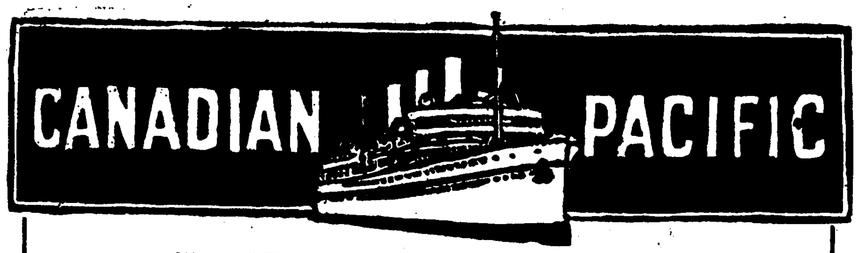

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Jewish National Fund Commission for China ... ... Palestine Women's League

22nd Year] *Edited by N. E. B. Ezra.* [Established 1904

SHANGHAI, CHINA, FRIDAY, 1ST MAY, 1925: 7TH IYYAR, 5685.

THE HEBREW UNIVERSITY

The long telegram sent by Reuter from Jerusalem on the opening of the Hebrew University on the 1st ultimo, and published in the last issue of ISRAEL'S MESSENGER, must have created an impression, deep and abiding, throughout the whole world. Reuter's generosity in the matter is most commendable, for it served to acquaint the world with an event which would otherwise have passed unnoticed and remained obscure for many years. This is all the more to our credit, especially when the fact is borne in mind that the world knew more about the Arabs' recalcitrant and hostile attitude towards the League of Nations and Great Britain than the actual achievements and contributions of the Jews in Palestine, since the BALFOUR Declaration. We were in receipt of a letter over two months ago from an interested and sympathetic non-Jewish reader of ISRAEL'S MESSENGER not far away from China, informing us of the experience he has had with some eminent Christian clergymen who had called upon him betraying utter ignorance about the inauguration of the Hebrew University, of which they confessed they knew nothing! We have before us a copy of the *Central China Post*, of Hankow, China, dated 6th ultimo, wherein is published a leaderette on "Jerusalem" occupying two columns. The article was inspired by Reuter's message referred to above, and the clever Editor of our Hankow contemporary took care to hide anything in the nature of Jews having built the University and Jews having shouldered full responsibility thereof. Not a single word running throughout the whole two columns was mentioned about Zionist strivings in Palestine, not a word about—well, just listen what the genial editor of that publication says:—

> The whole city is being reconstructed and modernized. The long centuries during which Palestine has endured oppression are to be replaced by times of liberty and progress. The country which is now largely a desert will again blossom as the rose, and once again will it deserve the name of "a land flowing with milk and honey." Everything is being done for it which skill can devise, or money can secure. The University, which has now been inaugurated by the Earl of Balfour is merely one item. It was a great historical occasion, and the scene was one which will be long remembered. There were fourteen thousand people present, but if all could have been there who would willingly have gone, even the Mount of Olives would have been stressed to hold them.

Well, we are pleased to know all the above from the mouth of our Hankow contemporary. With a stroke of the pen, the Jews were relieved of their responsibility to rebuild their Homeland, for which credit was given to no one, except to all who are actually interested in the sentimental side of Jerusalem! We are on the whole thankful to the *Post* for waking up to the occasion and surveying the outlook of the Holy Land. Its attitude indicates in an unmistakable manner that in certain quarters overt and covert efforts are being made to minimize Zionist achievements, and to rob us of our rights and merits by ascribing them to others. *The Church Times*, of London, is another thorn in the eye. It conducts a regular campaign of vilification of Zionists and Zionism, and it is no wonder that we find much prejudice and hostility in the upper strata of Christendom against our ideals. On the other hand, let us not forget the band of noble, large-hearted Christians who are fighting this tendency in their rank and utterly dissociating themselves from the campaign of calumny and abuse instigated by ill-advised men who have axes to grind.

The opening of the University heralded, we need hardly say, is an auspicious event for the whole world. The address of Chief Rabbi of the British Empire, which we are privileged to publish in this issue, signifies the epochal era in Judea which should inspire and stir all hearts to conquer racial prejudices and hostilities. *The Manchester Guardian* in its special Hebrew University edition gives a lengthy review of the Jewish achievements in Palestine. In an editorial headed "The New Judea," it says:—

> "The opening of the Hebrew University is the first great, constructive enterprise of the new Judea. The formal opening of this university will be attended by the great English statesman who had the imagination and the courage to make it possible. This celebration will force the world to recognize that something new and extraordinary has happened and will make the world realize that a project which most people dismissed as a dream or an imposture is a real and concrete fact and is developing in a fashion which may make some older and mightier states blush."

Not as conquerors, not as tramplers of the rights of others, did we return to Zion; not in a spirit of arrogance or revenge did we take up the thread of the past with which to resume our peaceful work of enlightenment. The EARL OF BALFOUR did not go to Palestine to open the first Jewish parliament; no booming of cannon, no sounding of martial trumpets had marked the inauguration of Jewish government in the Holy Land. Those who wended their way to Zion from all corners of the globe, were not dressed in military uniforms, but were humble servants

of learning without distinction of creed, race or colour. The world (we refer to those who have foolishly arrayed themselves against us) instead of bemoaning and sitting with sackcloth and ashes over the opening of the University should welcome with open arms this hall of intellectual forum which we hope will sweep one day from the earth every vestige of racial and religious bigotry. For hundreds of centuries the world was ruled by a force other than spiritual, and it is time to give Ancient Israel a chance to contribute her share of duty in her own way and in her own soil. As Dr. KONE says in *The Jewish Advocate*, "Around Mount Scopus will arise the Jewish national existence and from its lofty eminence will emanate the Jewish soul. The Hebrew University and the BALFOUR Declaration; they complement each other. They are interwoven. They are one. They both spell the end of exile. For the first time in twenty centuries, they bring Jewish freedom and Jewish honour."

* * *

ZEITLYN AS A PREACHER

Seat-holders of the Ohel-Rachel Synagogue have had a rare intellectual treat on the *yom sheni shel Pessch* when Mr. ELSELY ZEITLYN, who spent the Festival in Shanghai addressed them from the pulpit on the inner significance of the *Hag Hamatzoth*. It was to say the least, a powerful address which was listened to with rapt attention by the congregants. Mr. ZEITLYN delivered his message in his wonted, vigorous and scholarly style and injected into it interesting anecdotes from Talmud and Midrash. It was an extempore address, delivered without notes. This speaks volumes for Mr. ZEITLYN, as a preacher, and indicates his wide erudition in Jewish lore. It is not often a Jewish layman can do justice to Judaism in the pulpit, but Mr. ZEITLYN has proved an exception to the rule. In a masterly manner he wove the fine thread of ideals that cluster around the Festival and pointed out its universal significance and its chief import to mankind. Other nations have their day of deliverance which for the nonce at least is freed from the restraints of law; but Jews commemorated it by an annual feast based upon liberty within the law and drew inspiration from it for the future. It is a forward step in Judaism when a layman could perform the function of a Rabbi to the satisfaction of all and sundry. Unhappily, we are not blest with a plethora of young men who can stand up in the pulpit and unfurl the banner of Judaism. To produce such types of "Generals," we must have a College where Jewish lore is taught to all those who wish to dive in it. Instead, we have beautiful synagogues with architectural beauties to admire, but, alas, without a soul to dwell in them. We still have a great deal to learn from the West which holds the key to the future. Time was when the East predominated in everything, but we have drifted too much from the moorings of the Jewish culture which was, and still should be, our pride and joy. The visit of Mr. ZEITLYN to Shanghai, albeit for a brief period, has served to crystallise interest in our spiritual problems and men of his calibre are always welcomed in our midst, especially when they help to invigorate our spiritual treasures and give them a strong tonic.

* * *

"LIBERAL" JUDAISM

The Jewish Religious Union *Bulletin* for March has reached us. It is a neat little sheet of 8 pages edited by "Rabbi" ISRAEL I. MATTUCK, the Minister of Hill Street Synagogue. Synagogues at London, *mirabile dictu*, are not known by Jewish terms, the street names are enough to indicate the location of a sacred edifice. For instance, if you are a resident of Hampstead, or West End, or hail from Hamburg, etc., the synagogue is designated by the particular lane in which it is located. One seldom hears in London of a Beth-El Synagogue, or a Rodeph Shalom Synagogue, or a Newey Tsedek Synagogue, etc., etc., but by street names which to us seems a paradox. This by the way. The Hill Street Synagogue, of which Rev. (let us give him his proper title) MATTUCK is Minister seems to enjoy a period of material prosperity, judging from the new site purchased for the new place of worship now be erected to accommodate the number of worshippers who are on the roll. Rev. MATTUCK is a graduate of the Cincinnati College and is a journalist of no mean ability. He does credit to his Alma Mater by his frequent contributions to the Press, which is an indication that the College has done something for Jewry at large. We are rather envious of this line of activity which should be emulated by the orthodox clergy as well. "Prospects of Liberal Judaism," is the title of an opening article by Rev. MATTUCK, which is obviously the title of a paper which Mr. CLAUDE MONTEFIORE (the High Priest of the Hill Street Synagogue) sent to the last meeting of the Central Conference of American Reform "Rabbis." In it, both the former and the latter express anxiety about the future expansion of Liberal Judaism, due to the prevalence of Jewish Nationalism. The spread of the latter has caused dismay and consternation in the rank of reform Jews everywhere, who begin to see the final destruction of their man-made theology regarding Israel's dispersion and absorption amongst the nations. The frantic efforts of

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"Liberal" Jews to stem the tide of Jewish Nationalism are pathetic, and this, no doubt, accounts for the blind and fanatical opposition on their part. It is, however, conceded that it is a hopeless task and the surrender must be unconditional. The *Bulletin* contains a compendium of useful information to the members of the Synagogue, and Rev. MATTUCK has his path strewn with a bed of roses. He is fortunate in having the co-operation of men of great wealth in his work, and this means a blank cheque for him. Lately, he was allowed an assistant Minister, who is widely known as a Zionist, which is an indication that the missionary zeal of the graduate-journalist of the Cincinnati College is spreading and yielding some kind of harvest!

EDITORIAL NOTES & COMMENTS

LAG B'OMER

A sort of semi-holiday about which modern Jews seem to know but very little, is Lag B'Omer, or the thirty-third day of the counting of the Omer, which began with the Passover festival, and which links up that festival with Shabuoth. Lag B'Omer falls this year on the 12th instant.

* * *

M—O—B.

According to Reuter 6,000 mobs after praying in Mosque marched off to threaten the life of Lord BALFOUR at Damascus. The MOB signifies, "Mostly Ordinary Brutes," men swayed with vengeance, working ruin, destroying, defacing and desecrating!

* * *

"THE LIGHT"

The Light, a fortnightly publication published in Lahore, India, devoted to the interests of Islam, has reached us. It is a well edited journal and contains articles of interest to the general public. We publish elsewhere in this issue an interesting letter from its editor which we are sure will be well received by our readers.

* * *

ACTS OF DEVILRY

The sight of Arabs praying in Mosque and marching later with an army of 6,000 to assassinate a prince of savants, reminds one of the phrase, of "clinging to God with one hand and holding the devil by the other." This was a vice supposed to have been peculiar to antiquity. One has to travel to Damascus in order to locate these tribes of ancient——

* * *

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The Canadian Jewish Chronicle, of Montreal, in reproducing DR. ARIEL BENSION'S address on the "Jewish Renaissance in Eretz Yisrael" in its issue of the 6th March last, adds, that permission to copy the speech from the columns of ISRAEL'S MESSENGER had been received before doing so. We desire to assure our esteemed contemporary that we place no ban upon our articles; none of the contributions in our paper being copyrighted.

* * *

"AMERICAN JUDAISM"

DR. BARNETT R. BRICKNER, graduate-journalist of the Cincinnati Union College, in the course of a tribute to the late DR. DAVID NEUMARK, says:—"In his demise as in that of DR. DEUTSCH, the Hebrew Union College lost two teachers whom it can never replace." We agree. But happily, the well of orthodoxy is not dry. Another prodigy may yet be found to associate himself with the withered branch of Judaism in Cincinnati and thus keep the fountain bubbling all along. "American Judaism" can never die of inanition so long as orthodoxy keeps a watchful eye on her.

* * *

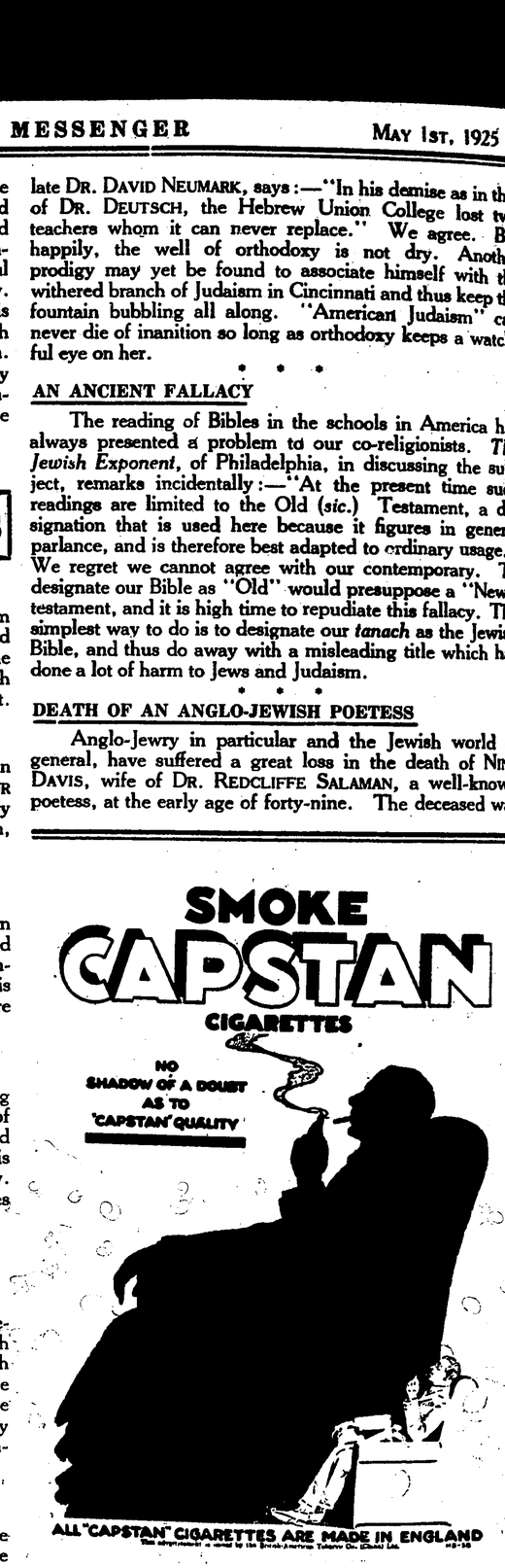
AN ANCIENT FALLACY

The reading of Bibles in the schools in America has always presented a problem to our co-religionists. *The Jewish Exponent*, of Philadelphia, in discussing the subject, remarks incidentally:—"At the present time such readings are limited to the Old (*sic.*) Testament, a designation that is used here because it figures in general parlance, and is therefore best adapted to ordinary usage." We regret we cannot agree with our contemporary. To designate our Bible as "Old" would presuppose a "New" testament, and it is high time to repudiate this fallacy. The simplest way to do is to designate our *tanach* as the Jewish Bible, and thus do away with a misleading title which has done a lot of harm to Jews and Judaism.

* * *

DEATH OF AN ANGLO-JEWISH POETESS

Anglo-Jewry in particular and the Jewish world in general, have suffered a great loss in the death of NINA DAVIS, wife of DR. REDCLIFFE SALAMAN, a well-known poetess, at the early age of forty-nine. The deceased was



very active in Jewish women's organizations in England, being a prominent member of the Women's Zionist Organization and the Union of Jewish Women. As an authoress she held a prominent rank among the galaxy of Jewish writers, and her good name will ever be cherished by all those who knew her through her works and manifold activities on behalf of her people. A lost jewel remains a jewel, but the owner may well deplore its loss, says the Talmud. Yes, we mourn the loss and well may we lay a wreath of tribute at the shrine of her revered memory!

* * *

ARABS IN MOURNING

The opening of the Hebrew University in Jerusalem made the so-called leaders of Arabs go in mourning. Just think of it! An institution devoted to science, opened to men of all creed and denomination made an occasion of mourning! This is a puzzle which is most difficult to solve. As *The Canadian Jewish Chronicle*, of Montreal, says:—

> What, then, can be the cause of the Arabs' despair, that they should go into national mourning? We find it difficult to understand. And yet, in the matter of national sorrows, who can lay claim to greater experience than we Jews? *We* have gone into mourning when our temples were *destroyed*, when we were robbed of the means of spreading culture and learning. Never have we mourned when our persecutors *built* houses of learning, even when they taught therein hatred of our people.

* * *

"BATTLE OF IDEAS"

A correspondent writes to us rather angrily, saying that we "should refrain from any references to himself or his ideas, either openly or covertly. . . ." Why this ultimatum? We are reminded of an anecdote which is related of two eminent English statesmen, members of the House of Commons. One day, after a hot debate in which they took part on opposite sides, they were observed after adjournment walking from the House arm in arm, in very friendly conversation. One of them, on being asked how it was possible to be on such amicable terms with a man whose opinions he had just so sharply contested, replied, "Why, he and I differ in nothing but our opinions." That's it! As Dr. FELIX ADLER once said, "That battle of ideas must go on; it is the only way of arriving at truth." And so say we!

* * *

NATION-WIDE CELEBRATION

The celebration of the inauguration of the Hebrew University on Mt. Scopus, has been world-wide judging from our American and European exchanges just to hand. Everywhere elaborate preparations were made for the occasion which afford a striking evidence of the joy in which the whole House of Israel greeted the event which is conceded to be the greatest since two thousand years ago. The Zionist movement which worked unceasingly for the consummation of this ideal must be commended for it. WINSTON CHURCHILL once said at the House of Commons, "Never in a thousand years would Arabs have brought forth a RUTENBERG scheme." In like manner we would say, "Never in a thousand years would the anti-Zionists have dreamt of a Hebrew University!"

* * *

THE ARABS AND LORD BALFOUR

And so the Palestine Arab Executive have carried out their decision to demonstrate against Lord BALFOUR for opening the Hebrew University! And yet what of it? Who is the loser and who the gainer? We are satisfied that posterity will place the onus of responsibility for outraging the science of learning upon the heads of the former. At the same time, we have one proof which is of a most damning nature. It places once and for all, the so-called leaders of the Arabs outside the pale of civilized people. As the *Zionist Review* truly says, "It is characteristic of the so-called Palestine Arab Executive that their ire is roused by the presence in Palestine of one who is not only illustrious as a statesman but as a thinker, and that, with this frame of mind, they presume to demand that the delicate machinery of the administration of Palestine be entrusted to them by the civilized world."

* * *

THE STATUS OF JEWISH WOMAN

The role of Jewish woman in Jewish history has ever been unique. In modern times she continues to occupy a leading position. A lady Rabbi is about to enter the sacred calling. Mrs. IRMA L. LINDHEIM, the wife of NORVIN R. LINDHEIM, a well-known lawyer of New York, and the mother of five children, will shortly be ordained as Rabbi. She is a student at the Jewish Institute of Religion, of which Dr. STEPHEN WISE is the founder and President. Mrs. LINDHEIM is an ardent Zionist and expects to return from *Eretz Yisrael* next month to New York in time to receive her Rabbinical diploma. Nor is this all. It is apparent, however, that the Jewish community of Pardubetz, Bohemia, is not going to permit New York to beat her in any respect. It has a lady shohet. The shohet of the community died recently, leaving behind him a widow and numerous chil-

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dren. The widow was determined to earn her own livelihood and she applied to the local Rabbinate for permission to follow her husband's calling. They examined her, found her fully qualified and now Pardubetz has a lady shohet. Who can say we are not advancing along the lines of progress and culture?

* * *

ANOTHER CONVERT TO ZIONISM

The latest recruit to join the rank of the non-partisan group to form the Jewish Agency, is Dr. SAMUEL SCHULMAN, of New York, better known to our readers as "RAB SHEMUEL." This redoubtable exponent of "Liberal" Judaism fought Zionism bitterly in the past, and was regarded as the foremost opponent of the BALFOUR Declaration. His recent change of heart indicates that Reform Judaism is no more regarded as antithesis to Zionism. We congratulate Dr. SCHULMAN for his latest pronouncement in favor of a movement which he now admits is destined to give long life to Jews and Judaism.

* * *

WANTED: A DECENT BURIAL

The American Israelite continues to bewail the fact that Reform "Rabbis" who draw fat salaries from their congregations are engaged mostly in propagating Zionism, instead of antagonizing Traditional Judaism. We sympathize with our contemporary to a certain extent. However, it should know by now that the cult of fifty years ago, preached loudly from the Pittsburg platform is no more fashionable. It is time to admit this truth and not keep on rowing against the tide. Jewish Nationalism has destroyed once and for all the theological basis of Reform Judaism and the few hard-shelled opponents of Zionism lingering here and there, should wake up and give their "cult" a decent burial.

* * *

ISLAM, O, ISLAM!

We have before us an interesting brochure entitled, "Islam, the Religion of Humanity" by that distinguished scholar MAULVI MUHAMMED ALI, which should, in our opinion, be distributed widely in Damascus and other centres of Arabia, where the mobs usually clamour to thwart the progress of civilization, in order that the advanced elements of humanity may not march a step forward. When 6,000 Arabs after praying in Mosque, worshipping Allah, the One and only God, using the famous formula, "Thee only do we worship, and of Thee alone do we beg for assistance," should walk out in the streets of Damascus in order to murder a prince of savants, shows to what extent Islam has been ridiculed by her devotees. It is time for the leaders of Islam to wake up. Convert your own men to the true teachings of Islam is an imperative duty which should not be shirked. We agree with Lord HEADLEY (a convert to Islam) that Islam is a religion of humanity. We want this religion to be *practiced* in deed than preached only as a creed. We call upon the leaders of Islam to make Islam a powerful factor in the lives of her devotees not only in Mosques, but in the broad avenues of every city in the world!

* * *

WHAT LAWRIE SAYS!

In the course of a review of ISRAEL COHEN'S latest book, entitled "The Journal of a Jewish Traveller," Mr. LAURIE MAGNUS favours us with the following cameo in *The Jewish Guardian*, which may be taken as an indirect reply to our challenge in ISRAEL'S MESSENGER of the 6th February last:—

> "We seem to feel, rather than to be told, that, if Mr. Cohen had been travelling for, say, the League of British Jews instead of the Zionist Organization, he would have commanded equally large audiences and an equal measure of success."

One of the ways of demonstrating to the world, the strength of a movement and its steady growth and stability is by publishing the number of followers it holds. The Zionist movement is the only democratic movement in Jewry. Its followers embrace the whole globe and are not restricted to half-a-dozen "big-wigs" as is the case with the League of "British" Jews. When the latter was challenged to publish the number of their followers they refused to comply with the request, except that *The Jewish Guardian* pointed out that such men as LIONEL DE ROTHSCHILD, CLAUDE MONTEFIORE and LORD SWAYTHLING, were among the leaders thereof. In this connection it would be interesting to recall what the Federal JUDGE JULIAN W. MACK, the ex-President of the Zionist Organization of America, once said in this connection:—"In these democratic days social rank and wealth have ceased to outweigh numbers." At any rate, it would be worth while to send a delegate of the League abroad, just in order to test the validity of the statement made by MR. MAGNUS. ISRAEL'S MESSENGER advocated this as far back as March 10th, 1922.

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OPENING OF THE HEBREW UNIVERSITY ON MOUNT SCOPUS

LOCAL JEWRY'S CELEBRATION.—INTERESTING SPEECHES.

As stated in our last issue, the opening of the University was celebrated locally with great *eclat*, at the Masonic Hall on the 31st March last. There was a very large gathering, the hall being packed to the door. The Chair was taken by Mr. J. E. SALMON, who was supported on the platform by Mr. J. T. PRATT, H. M. Acting Consul General, Messrs. M. SAMSONOVICH, GEO. E. SOKOLSKY, B. SHAININ, D. G. M. ARONOVSKY, A. EINHORN, MAX JOFFE, A. HORNE and Dr. A. ROSEMBERG.

REALIZATION OF A GREAT IDEAL

The CHAIRMAN in rising to address the meeting, said:—

"In the unavoidable absence of Mr. D. M. DAVID, the venerable President of the Shanghai Jewish Association, the honour of occupying the chair at this historic gathering has fallen to my lot. We are assembled here at the instance of the various local Jewish organizations to celebrate the inauguration of the Hebrew University at Jerusalem—an event fraught with vast significance for the future of the Jewish race and perhaps for the world at large. We are very much enheartened by the presence among us this evening of Mr. PRATT, the representative of H. M. King George, to whoose government the mandate for Palestine has been entrusted. For Mr. PRATT to find time in the midst of multifarious calls of his office to take part in our celebrations is indeed gratifying. Having regard to the impossioned yearning of the Jew for learning—learning for its own sake—when every week of labour is ushered in with an invocation for the success of the weekly studies—*Limmud*—it need occasion no surprise that the establishment of the University is hailed with unbounded enthusiasm and joy. This University will be opened to-morrow by that veteran statesman with an unsullied record of service to his country—*sans peur et sans reproche*—EARL BALFOUR—whose foresight and wisdom indicated to him that in working for the uplift of down-trodden and depressed peoples, he was also labouring for the honour and greatness of Great Britain. (Cheers).

"The site of this University is on Mount Scopus, one of those hills enclosing the Holy City, in the words of the Psalmist in the same manner as the Eternal is round about His people. At a moment like this the mind's eye travels to another scene enacted on this selfsame hill—not associated with peace and progress this time, but with violence and bloodshed. It was when TITUS CÆSAR was encamped there and whence he issued his decrees for the destruction of the city and the burning of the temple. 'JUDEA CAPTA' he proclaimed, forgetting in the insolence of his power that though he could mutilate and maim the body, the soul of Israel he could never capture! The scene is now shifted. We are watching with strained eyes and bated breath the bier carrying Rabbi JOCHANAN BEN ZACCAI as a dead man out of the gates of the doomed city bearing the whole of Jewish lore in his breast, for the Mishna and the Talmud were not then reduced to writing and he was the last link in the chain of the tradition. He emerged safely and was enabled to establish an academy at Jabneh and since then the lamp of Jewish learning was kept burning, one day in Babylonia, the next in Spain and only yesterday in Poland—sometimes shining brightly, at other times with dimmer light—but alas, it was on the point of being extinguished, when again it found a refuge in its old habitation on the Mount of Zion! Israel is never widowed!

"As for secular learning, for centuries the great centres of learning were shut in the face of the Jews. The Torah alone offered an outlet to the giant intellects among them—as the sage declared "Turn it round and round, and again turn it over; everything is found in it" Still they strove and struggled to acquire knowledge, undismayed by any obstacle. They were the means of purveying Greek science and philosophy to the nations of the West and but for them these would have been lost to the world. Even in our enlightened age the barriers have not been removed altogether, for we still find a percentage norm in some countries and a religious ban in others. In spite of all these disabilities, the Jews have produced a SPINOZA and an EINSTEIN; not to mention a host of eminent men in science, art, philosophy and literature, leaving their impress on the culture and civilization of the world. By the grace of God, the establishment of this University will remove all stumbling blocks in the way of the Jews, and offer them access without distinction or restriction to drink freely out of its fountains of knowledge. Nor will its blessings be a monopoly for the house of Israel but its portals will be thrown wide open to all nations, peoples and languages. If you look at the history of the Jews you will find from the beginning of time that every blessing conferred on our race was to be participated in by the other peoples, 'In thy seed shall all the families of the Earth be blessed.' In diplomatic language, they may be said to enjoy the most favoured nation clause. If it is going to be otherwise, and especially if the University was going to be the medium of inculcating ideals of narrow egoism, arrogance and hatred, We don't want it, we repudiate it, we turn our backs on it.

"The world is sick; most of the old values are at a discount with nothing to replace them. Perchance, there is still some balm left in GILEAD to bind the wounds of this stricken world. It is not an impossible hope that the learned faculties may under divine guidance instead of spending their time and energies in inventing new engines of destruction and noxious chemical combinations, discover and enunciate a new theory of life—a formula that would unite all peoples and classes into one common brotherhood by bonds of friendship, tolerance and mutual understanding. Is it in vain that this University is situated at the meeting place of three continents in a position to radiate its benign influence to all the points of the compass? This is no doubt a great occasion; we have reason to trust with confident expectation that from the tiny seeds now sown, a rich harvest will be garnered in future! (Loud applause)."

FAR-REACHING EFFECTS OF THE UNIVERSITY

Mr. ALEXANDER HORNE said:—

"After the stream of eloquence that has been battering on our ears for the past half-hour, one feels that he is left without a thought to express, and, with the speakers that are yet to come, one prefers to listen rather than to hear one's own voice speak. One thought runs in my mind, however, and that is that, no matter to what heights of enthusiasm we may reach to-night, we will never fully appreciate the full significance of the event we are celebrating. It is a familiar fact that the things that are near to us we take little notice of, and to-day we gather to commemorate an event which, because it is so near to us, we cannot do full justice to. But twenty years later, fifty years later, a hundred years later, the Jewish world will look back on the year 1925 as we now look back on the year 1492, for instance, or as Americans look back on the year of the Declaration of Independence. It is in fact a declaration of independence on the part of Jewish Culture. Only with the march of time will Jews the world over begin to realize the significance of it. To-day it is difficult to fully appreciate what the opening of the Hebrew University will mean to coming generations. It is difficult, if not impossible, to look forward and see what far-reaching effects the Hebrew University will have on Jewish life and on Jewish culture.

"A Hebrew university anywhere else in the world, established on the same foundations as this one has been, would in itself have been a wonderful enough thing, but here we have a combination of circumstances which makes this occasion more than wonderful. Not only is the University to be under such favourable auspices as those who originated the movement and carried it out can give to it, but it is built on a soil which is already steeped in Jewish culture and Jewish traditions, a soil whose moisture is the moisture of Jewish blood; the edifice is reared in an atmosphere impregnated with Jewish thoughts, Jewish hopes, Jewish ideals. Politically, perhaps, the land is not ours; but culturally and spiritually it *is* ours, and though it pass into the hands of conqueror after conqueror, which God forbid, it will yet never be anybody else's but ours, so long as history remains to be read, so long as the world remembers the past of the Jewish race.

"When the Jewish monarchy came to an end the people were dispersed to the four corners of the world; nation after nation has sat astride the land and called the country hers. But they were only deluding themselves. The land was for too long a time a Jewish land for it ever to be anything else; and though we have lived in every quarter of the globe for these two thousand years is it not a fact that we have all the while felt that our ancient land still is ours, waiting, when the time came, to be restored to us? And now the time has come. The land has been restored to us. Not politically, perhaps. But intellectually and spiritually the world has recognized that the land is ours, and for the present I think we may be satisfied with this recognition. Other things may come in other days; but this fact stands out to-day: the world has recognized that—wherever we may live physically—intellectually and spiritually we have a right to live in Palestine, as we have ever striven to do. Wherever our physical bodies may be—in China, in Africa, in America, or in England—our minds and hearts and souls are in Palestine. And that is the supreme importance of the Hebrew University to the man living—physically—out of Palestine. Not alone to the students who will attend the University will that University have a value. That will be great enough, no doubt, and the men leaving it and going into the four corners of the world will carry with them a fragrance of Jewish culture which will uplift and beautify the communities in which they will dwell, and will raise the Jew, in the estimation of his fellow-creatures, to a level that he has not for many centuries enjoyed. But that is not all. The supreme importance of the Hebrew University to my mind lies in the fact that the eyes of all educated Jews all over the world will be turned towards Palestine; mentally they will be enabled to concentrate their gaze on that little spot on Mount Scopus where a new age of Jewish culture is to be born. Mentally they will be enabled to share in the intellectual and spiritual life of that body of pioneers, and though living in foreign lands, they will in reality live with their hearts and

minds in Palestine. It will revitalize Jewish life; it will give it vigour; it will cut out for its energies a new channel. It will give the Jewish race certain ideals, certain things to be lived for, which it unfortunately does not quite enough possess to-day. For this reason may the Hebrew University prosper. For this reason may it realize the ambitions of those who have sponsored it and the hopes of those who have given it their moral support all over the world."

BRITISH CONSUL'S TRIBUTE TO JEWRY

MR. J. T. PRATT, the Acting British Consul General, received an ovation when he rose to address the meeting. He said:—

"I have asked for the privilege of saying a few words, though my speech is not part of the regular programme and I am totally unprepared. Perhaps it is fortunate that I am unprepared, for were it otherwise I might have been tempted to compete with the eloquent orators that we have heard to-night.

"I have been deeply impressed by the very sincere and very warm expressions I have heard on all sides towards the British Government, as well as the very warm applause on the part of the audience whenever the name of the Government was mentioned. I am made to feel very strongly that the gratitude the Jewish race feels towards the English, is a very deep one. And yet what have we done? We have only abstained from persecution, and I hope that the recognition that Britain has been pleased to show towards the Jewish race may be repeated by all the nations of the world.

"I began by mentioning the vry evident gratitude that the Jewish race feels toward Britain. And I wish to say on behalf of England that she reciprocates this feeling. (Vociferous applause.) For the Jews have contributed much to the culture of England; there are and have been Jews at the top of all branches of English life and have acquainted themselves nobly. They have had a message to give England, and by this message the English have profited. For this, I say, England is grateful. The Jewish people have many qualities that the Englishman can admire. The Englishman admires pluck; he admires perseverance; he admires the man who, after being kicked and trampled upon, can stand up again and keep up the fight. And where in the history of the world can you find a nation who has gone through what the Jews have gone through and yet kept a stiff upper lip, brave and strong? For this I say again that if the Jews are grateful to the English, the English have much to be grateful for the Jews, and I express the hope again that, though long deferred, the nations of the world may follow upon the example of England and give to the Jews recognition that they deserve." (Cheers).

GREETINGS FROM LOCAL ORGANIZATIONS

Mr. B. SHAININ spoke as follows:—

"The Shanghai Hebrew Relief and Jewish Women Benevolent Association consider it their pleasant duty to join all other Jewish organizations in the celebration of this most brilliant incident in modern Jewish history. The progress made by Zionists in Palestine in every phase of the Zionists programme—immigration, agriculture, city development—a work which was made possible due to the generous support given to it by the British Government—a work which is converting a desert into a flourishing country—has earned the admiration of the entire Jewish and non-Jewish world, but the greatest achievement to be recognized is the fact that in turning back to his ancient homeland, the Jew's first thought should again, as always, be for the things of the spirit. This is borne out by the fact that hardly had the dream for the new Jewish homeland begun to materialize before the new dream began to take shape for the university.

The idea of the Hebrew University is as old as the organized Zionist movement itself, having been proposed at the first Zionist Congress in Basle by Prof. Schapira. First practical steps in the direction of the University were taken at the 4th Congress and it was in 1913 that Dr. Weizzman announced the appointment of a small Committee whose task it was to make Jerusalem the Jewish cultural center of the world. Five years of the Committee's labours were crowned with the first palpable sign of success; the corner stone of this Hebrew University was laid by Dr. Weizzman July 24th, 1918. The arduous work of the noble spirited Committee continued until to-day the work is completed and the University is an accomplished fact. As the fundamental principles of this great institution will be education not only for Jews but for peoples of other races as well, it is to be hoped that the education which will disseminate from this important seat of knowledge will in time succeed in piercing through the mist of racial animosity which manifests itself in outbreaks similar to those that have taken place in Palestine a few days ago, and of which we read in newspapers. A movement has been started the world over to commemorate this event of deep significance in a practical manner by contributions of books of scientific value to the University. This movement is receiving the support of many noble-spirited Jews, individuals and organizations. It has already received the support of a few generous Jews of this city and the Hebrew Relief as it always calls for material support issues the present calls for a support which is to express itself in concrete action, towards the spiritual needs of the first Hebrew University. It is suggested that a Committee be organized to supervise the work of collecting the books that will undoubtedly be gathered among the sympathizers of this movement in this community."

GREETINGS FROM "ORT"

MR. M. A. JOFFE, PHAR. D., CH.D., M.A., said:—

"For ages we mourned the detsruction of our ancient temple at Jerusalem, but to-day we celebrate the inauguration of a new hall of forum, our temple of science. The forces of science are insurmountable and its temple indestructible. As a representative of the local branch of ORT, and bearing in mind our humble attempts during the past thirty years to spread professional knowledge amongst the Jews, I deem it my duty to stress the fact that as a result of ORT we have at present active professors working in our new university. In the name of ORT, we rejoice in this unique celebration and join with you in the wish for the success of the university and also for the good of our beloved newborn country."

THE UNIVERSITY STANDS FOR TRUE BROTHERHOOD

Dr. A. ROSEMBERG, speaking in Russian, on behalf of the Shanghai Jewish Club "Ahduth," said:—

"MR. CHAIRMAN, THE BRITISH CONSUL, LADIES' AND GENTLEMEN:—After the striking statements made by the previous speakers, explaining the significance of the great historical event at present taking place—the inauguration of the Hebrew University at Palestine—it is only necessary for me to add a few words, addressed mainly to those who have had some experience of liffe in the Ghetto. When we look back on this experience—our childhood days—the numberless humiliations we were made to suffer at every turn—our hearts bleed. Do you remember those endless examinations we had to undergo in order to obtain that much-coveted reward—acceptance into a State school? Do you remember the tears of despair we had to shed to obtain the necessary 100 marks, without which a Jew could not obtain admission—while a Gentile was admitted with only 60? What bitterness all this has caused! How the memory of it all has rankled in our hearts! Then came the University, for which only a very few fortunate ones could be chosen. By now the humiliation inflicted upon us attained to greater depths, and we were made to feel more and more that we were hated for being Jews. Then came the War. Thrones trembled; Society was shaken to the very foundation. And the nation that had oppressed us for centuries at last awoke to its own misery, and in its efforts to free itself from bondage demanded freedom for all races, including the Jewish. But once more we were doomed to disappointment. Pogroms, like a ravaging fire, swept all Europe, and worst of all in Poland, a nation that had itself suffered oppression and might have been expected to appreciate the blessings of freedom. This persecution affected most of all the young Jewish students, and did much to stifle their nobler sentiments. Jewish professors were also persecuted; and in Roumania the feeling of anti-Semitism reached such a pitch that Jewish medical students were forbidden to dissect any but the corpses of their own race. When we compare this state of affairs with the possibilities of the great event we are now celebrating, its significance begins to dawn on our minds. For this Hebrew University will be open not only to those hundreds of Jews who find the quest for knowledge so difficult in other lands, but will be made welcome as well to students of all nationalities, where they will be made to feel that the common search for Truth lifts them above the differences of nationality. For we sincerely hope that this, the first Hebrew University, will be alien to all Chauvanistic ideas; that it will be a true centre of all that is best in humanity; and that, under its flag, true Brotherhood and the ideal of equality among races will thrive and develop."

The meeting terminated with the singing of the British National Anthem and Hatikwah.

THE MOST IMPORTANT THING IN YOUR LIFE

is your health. Everything else depends upon it. Therefore carefully safeguard your physical condition, and when you do not feel as well as you ought, when you are nervous, irritable, lack appetite, colour, energy, have headaches, feel tired all the time, or suffer from rheumatic pains, back pains, indigestion, do not neglect these symptoms.

What is the remedy? All the abovementioned symptoms are associated with impure weak blood or disordered nerves, and the best way to purify and enrich the blood and to revivify debilitated nerves is by means of Dr. Williams' Pink Pills for Pale People. For over a third of a century these Pills have been famous for their unique qualities as a Blood Builder and Nerve Tonic. In numberless cities and towns throughout Europe, America, Asia, Africa and Australasia live men and women who gratefully testify to having been restored to health and strength by their use, and in many instances these people were so seriously ill that they seemed beyond human aid.

What Dr. Williams' Pink Pills have done for others they can do for you. If in need of the help they give try them to-day. Your chemist sells them, or post free $1.50 per bottle, $8 for six bottles, from the Dr. Williams' Medicine Co., 60 Kiangse Road, Shanghai.

A SANCTURARY OF THE JEWISH GENIUS

Address At The Opening Of The Hebrew University At Jerusalem, April 1st, 1925.

By THE VERY REV. DR. J. H. HERTZ, M.A., Ph.D.,

As Chief Rabbi of the United Hebrew Congregations of the world-encircling British Empire, I bring the greetings of our brethren of the House of Israel from the four corners of the earth—from the East and from the West, from the North and from the South—to Zion our Mother, on the opening of the Hebrew University at Jerusalem, the City of Israel's Solemn Assemblages. This day's Solemn Assemblage and the occasion responsible for it, are surely something "new under the sun." It is my great privilege to be one of those who have been chosen to interpret to you the significance of this unique and unprecedented event in the history of Israel.

MILESTONE IN THE ANNALS OF THE SPIRIT

The Opening of a Hebrew University in the Eternal City of the Eternal People, is a milestone in the annals of the spirit. It takes us back to the beginnings of civilized society among the Western nations of to-day. The

THE CHIEF RABBI OF THE BRITISH EMPIRE.

chaos of the Dark Ages ends about the year 1000; and the eleventh century sees the first revival of intellectual life. It is through contact with Arabic-Jewish culture that the long, mental inactivity of feudal Europe breaks like ice before a summer's sun. The earliest Universities—at Salerno and Bologna, at Oxford and Paris—are the expression of this resuscitation of the European intellect. There arises a new power in a world as yet under the rule of sheer brute force—the University, the embodiment of the spirit of Learning. Soon this new power begins to dominate the souls of men; and, century by century, becomes a vast and vitalising influence in the life of the nations.

ISRAEL REARING ITS OWN VINEYARD

The transcendent importance of to-day's ceremony consists in the fact that the People which has been the most persistent in its defiance of brute force and in its exaltation of the things of the mind, the People whose reverence for scholarship extends over millenia, boasting an uninterrupted learned tradition that goes back to hoary antiquity, the People whose intellectual labours helped to prepare the ground for the first Universities nearly a thousand years ago, the People that has since tended the intellectual vineyards of every other nation—is, at last, rearing its own Vineyard of Learning. And this day when we have seen one of the world's Elder Statesmen, a former Premier of Great Britain and a Chancellor of the renowned University of Cambridge, come from thousands of miles, across many lands and seas, officially to inaugurate the Hebrew University at Jerusalem, "we are like them that dream." It is being done, and consummately done, what so many thought could never be done. In reverent humility and infinite gratitude, we repeat the sacred words: "This is the Lord's doing; it is marvellous in our eyes."

CHIEF RABBI HERTZ EVINCES DEEP INTEREST IN THE JEWRY OF THE FAR EAST

We are in receipt of an interesting communication from the Chief Rabbi of the British Empire, dated 6th March, 1925-5685, in the course of which he writes as follows:—

"DEAR MR. EZRA.—Nothing but overwhelming pressure of work prevents me from acceding to the requests for special messages and special contributions that reach me from ISRAEL'S MESSENGER and other Jewish papers throughout the world. This must not, however, be taken as lack of deep interest on my part in the Jewry of the Far East as well as in the Jewries in all the outlying parts of the world. No one realises more clearly that these require our utmost care and consideration, and I have for a number of years used my best endeavours to provide them with loyal and efficient teachers and religious guides.

"As a proof of my goodwill to ISRAEL'S MESSENGER, I have very great pleasure in sending you an advance copy of the Address I am to deliver, on April 1st, at the opening of the Hebrew University at Jerusalem.

"Sincerely yours,
"J. H. HERTZ."

INSTITUTION OF RESEARCH

True, it may be decades before the work begun to-day is complete, and before the unity of learning is represented in this University by the full number of faculties of arts and the liberal professions. For many a year this Institution will primarily be devoted to research. Specialists will here grapple with the thorny, practical problems of this land—e.g. irrigation, afforestation, hygiene, sub-tropical disease, and illumine them with the searchlight of science. Renowned scholars will seek to discover the limits of the known, and to pierce the mysterious gloom which on every side surrounds the frontiers of ascertained truth. Such men do not so much impart facts as the method to discover facts, and how to convert them into truths. Through the labours of such men, pursuing the noble Jewish ideal of learning for its own sake, a University becomes the laboratory of the thought of the future. It accumulates and increases the intellectual capital of mankind; it proclaims and enriches the thoughts that have been tested and established; it expounds and vindicates the principles that have become part of the immemorial wisdom of the race.

THE AGE OF UNIVERSAL DEMOCRACY

That way lies an indispensable service that the modern University renders to society in our age of universal democracy. Government to-day is of the people, by the people. Now the masses everywhere are unschooled men who know little of the past; and if they conceive that the past stands in their way, they are prepared without hesitancy to break with it. Democracies do not err on the side of humility; and they have an unshaken belief in their ability, when they have broken with the past, to make all things new—and a great deal better than new. In times of hurry and change, peculiarly liable to be swept by panic and hysteria, the University stands forth as the exponent of the great civilizing ideas that rule history. By means of history, it shows that there is no inherent, sacramental virtue in change as change; that the new is not always the true; that though the clock of society sometimes requires winding—constant winding or violent winding will result in the clock stopping altogether. In brief, the University emancipates the mind from what is narrow, partisan and temporary; and saves the present from an endless repetition of exploded error.

THE SPIRITUAL VALUES OF LIFE

I now come to the distinctive purpose of the University of Jerusalem. It is not to be a mere imitation or translation of a British or American, a German or Russian Higher Seat of Learning. Again, we cannot at first enter into serious rivalry with great intellectual centres of Europe and America in astronomy, geology, medicine or chemistry. There is, furthermore, nothing specifically Jewish in the nature of any of these subjects; and notable as have been our services to their development, these services cannot compare in infinite significance to mankind with the Jewish contribution to the spiritual values of life. Blot that out, and—in Rabbinic phrase—and the world goes back to Tohu Vabohu, to primeval moral chaos. It is this Jewish contribution to the treasure-house of humanity, its interpretation, application and continuation, which must remain over and above the work of this University for the arts and sciences, the raison d'etre of the Hebrew University of Jerusalem. Here the student in search of knowledge of the best that has been said and thought and lived in Israel, will be under the guidance of teachers to whom nothing Jewish is alien and who will give him the Jewish outlook. This is the Jew's greatest need to-day, and is of absolutely vital importance for us and our children. Esterka, the legendary Jewish Queen of Poland, when foresaken by her Royal husband, wandered about in quest of her eyes, as she could not come before the Judgment Throne of the Almighty until she had regained her eyes of which her non-Jewish lover had deprived her. Esterka may well serve as a symbol of the Jewish tragedy of to-day. We, too, cannot appear before the judgment-bar of history; we cannot hope to re-open the sacred fountains of Israel's creative energy even on our own soil and in our own Hebrew language, unless we once more learn to look at life—its tasks, duties and problem—in Jewish perspective, unless we regain our Jewish eyes. Here in the Hebrew University of Jerusalem, the Jew will find his eyes again. If not, it will disappear, and deserve to disappear—and all that is spoken here to-day will prove so much sound and smoke signifying nothing.

THE NEW JUDEA AND THE OLD JUDEA

It goes without saying that if the student is to be given the Jewish outlook, those in charge of Jewish studies at the University of Jerusalem must have that outlook. They must be convinced that the new Judea is the direct descendant of old Judea; and that the mission of Judea, old or new is first of all, to be Judea. In other words, their aim must not be an imitative, eclectic or hybrid type of culture in Eretz Yisrael. Otherwise, they would turn this Hebrew University into an "Akra" of the days of Hellenistic apostacy, into a citadel of

assimilation from which a small minority could undermine the eternal values of Israel and decimate the ranks of the Macabbean defenders of Israel's sacred possessions. Scholarship will, of course, be untrammeled in this Institution. Inquisitions are alien to Israel. Never was serpent-bite or scorpion-sting prevalent in Jerusalem; nor did anyone ever say to his fellow, "Jerusalem is too narrow for me to find spiritual lodgment therein." But the Professors in this Institute must be free men, thoroughly emancipated from moral tutelage to the Lagardes, the Friedrich Delitzsches and all those others who, blinded by hatred of Israel and contempt for Israel's teaching, deny all our claims in the past and leave us without hope in the future.

THE UNIVERSITY A SANCTUARY OF JEWISH GENIUS

The Rabbis tell us that the builders of a people are its scholars; they are the architects of its future. We look, therefore, to the men who will here consecrate their lives to the study of the revelation of the Divine Spirit in the history and literary monuments, in the beliefs and customs, in the laws and institutions of Israel to make the Hebrew University a sanctuary of the Jewish genius, a focus of the soul of Klal Israel, a centre of Jewish thought aglow with that Jewish passion for righteousness that shall make Zion once again the mother-city of a regenerated humanity. Then will this day of the opening of the Hebrew University at Jerusalem remain engraved in letters of light on the tablets of Israel's memory forevermore.

BRITISH ENVOY RECEIVES LOUISVILLE ZIONISTS

On the occasion of the visit to Louisville, Ky., on Friday, February 20th, of Sir Esme Howard, British Ambassador to the United States, the members of the Louisville Zionist District presented a set of resolutions to the Ambassador, expressing gratitude to the British government for its aid in re-establishing Palestine as the Jewish Homeland. Sir Esme expressed his appreciation and said that the resolutions would be forwarded at once to Austen Chamberlain, foreign secretary. Continuing, he said, in part:

"Lord Balfour is going to Palestine next month to attend the opening of the Hebrew University in Jerusalem, and to see the results of his work. The reports that have reached me indicate the good work the Jewish people are doing in Palestine, and I commend the fair spirit of the Zionists in their desire to treat all the inhabitants with justice and consideration.

"The Jewish race has always been renowned in the sciences and in the arts, and the university in Jerusalem will help to disseminate culture and learning in the East.

"Palestine, as you know, is not only holy to the Jews, but also to the Christians and the Mohammedans. For this reason, the world looks to the Zionist experiment with deepest interest. The accomplishment of your ideal is largely in your hands, and I have no doubt that the generosity of American Jews will do much toward the achievement of your purpose."

"There will always be those who love you and those who hate you. Concern yourself only with deserving that love. Don't consider the hate part of it at all, and it can't reach you."

KEREN HAYESOD IN TIENTSIN

[From a Correspondent.]

TIENTSIN, April, 1925

I am pleased to report again that our Keren Hayesod work is progressing. The total amount collected is now $3,600.—but I feel sure we shall get another $500.—very shortly. During the next few weeks we shall be remitting to Head office in London at least half the sum collected—some of the donations promised will be paid over a period of one year. We owe a great deal for our success to our Chairman, Mr. L. GERSHEVICH who gave a god lead, his firm GERSHEVICH Bros donating $600.—Unfortunately, Mr. GERSHEVICH has just suffered a sad bereavement, his father Mr. JUDAH GERSHEVICH having died on the first seder night, after a long illness.

To-day a meeting is being convened with a view to forming a local Zionist Society and also to organizing a society amongst the local youth, which is greatly needed.

NOTES FROM IRAQ

[From A Correspondent]

BASRAH, March 6th, 1925.

On the 14th February, Captain A. GAULT-MAGOWN, Editor of the *Times* of *Mesopotamia*, delivered a lecture at the Alliance Israelite School, old Boy's Union, on "Nation Building" at which the Rev. Dr. JOHN VAN ESS, Head of American Mission, presided.

The lecturer after eulogising the work of the Jews in Iraq invited those present to discuss the views propounded by him. The Hon. President of the Union, Mr. SALEM MENASHE SEMOUHA proposed a vote of thanks to the latter for his address which he said was attentively listened to by all those present. Advantage of the meeting was taken by Dr. AFTALION who spoke on the lack of modern education in Basrah and the need of equipping the youths with a progressive branch of learning in order to prepare them with the struggles for life. Lack of experienced teachers was strongly commented upon. It was strange, he said, that about Rs. 20,000 is being spent annually and yet the result is far from encouraging.

I quite agree with the remarks of the last speaker who was strongly supported by Mr. T. S. KATTON, who equally bewailed the conditions prevailing. It is, however, a fact that there are two Bene Israel teachers who are trying to improve the education, but this cannot go very far. The community itself should wake up from its lethargy and banish the unprogressive elements from its midst. The girls' school is in the hand of a lady by the name of Miss. MAIMA ZILKHA who is assuredly not quite competent for the task entrusted to her care. Five sisters of the same family are practically controlling the teaching in the school and this is creating a lot of criticism from the rank and file which does not bode good for our community. It is to be hoped that a little criticism will bring about a spirit of amelioration, so that the young generation may not lose a chance of becoming abreast of the times.

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THE BLOCH PUBLISHING COMPANY, of New York, is now 'incorporated.' The Company has rendered sterling services to Jewish literature in the past. 'Nothing Jewish is foreign to the bookshelves of the BLOCH Publishing Company.' It may claim, too, that under the guidance of Mr. CHARLES BLOCH, commercialism has never dictated policy. Its future activities will be directed on the same ideal principles.

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[Written for ISRAEL'S MESSENGER]

RANDOM THOUGHTS

"SELF-CONDEMNATION"

We many times condemn others and therein pass sentence against ourselves: thus Judah said of TAMAR: "Bring her forth and let her be burnt." Not considering that he spoke the word against his own soul.

Thus DAVID to NATHAN—"The man that hath done this thing shall die." Not considering that he was the man.

"MISANTHROPES"

A description of a misanthrope is a man who avoids Society only to free himself from the trouble of being useful to it. He is a man more employed in finding out and inflicting punishments on the guilty, than in devising means to reform them. He is a man who considers his neighbours only on the side of their defects, not knowing the act of combining their virtues with vices, and of rendering the imperfections of other people tolerable by reflecting on his own.

He is a man who talks of nothing vanishing and executing; and who because he thinks his talents are not sufficiently valued and employed by his fellow-citizens, or rather because they know his foibles, and do not choose to be subject to his caprice, talks of quitting cities, towns, and societies and of living in dens or deserts:—

"KINDNESS TO AN ENEMY"

A slave who had by the force of his sterling worth risen high in the confidence of his master, saw one day, trembling in the slave-market, a negro, whose grey head and bent form showed him to be in the last weakness of old age. He implored his master to purchase him. He expressed his surprise, but gave his consent. The old man was bought and conveyed to the estate. When there, he who pleaded for him took him to his own cabin—placed him on his own bed—fed him on his own board, gave him water from his own cup; when he shivered carried him into the sunshine; when he drooped in the heat, bore him softly to the shade. "What is the meaning of all this?" asked a witness. "Is he your father?" "No. He is my enemy, years ago he stole me from my village and sold me for a slave: and the good Lord has said—If thy enemy is hungry, feed him.'"

RELIGION

Religion is the bread of life. It is the dominion of the soul. It is the hope of life, the anchor of safety, the deliverance from evil. Religion stores up her richest blessing for the poor. Her sanctuary is always open to distress. She has symbolized with poverty, not with wealth; many will side with religion while they live upon it; and desert it when it must live upon them. Religion forbids us no pleasure but such as are injurious to the soul, and substitutes the substance of happiness for its shadows. Religion attends one as a pleasant and useful companion in every proper place and every temperate occupation of life. If there be not a religious element in the relation of men, such relations are miserable and doomed to ruin. Religion is a sacred thing, and has been horribly abused by such as have super-added their own invention. It is the pillar of society and the safeguard of nations. It alone has the power to curb passions and to secure to everyone his right.

"SABBATH"

It is a great commemoration day. "God rested on the Sabbath day from all the work which He had made." It reminds us how, and when, and by whom, this world of ours was built and how and when it was blessed. Thus one day in seven, man must shut up the world's great workshop, that he may sit down and think about the great master-worker, and think who it was that made it. As a day of rest, it is also a day of compensation for the inadequate restorative power of the body under continued labour and excitement. Hence, one day in seven, by the bounty of providence, is thrown in as a day of compensation, to perfect by its repose the preservation of human life. No man can escape failures in either mind or body, who worked seven days in a week. The ordinary exertions of man run down the circulation every day of his life. God proclaims Sabbath His own and it was given to us when the Heaven and earth were finished and God blessed the day of rest. We should spend it in devotion and instruct our family in religion and lastly wear off by meditation any worldly soil contracted by the week.

"THE TRUTHFULNESS OF A CHILD"

It is related of a Persian mother on giving her son forty pieces of silver as his portion, she made him swear never to tell a lie, and said:—"Go, my son, I consign thee to God! and we shall not meet here again till the day of judgment." The youth went away, and the party he travelled with were assaulted by robbers. One fellow asked the boy what he had, and he answered:—"Forty dinars are sewed up in my garments." The robber laughed, thinking that the boy jested. Another asked the same question, and received the same answer. At last the chief called him and asked what he had. The boy replied:—"I have told two of your people already that I had forty dinars sewed up in my clothes." The chief ordered his clothes to be ripped open, and the money was found. "And how came you to tell this?" "Because," replied the boy, "I would not be fake to my mother to whom I promised never to tell a lie." "Child," said the robber, "art thou so mindful of thy duty to thy mother, and I am insensible at my age of the duty I owe to God? Give me thy hand, that I may swear repentance on it." He did so, and his followers were struck with the scene. "You have been our leader in guilt" they said to the chief, "be the same in the path of virtue"; and taking the boy's hand, they took the oath of repentance on it.

REALITY

Imitation jewellery, imitation fur, anything which poses as real when it is only sham is apt to be despised, and regarded as cheap, and imitation goodness is usually called hypocrisy. And than hypocrisy there is nothing more despicable. Conscious hypocrites would possibly not see themselves described in this article. If they did, if there were but for a moment to get a view of their own state, I think they would be so shocked that they would repent of their hypocrisy and then to reality.

Art imitates nature and the nearer it comes to nature in its effects, it is more excellent. The more exquisite, it is in imitation, it is the more plausible to men, but the more abominable to God. It is easier to pretend to be what you are not, than to hide what you really are.

Hypocrisy is a cruel stepmother, an *injusta noverca*, to the honest. It is a trick of the senses—no more. Imitation leads us to leave natural ways to enter into artificial ones; it therefore makes slaves. Of all hypocrites, the religious, is the worst, because that which he professes is infinitely above everything in which deception can possibly be practised. Yet how unreal we often are when trouble comes upon us, when we are disappointed in life, when the way is not plain to our feet, when we are overtaken by darkness and have to trust wholly to the guidance of our Heavenly Father. Are we real, then? I fear few of us are! We must trust and not be afraid.

H. A.

LITTLE BOUQUETS FOR "ISRAEL'S MESSENGER."

May I on the occasion of your 21st anniversary, take this opportunity of congratulating you on the splendid persistency, enthusiasm and ability which you are showing in maintaining ISRAEL'S MESSENGER? —Rabbi Dr. DAVID DE SOLA POOL (New York).

You are just like our (I mean those who drink) friend JOHNEY WALKER *still going strong*. I wish you heartily every success in your untiring energy in the uplifting of the great banner of Israel.—DAVID S. GUBBAY (Hongkong).

Last week quite by accident, I came across a copy of ISRAEL'S MESSENGER, a very interesting Magazine. My heart thrilled to find, that a handful of Jews in a far flung corner of the globe, were so absorbed in Judaism and its problems.—ALCH. H. SEIFFER. (New York).

Congratulations on your twenty-first anniversary. I wish to extend through you the most sincere greetings of Canadian Zionists to our fellow-workers in the Far East, and I look forward to the day, when through the united efforts of Jewry, we shall reach our goal.—A. J. FREIMAN, *President Canadaian Zionist Federation* (Ottawa).

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SOCIAL AND PERSONAL

Conducted by Ben Peloni

Miss IDA SEIGLER

Who has just retired from the Editorial chair of *The Canadian Jewish Chronicle*, a weekly journal published in Montreal. Miss SEIGLER was the guest of honour at a banquet tendered to her by the members of the staff of the Eagle Publishing Co., of which she was until recently a member. The addresses all dealt in a flattering manner with Miss SEIGLER'S work on the staff during the seven years of her tenure of office and the sincere regret felt at her departure, felicitations on her approaching marriage, coupled with good wishes for her the place that Miss SEIGLER had created for herself in the hearts of those with whom she had worked, and how she had endeared herself to everyone of her colleagues. Mr. WOLOFSKY then reviewed the steady progress made by Miss SEIGLER at the helm of the *Chronicle* during the past seven years, and concluded by saying that to-day IDA SEIGLER is well enough equipped to take her place anywhere in social or literary life, and he feels confident that her future happiness with a man like Dr. ARIEL BENSION is safely assured. He then extended to the guest of the evening the heartiest good wishes of the entire staff and presented her with a sterling silver dish suitably engraved, as a token of appreciation and remembrance from her colleagues on the staff.

Miss SEIGLER left Montreal last week for London where the wedding is expected to take place. Her future home will be in Eretz Yisrael where Dr. BENSION will devote his time in the interests of Keren Hayesod. Miss SEIGLER will contribute regularly in future for ISRAEL'S MESSENGER, her first contribution having been published in our last number.

* * *

MR. M. SPEELMAN has been elected Vice Chairman of the French Municipal Council.

* * *

Mr. E. S. KADOORIE and his two sons were among the distinguished visitors to Jerusalem in March last. They were the guests of SIR HERBERT SAMUEL, and held a number of conferences with representatives of various institutions, including the Palestine Zionist Executive and the Jewish National Fund. At the offices of the latter he conferred with Mr. USSISHKIN, Governor of the Jewish National Fund. As an expression of his appreciation of the work of the Fund, Mr. KADOORIE inscribed Mr. USSISHKIN'S name in the Golden Book.

* * *

MRS. RENNER, wife of Dr. ALEXANDER RENNER left for Austria-Hungary last month for a year's vacation.

* * *

Dr. A ROSEMBERG was among the passengers on the *Paul Lecat* on the 23rd ultimo, en route to Paris where he hopes to spend six months to recoup his health. Prior to his departure he was entertained by the members of the "Ahduth" Club, of which he was President.

* * *

Mr. and Mrs. B. A. SOMEKH have returned to Shanghai from their vacation in America looking hale and hearty.

* * *

Mr. D. M. GUBBAY has returned to Shanghai.

* * *

Mr. and Mrs. JULIAN FRANKEL of Singapore desire to extend their greetings through the medium of ISRAEL'S MESSENGER, to all their friends in China.

* * *

Mr. E. ZEITLYN has spent his Passover holydays in Shanghai and left for the Colony on the 20th ultimo. He will visit Shanghai again for Rosh Hashama and Kippur.

* * *

Mr. and Mrs. E. E. ELLIS have arrived from Hongkong and intend to stay here for some time.

* * *

We regret to announce the death of Mr. N. KRELL at the age of 63, which took place on the 27th ultimo.

* * *

MR. HARRY TOBIAS, manager of the N. LAZURAS firm of opticians, and Mr. TOBIAS left for London on a well deserved furlough by the str. Saarbrucken on the 28th ultimo. Mr. TOBIAS is well known to majority of Shanghai people, all of whom will wish him an enjoyable leave. He is best known in connexion with his work as Sergeant-Major of the Maritime Company, S.V.C. He has made his work in this company his principa hobby and has rendered them very valuable service. In his absence, his place as manager of N. LAZURUS will be taken by Mr. R. V. MEYER, F.S.P.C. (London), Freeman and Fellow of the Institute of Ophthalmic Opticians (London) and a Freeman of the City of London. Mr. MEYER has recently been home on behalf of the company, and brings back with him from London a good deal of new equipment which brings the firm in Shanghai well up-to-date with modern ideas.

* * *

The statement of account for 1924 issued by the Jewish Ladies Benevolent Society is before us, showing receipts amounting to $4,923.10 and disbursements $4,822.45. The report adds: "The Committee thanks all who kindly supported the Institution so far, which is more than ever in need of support as is shown in the accompanying accounts," which is perfectly true. The payments made by the Society are itemized detailedly, but the names mentioned are open to objection. For instance, such names as "Mrs. DELBOURGO," "Mrs. NISSIM," "Mr. JUDAH" etc., are well known members of our community who do not need help from the Society. The latter should give out the names in full so that the feelings of some members whose surnames correspond with those receiving alms, may not be hurt. Again, there is an item which reads, "Mr. PUENTIS (Re. N. E. B. EZRA) $40.—" This is very poorly expressed. What was meant was, that the amount contributed had been recommended by Mr. EZRA. These little flaws should not, however, belittle the importance of the Society, which is doing humanitarian work. Thanks are due to Mrs. R. E. TOZE, the Hon. Secretary and Treasurer of the Society, for the painstaking manner in which she supervises the work. It is to be hoped that the subscriptions for 1925 which are now due, will be forwarded forthwith to the latter in recognition of her excellent work for the Society. Other ladies on the Committee consist of: Mesdames A. E. MOSES, H. GENSBURGER and Miss PERRY.

* * *

Mr. NATHAN STRAUS, the G. O. M. of New York Jewry is showing his practical interest in the Jewish Homeland unabatedly. He has sent a substantial gift to Col. KISCH for the purchase of agricultural implements, to be distributed free in Palestine, without discrimination of race or creed. The first consignment of implements was shipped in the *President Arthur*, the first Jewish liner flying the Jewish flag, which started on her initial voyage on the 12th March last.

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The hearing of the libel action brought by Mr. N. E. B. EZRA against *The China Press*, Inc., has been postponed *sine die* by order of Judge MILTON PURDY of the U. S. Court for China, to await the conclusion of the case in the International Mixed Court instituted by Mr. EZRA against the Chinese. The hearing took place on the 28th ultimo and adjourned for ten days.

* * *

We regret to chronicle the death of Mrs. Ezra Joseph which took place on the 12th ultimo, at the General Hospital. The deceased was only married about a year ago and much sympathy is felt for her husband, her parents Mr. and Mrs. S. M. SOPHER and her two sisters, Miss SOPHER and Mrs. M. H. ABRAHAM. The funeral took place in the Jewish cemetery, Baikal Road.

* * *

Mr. I. SILBERMAN and Miss SILBERMAN have returned to Shanghai after spending their vacation in Europe.

* * *

Mr. and Mrs. L. JOURAVEL and three children have returned to Shanghai from Australia.

* * *

Dr. O. FISCHER, the well-known local attorney, was in Hongkong lately on some important business which necessitated his presence in the British Colony.

* * *

It is to be regretted that there was not a larger attendance at the Cercle Sportif on the 20th ultimo, when children of the Shanghai Jewish School gave a delightful little entertainment in aid of the Ladies Benevolent Society. The programme had been arranged by Miss NORA TOZE, daughter of Mr. and Mrs. R. E. TOZE, and great credit is due to her organizing and artistic ability. A second performance was given on the 22nd ultimo, which was equally thoroughly enjoyed.

* * *

Mr. J. ASHEAR who came out to Shanghai as Manager of the Branch office of Messrs A. D. SUTTON & Co., three and a half years ago, left this week for New York and his place was taken by Mr. Z. SACHS who arrived a few weeks ago from the States. Mr. ASHEAR has made many friends here and the latter hope that he will return to China again in the not distant future.

HIGH PALESTINE OFFICIAL OUSTED

[*China Press Radio.*]

LONDON, April 4.—The Palestine government has dismissed a prominent government official because he participated in the anti-Balfour demonstration in the Mosque of Omar with Arabs and Christians and incited the Arabs to boycott taxes, demanding also that pressure be exerted on England to denounce the BALFOUR plan for the creation of a national Jewish state in Palestine. The foundation stone for a research institute was laid at Jerusalem under Balfour's participation yesterday.

There are four characters, found among men: Easy to anger and easy to pacify; slow to anger and slow to pacify; easy to anger and slow to pacify, and slow to anger and easy to pacify.—The Talmud.

*POEMS OF JEHUDAH HALEVI

Second Volume of Jewish Classics Series Ready

The Jewish Publication Society of America has sent us the publication of the second volume of the Jewish Classics Series, being a selection of the religious and secular poetry of JEHUDAH HALEVI, one of the greatest Jewish poets of all time, of whom HEINRICH HEINE said that he was "God-kissed." The selection and translation is made by NINA SALAMAN who occupies a distinguished place as a translator of Hebrew poetry. She is the author of a volume of translation from Mediaeval Hebrew poetry (under her maiden name of NINA DAVIS) with the title "Songs of Exile," nearly a quarter of a century ago.—The Hebrew text (printed in the volume) upon which the translation is based was taken with his permission from H. BRODY'S edition of HALEVI and has been revised by him for this Series. The volume contains an introduction by Mrs. SALAMAN in which she sketches the life of HALEVI and his work, together with brief illuminating notes and other features intended to aid the reader and the student in the use of the book. The Hebrew text (vocalized) and the translation are on facing pages; the volume is produced in a handy format and is attractively bound. Mrs. SALAMAN has selected the text of nearly all of the types of HALEVI'S poetry. The division is into four sections: (1) The Journey to Zion, (2) Love and Bridal Songs, (3) Poems of Friendship, (4) Devotional Poems.

MRS. SALAMAN accepts BRODY'S distinction of HALEVI'S poems as being liturgical and non-liturgical rather than religious and secular. "For while some of HALEVI'S poems were intended for use in prayer and others were not so intended, the general mass of his work is impregnated with religious feeling. This is seen even in his love poems. These, often outspoken enough, are never coarse; a spiritual restraint is discernible amid the amatory abandonment." Mrs. SALAMAN'S translation is accurate yet retaining at the same time the poetic charm of the original. The rendering is in prose, with a tendency toward rythm, and follows the metrical original line for line. Some of Mrs. SALAMAN'S previous versions of HALEVI'S poems are also included at the end of the book. The book is the second of a series of twenty-five volumes of Jewish Classics, issued under the provisions of a fund established by the late JACOB H. SCHIFF. Other volumes in the Series will appear in due course.

*Selected Poems of Jehudah Halevi, translated by Nina Salaman, Text and Translation, the Jewish Publication Society of America, Philadelphia, Pa. Cloth bound $2.00. Bound in full leather $5.00.

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Have you made your 1925 contribution to the Keren Hayesod? Make it promptly—make it generously!

KEREN HAYESOD

75 Great Russell St.

London W. C. 1

CORRESPONDENCE

TALMUD TORAH AT HARBIN

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—According to the report of the member of our Management of the Talmud Torah, Mr. HAIM A. SOLOVEITCHIK, after his return from Shanghai, we have been acquainted with the assistance you have given him by calling upon all Shanghai Jews, through the medium of your Magazine, to support the sole culture enlightening Jewish Institute in the Far East for the purpose of improving the status of our young ones.

The Management desires to express its deepest thanks to you and are exceedingly pleased to see in you such a strong helper of our cause which is so important for the welfare of the rising generation. We are confident that we may rely upon your continued support in future to call upon all Jews to lend us their support so that this nursery of Jewish knowledge may be able to discharge its useful function throughout our city for many years to come.

We remain, with Zion's greetings,

Yours etc.,

(Rabbi) Sh. LEVIN,
Director.

A. MORDOHOVICH,
President.

HARBIN, March 31st, 1925.

JUDAISM AND ISLAM

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—I have much pleasure in acknowledging the receipt of your note of February 13, together with two copies of your interesting journal. Your generous references to Islam in these two issues have been much appreciated here. I thank you for the same and need hardly add that I reciprocate the kind sentiment. For, to a Muslim whose Prophet was expressly designated as "one like unto MOSES," the children of Israel could not but have special attraction. While in London (1923), I contributed several articles on this topic to *The Jewish Guardian* and was much impressed to find that the response which they evoked breathed of a genuine fraternal spirit. I see no reason why we should not join hands in spreading the Kingdom of Allah. That mankind may know the One God who is the Lord of all, has, to my mind, been the sole essence of every religion. Living faith in Him is the only balm that this 20th Century sore and bleeding humanity needs. I am sure Mohamedans and Jews can do much in this direction if only they were more Muhammed and Moses-like.

With best wishes.

I am, etc.,

MOHD YAKUB KHAN.
Editor, The Light.

LAHORE, India, March 17th, 1925.

A CARDIFF READER ANSWERS FOR THE LOCAL SOCIETY FOR THE RESCUE OF THE CHINESE JEWS

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—In perusing your correspondence column of your esteemed journal dated Feb. 6th, 1925 (Shebat, 5685) a letter by G. A. E. attracted my attention. G. A. E. wishes to know as to how and when the Kaifengfu inscriptions were discovered.

May I crave the hospitality of your columns to enlighten your reader, re these inscriptions. It will take far too much space to translate the whole article, but I should like to refer G. A. E. to the *Hebrew Encyclopedia,* (called Ozar Israel) in volume VII, pp. 188, 189,190, where there are full details of these important tablets and inscriptions. This learned article in the above Encyclopedia was written by the late Mr. S. M. PERLMAN, author of the Hebrew work Hasinim, (The Jews in China) which was afterwards translated into English, in the year 1911. The late Mr. PERLMAN, who carried on business in many parts of the world, subsequently settled down in Tientsin (China) and by his great literary activities visited every town in China in order to gather material for the above matter.

I hope that G. A. E. will be enlightened by his reading f the late Mr. PERLMAN'S article, in the above mentioned Hebrew Encyclopedia. I might add as an aforethought that there is a book writter and published by JAMES FINN, in 1843, under the title "The Jews in China" who gives facts about these historical tablets and inscriptions.

I am, etc.,

A. GABLE.

CARDIFF, March 12th, 1925.
88, Cornwall Rd., Grangetown.

"PALESTINE" OR "LAND OF ISRAEL?"

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—I read your letter in the London *Jewish Chronicle* of the 23rd January, 1925, with great interest and pleasure. I was indeed very glad to note that my idea found an echo in the heart of a devoted co-religionist, a man with high spirits, in the Far East like you. My article to which you referred in the *Jewish Chronicle* was published in Hebrew, as well as in Yiddish journals in Poland and Lithuania, and I am pleased to say that the movement to banish the term "Palestine" from our vocabulary is gaining rapid converts.

I was very pleased to learn from your letter published in the *Jewish Chronicle* that you have taken an important step by influencing the government officials of China to accept letters with the term "Land of Israel" on them. I sincerely hope that the officers of the various Zionist Associations abroad, will follow your good example and start a propaganda among the government officials of their respective countries to allow the term "Land of Israel" as a substitute for Palestine on mail despatches. There was a conference of the Lithuanian Zionists in Kovno lately, and I read your letter referred to above, at one of the sessions and moved a resolution that the Zionist Associations should follow your example and approach the Lithuanian government with a similar request, although I doubt whether the latter will do anything in this direction, but, nevertheless, there is no harm in making an attempt. Thus both of us were the first to take the lead in this direction. The High Commissioner of *Eretz Yisrael,* to whom I sent my first letter in the London *Jewish Chronicle* and to which you have replied, informs me in a communication dated 5th December, 1924, that he read my views with great attention. I was not satisfied with this reply, and wrote him again suggesting that he should influence the powers-that-be who are going to issue the *Eretz Yisrael* currency to see that the term Palestine should not be mentioned in the Hebrew inscription and *Eretz Yisrael* only to be embossed. I also drew his attention that it was not right to have the word Palestine in full on stamps and the term "Eretz Yisrael" in initials. In fact, the word "Palestine" is superfluous altogether.

I am leaving for Israelia shortly and hope to settle in the land for which I had dreamed all my life. This is the life for which I was active for forty-three years. I was the first to organize the Zionist Association in Lithuania in 1882, and my first Zionist article was published in a Hebrew paper *Hamagid* in April, 1882.

With Zion's greetings and best wishes.

I am, etc.,

ELIEZIR ELIYAHU FRIEDMAN.

KOVNO, February, 27th 1925.

THE TRAGIC PLIGHT OF THE JEWS AT UKRAINE.—KOL KOREY L'EZRA

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—Once again I am obliged to appeal to the generosity of our philanthropic fellow-Jews in China to provide our suffering brethren in the Ukraine with the necessities of life. The numerous appeals which have recently reached us from the devastated areas each strike the same note: Help!

The number of the sufferers who are in need of relief has increased since last year, and it is now nearly double, as you will note from the enclosed copy of a letter from the Kiev Hebrew Congregation. This letter is typical of all the other appeals. It is hardly necessary for me to enlarge upon the situation; the enclosed appeal speaks for itself. I feel it is incumbent upon every one of us to see that our brethren are not left to languish for want of funds. We Jews have, at all times, helped those who could not afford to provide themselves with food. The historical tradition of *ma'ot hittim,* to supply bread to the poor, has always been the pride of our people. Let this noble custom now find its full expression on behalf of the Jews in the Ukraine. I earnestly appeal to you to organise immediately a collection among the members of your congregation. Please do not delay this call, as the need is urgent. Kindly cable us all monies realised which amounts will be forwarded by wire to the starving Jewish communities in the Ukraine, for their relief.

I am, etc.,

D. JOCHELMAN,
Chairman.

FEDERATION of UKRAINIAN JEWS,
LONDON, March 9th, 1925.
26a Soho Square, W. 1.

We sincerely hope that the above deserving case will receive the attention it deserves from our readers everywhere. Few words are needed to emphasise the tragic plight of our brethren in Ukraine and we are confident that the appeal will evoke a generous response throughout the Far East. Contributions may be sent direct to London, or to ISRAEL'S MESSENGER which will be gratefully acknowledged in these columns. The enclosure referred to above, runs as follows:—

KIEV RELIGIOUS COMMUNITY.
January 26, 1925.

To The
FEDERATION OF UKRAINIAN JEWS:
London.

Brethren.—One of the most important problems with which our community is confronted, is the provision of Matzoth and other Passover necessities to the poor. On former occasions we were busily engaged in collecting local contributions for this cause, and, thanks to our energetic efforts we were able to supply these necessities for all those who could not afford them. This was, of course, the position prior to the upheaval in this country. After the destruction of Jewish economic life, however, all our local charitable efforts fell, of necessity, to the ground, and had we not received support from our beneficent brethren abroad, we could not have kept the Passover.

We, therefore, approach you again, on the occasion of this Passover, to render us the special aid we require. Last year we distributed Matzoth and other foods to tens of thousands of sufferers, but this year the economic position of our brethren is, if anything, worse. Many of those who, a year ago, were helping their less fortunate brethren, will, this year, be themselves in the ranks of the needy. The number of those who will require support will be nearly twice as great as last year. This does not take into account the number of those in hospitals and other institutions.

Do, brethren, hasten your relief, in order that we may not be put in such a position that we must either desecrate the holy feast or starve.

THE COMMITTEE.

JEWS AND CHRISTIANS

Editor, ISRAEL'S MESSENGER.

SIR:—I have before me the pamphlet "The Jewish Problem," which I assume is the same referred to in the January issue of ISRAEL'S MESSENGER. If a reader be permitted to express an opinion about the contents of the pamphlet, I would say that the suggestions set forth by the missionaries are not convincing, the latter expression being a mild one, too mild indeed, for the occasion. What the missionaries want us, Jews, to do, is nothing less than to admit that there really was a supernatural JESUS, who was persecuted and crucified by our ancestors; but they, the missionaries, the alleged apostles of peace, would admit that the Jews of to-day cannot reasonably be blamed or the crimes committed by their ancestors. The Jews never admitted, nor will they ever admit, that there was a supernatural JESUS, who did bring back to life a young man, dead and buried for four days. Neither will the Jews ever admit that there were passages in the Bible, or in the books of the prophets, dealing with a supernatural Messiah, JESUS or non-JESUS: because such a contention is not in agreement with the truth.

As we well know, and as often pointed out in the pages of ISRAEL'S MESSENGER, by the writer of these lines, the Jewish religion consists in the belief that the Creator of matter is spiritual, and that He is one, and only One, without assistants—such as sons, of any kind whatsoever; that our present moral and intellectual standing is not high enough fully to understand our Creator; but that a time will eventually arrive when man's progress will stand on such a high level of perfection that we will understand the Almighty, and the object and essence of the creation; that our foremost duties were: to study the world, and to discover by this the Creator; to have one law for all people of the land, even for the stranger; to love one's neighbor, even if the latter was a non-Jew; and to be honest to the utmost. It was for the purpose of keeping up the above high ideas about the Creator of the universe, which ideas were so admirably adapted to guide man in a path of justice and progress, that thousands upon thousands of Jews gave their lives to the bigoted savages of the Middle Ages. Now, in an age like ours, after DARWIN and NEWTON have opened the eyes of the world to the baseless and dangerous teachings of the bigots, who cannot think in matters pertaining to religion, that the never progressive missionaries want to convert the Jews to Christianity by an hypocritical call for peace! If the Christian missionaries, or the AMOS Society, made up, as I believe, of missionaries and their backers, really want peace, let them admit:—

(1.) That the Apostle St. MATTHEW (his real name was LEVI) and the several other Jews who became later apostles, and who were responsible for the Christian religion, never desired or intended that Christianity to become a permanent religion; but that the object was to create a temporary beliet adapted to divorce the Romans from idolatry, (The Romans did not want, as it seems, to embrace the Jewish religion, on account of the severe Sabbath laws), and to prepare them for the true belief in the spiritual Creator of the universe, at a later date, when a higher civilization may permit modifications in the unessentials of the Biblical laws, and when man's intellectual standing may permit him to distinguish between truth and fable.

(2.) That all stories about Biblical predictions in reference to a supernatural Messiah, JESUS or non-JESUS, cannot be verified in the Hebrew text of the Bible. (Professor HEINRICH GREATZ says in his History of the Jews that the falsity of the so-called predictions were known to the Christian clergy since the Reformation time).

(3.) That Christianity in its present form of a trinity of gods, is contrary to common sense; is a very dangerous hindrance on the road to progress; and that it has to be forced upon the minds of children in order to keep it up.

(4.) That the time has arrived when a compromise with other religions was necessary in order to establish real peace on our small globe; and that the said compromise must consist in the renouncing of every thing pertaining to the trinity (under present conditions Christians consider Mohammedans as infidels, while according to the teachings of the Koran,—God will exclude from paradise all those who give a companion to him).

I am, etc.,

ISRAEL N. PRENOVICH

NEW YORK, February 25, 1925.
908 Kelly St., Bronx.

NOTICE

THE NEXT ISSUE OF "ISRAEL'S MESSENGER" WILL APPEAR ON THE 4th June, 1925. Correspondents are kindly requested to send in their contributions not later than the 28th instant, or earlier if possible

PAN-ASIATIC ZIONISM

The London "Jewish World" Hails The Movement Inaugurated At Shanghai

The Movement, formally inaugurated at Shanghai recently, for welcoming encouraging Jews to settle in Palestine as part of the great Asiatic congeries of peoples, seems fraught with what may turn out to be the greatest and most far-reaching consequences. Jews are, in origin, Asiatic; and those of them who settle in Eretz Yisrael will necessarily be so, in addition, politically. What, then, more necessary than that they should find their rightful place among the peoples of Asia and thus, inter alia, stabilise their relations with the Arabs? It is an idea full of rich promise for the future, and one that takes a long and wide view of the Jewish position and of Jewish efforts in re-nationalisation. Jews in Palestine as part of the Asiatic people, so recognised and so received, must be in a different case altogether from when viewed as a folk unakin, dumped down artificially into a corner of the Continent. The new Movement looks at the matter altogether differently. It sees an Asiatic people desirous of working out its national salvation and bringing to the common stock of Asiatic culture, for the benefit of humankind, a great and important culture, the due influence of which cannot be secured save by according to Jews a national being.

That will surely appeal to the Asiatic peoples—indeed it is appealing, judging by the response even till now secured for the Movement. For its initiative Dr. Ariel Benzion must have the credit, and in order to establish it he has travelled extensively through the Near and the Far East. Here is Dr. Benzion's sentiment on the subject of the Movement, as expressed at a meeting in furtherance of it held at Shanghai:

> **I am happy to see people of Asia gathered here, believers in the Bible, the Koran, Upanishad Vedas, Zend-Avesta and Tao Teh King. We are here to place the foundation of this organisation for the revival of Jewish culture in Palestine, to give back to an oppressed nation the joy which was taken from them. We are all great admirers of Arab culture and the wonderful Koran. We think with respect of the Omayads in Damascus, the glory of the Abasads in Baghdad and the power of the Fatimists in Egypt, the high Mohammedan culture in music, architecture, painting and medicine of Spain, and Africa. When Israel's culture will be re-established in Palestine, new creations will gush forth from Palestine, from both Jews and Arabs. May the spirit of the Prophet, the Koran, the Upanishad, the Vedas, the Zend-Avesta, the Tao Teh King, dwell upon our work!**

We cordially say "Amen!" for on these lines, we are convinced, it will be found feasible to build up for Jews in Palestine a worthy National Home.—*The Jewish World* (London).

The greater a man, the greater are his passions.—The Talmud.

A lie has no feet. Truth is the seal of God.—The Talmud.

"If you stop to worry about what folks say of you, you'll probably worry your cool head off without making very much progress in any direction."

JEWISH PALESTINE LINER GETS BIG SEND-OFF

The Banner Of Judea On The High Seas For The First Time In Two Thousand Years

VAST CROWD THRONGS PIER AS SHIP SAILS UNDER FLAG OF ZION

[From A Correspondent.]

NEW YORK, March 16th, 1925.

Indescribable scenes were witnessed when the first Jewish liner, *President Arthur*, sailed from New York to *Eretz Yisrael*. Decorated from stem to stern with flags of international code and bearing the six pointed star—the shield of David—on her funnels, the steamer sail on the 12th instant, with 400 passengers, beginning a new steamship service and linking Palestine directly with New York. A crowd of about 5,000 persons gathered to see her off and congestion became so great that the reserves of half a dozen precincts were called to keep West Street traffic moving.

An emotional climax came when, after the singing of the Zionist anthem, "Hatikvah," JACOB S. STRAHL, President of the line, speaking from a decorated platform on the pier, said: "This event marks the advent for the first time in more than 2,000 years of the flag of Judea on the high seas." This started an outburst of applause that swept the length of the pier. Some of the elderly Jews lifted up their voices and more than one was seen to wipe away tears.

Time after time the siren of the President Arthur was sounded as a warning to go ashore. Some paid attention and struggled through to the pier, but a majority seemed to pay no heed either to the siren or the continuous chorus, "All ashore."

New Purim Day

Dr. DAVID YELLIN, vice mayor of Jerusalem, was introduced and he spoke a few words in Hebrew. His remarks were interpreted by Rabbi DAVID DE SOLA POOL, as follows:

"Every other year we celebrate Purim on either one or two days. This year we have added a third day because in the celebration of the ancient salvation of our people we must include this splendid festival. As the Prophet Isaiah said, the Children of Israel are now going back by sa to Jerusalem. They are going back to rebuild the ancient city. The siren of the ship seems to me like the cry of the Shofar calling back the exiles to the Holy Land. It is fitting that when these exiles return, they do so on a ship of their own. The flag that has wandered for two thousand years is at last returning to Zion. Three great things await the four hundred Pilgrims. These are: first, Palestine, in the beauty of Springtime; second, the opportunity of celebrating Passover, the festival of freedom, in their own Homeland; and third, the opening of the Hebrew University."

Under Our Own Flag

Rabbi D. DE SOLA POOL traced the history of the Jews as a seafaring people in olden days, and related the actievements of Jews in the naval history of the United States.

"It is fitting," he declared, "that when we march from the freedom of the West tc the freedom of the East, we do so under our own flag. This occasion is indeed an historic one. It marks the reassertion of Israel's ancient tradition of the sea. We were once a seafaring people. In ancient days we always had our Jewish sailors. More recently, we find Jews actively connected with the commercial, marine and naval forces of the United States. Before the Revolutionary War, Aaron Lopez was owner of a fleet of 150 ships which sailed out of Newport, Rhode Island, the New York of that day. Commodore U. P. Levy was the highest ranking officer in the American Navy when he died in 1862. When the Battleship Maine went down, fifteen of the courageous sailors who lost their lives were Jewish. So to-day we may look upon this vessel as one that links the Jewish past with the Jewish present."

Historical Celebration

Speaking on behalf of the Egyptian government, Hon. RAMSES CHAFFEY, Consul of Egypt to New York, extended the greetings of his country to the Jewish people.

"I ask you to carry into Palestine with you the greetings of the Sons of the Nile," he said. "It is a great privilege to be here and to partake in the historical celebration upon the departure of this floating palace carryin the Children of Israel to the Promised Land. I wish you luck in this monumental event and trust that this is the beginning of a prosperous line between New York and the ports of Palestine and Egypt."

Shortly before the vessel sailed Captain WILLIAM J. BREEN was surprised by the gift of a large floral anchor and the good wishes of a Hebrew organization. Most of the passengers on the President Arthur are not Jews returning to their homeland, but tourists, it was said. Some sailed to be present on April 1 at the dedication ceremonies of the Hebrew University on Mount Scopus. Professor E. Guthree Perry of the University of Manitoba sailed on the President Arthur. He will represent his university at the dedication. He was accompanied by Max Steinkopf of Winnipeg, an alumnus of the university and President of the Zionist Council of Winnipeg, which organization he will represent at the dedication.

"I look forward to a new era of biblical research which will uncover new treasures of the ancient Hebrew civilization as a result of the functioning of the new Hebrew University in Palestine," Professr Perry said.

PALESTINE COMMISSIONER

London, Apr. 6.

The diplomatic correspondent of the "Daily Telegraph" says that Sir Matthew Nathan is being mentioned in some quarters as a possible successor to Sir Herbert Samuel, who is not likely to seek renewal of the post of British High Commissioner for Palestine, which is shortly expiring.—Reuter.

"Hesitate to do what you know it is right for you to do because you fear the orge of "they say," and you'll never do very much."

"Go on. Don't stop because of criti cism. Don't slow up to listen to the wails of the trailers. Hew your way through. Keep smiling.

BOOKS RECEIVED

THE TOWER of DAVID. A book of stories for the Prigram of Women's Organization. By ELMA EHRLICH LEVINGER. BLOCH PUBLISHING Co. Publishers. Price G.$2.00.

SYNAGOGUE SONGS. For Synagogue and Extra-Congregational Services. By JAMES WATERMAN WISE. BLOCH PUBLISHING Co. New York, Publishers.

THE HEAVEN ON THE SEA AND OTHER STORIES. By SULAMITH ISH-KISHOR. BLOCH PUBLISHING Co. New York, Publishers. Price G.$1.50.

PRAYERS of THE JEWISH ADVANCE. By Rabbi ABRAHAM CRONBACH, D.D. BLOCH PUBLISHING Co. New York, Publishers. Price G.$1.25.

AMERICN JUDAISM. (The Religion and Religious Institutions of the Jewish People in the United States). By Dr. JOSEPH LEISER. BLOCH PUBLISHING Co. New York, Noice and Piano). Collected by Sarah Publishers. Price G.$2.50.

YIDDISH FOLK SONGS. (50 Songs for voice and Piano). Collected by Sarah Pitkowsky Schack. Bloch Publishing Co. New York, Publishers. Price G.$2.00.

THE TEACHINGS of ISLAM. (A solution of five fundamental religious problems from the Muslim Point of View). By MIRZA GHULAM AHMAD. LAHORE, India.

MUHAMMAD, the Prohoet. By MAULANA MUHAMMAD ALI, M.A., LL.B Lahore, India.

ISLAM. (The Religion of Humanity) By MAULVI MUHAMMAD ALI, M.A., LL.B Lahore, India. (With a foreward by Lord HEADLEY).

BEAUTIFUL THOUGHTS of THE ANCIENT HEBREWS. By ELIAS GEWURZ, BLOCH PUBLISHING CO. NEW YORK, Publishers. Price G.$0.75.

JEWISH AMATEUR PLAYERS

The Jewish Amateur Players made their their first appearance as a combined body at a very enjoyable dramatic entertainment at the Olympic Theatre on the 6th ultimo, offering a programme which consisted for the most part of a number of dramatic sketches. As actors they perhaps lacked a certain degree of self-assurance, though the whole performance was not without its amusing side.

The one-act comedy with its Parisian café scene, a professional beggar, and an American tourist, was not without point and contrasted oddly with the Buddhist Temple tragedy which followed. This latter scene was very well staged and quite impressive, though most of the time the audience wanted to laugh. Miss Sonia Frank, as the Princess of the White Lilies, danced very prettily. The cast entitled "Maddened by Mystery," featuring the great detective "Herlock Shomes," formed an important item in the later part of the perform.

The proceeds of the affair are to go to the Shanghai Jewish School and a decent sum was realized for this cause. The event marks one more organization's entrance into the dramatic field in Shanghai, and those present at the excellent performance can testify as to the exceptional merit of the thespians' work.

A CASE IN THE INTERNATIONAL MIXED COURT

MR. EZRA RENDERS ENORMOUS HELP TO THE ANTI-OPIUM CAMPAIGN IN CHINA

[Re-Printed From "The North-China Daily News"]

The million dollar opium case advanced a further stage on the 28th ultimo at the Mixed Court, when a statement was made explaining Mr. N. E. B. Ezra's connexion with the affair. . . . . At the outest, the British Assessor (Mr. Martin) announced that the Spanish Assessor had decided to refrain from exercising his right to sit as an assessor in the case, and the proceedings would accordingly be heard by himself and Magistrate Kuan. Mr. G. D. Musso intimated that he had been instructed to appear on behalf of Mr. Ezra.

Opium and Conspiracy

Proceeding to make a statement on behalf of Mr. N. E. B. Ezra, Mr. Musso began with a reference to the unfortunate wrangling which had taken place on the subject of his nationality, adding that now the atmosphere was cleared. He proposed now briefly to show what was Mr. Ezra's position in the case and what the prosecution was based on. Mr. Ezra had been connected with the Anti-Opium Society and had done work in that line. About June last year he was approached on behalf of a Georgian named Dadounashvilli, who asked whether he would be able to help him in an opium matter. Ezra asked what the matter was, as he was connected with the Anti-Opium Society, and Dadounashvilli explained that it was not a matter connected with opium itself, but a question of the discovery of huge contraband operations and a huge conspiracy amongst public officials to allow con.raband.

A Deal in Constantinople

Dadounashvilli told Ezra that he had purchased in Constantinople 10,000 kilos of opium, a perfectly legal and proper purchase in the open market. So far nothing wrong. At the same time, Dadounashvilli continued, he bought 2,000 tons of rock salt, and both the opium and the rock salt were put on board the *Kamagata Maru* and shipped to Vladivostok, where it was perfectly legal and proper to import. He further informed Ezra that prior to the departure of the ship he sold the salt to some Chinese who had agents at Constantinople and who were representatives of the defendant now in court. In proof of these statements, Dadounashvilli showed Ezra the original bill of lading and its duplicate. This showed that the cargo was shipped on the *Kamagata Maru*, commander H. (Harry) Yamasaki, which name, Mr. Musso emphasized, was found among papers seized by the police in the opium raid which brought about these proceedings. Vladivostok was named as the port of destination, and Dadounashvilli as the shipper, while his partner in Vladivostok was given as the consignee. One hundred and eighty case of opium were shipped, and this was precisely the amount referred to in papers seized in the police raid. The goods were not put on board in an assumed name. They were called what they were, opium, so that thus far everything was perfectly proper and legal. Dadounashvilli handed to the captain of the vessel the papers necessary for Customs purposes, and these documents also were found on the premises of the accused when the raid took place.

The Calm Before the Storm

Having accomplished this business, Dadounashvilli proceeded by rail to Vladivostok and there peacefully awaited the cargo, which never arrived. The vessel becoming long overdue, he came to Shanghai and interviewed the Chinese to whom he had sold the salt, being by them informed that the vessel had been delayed on the way.

The Assessor—Is it your case that both the opium and the salt were sold to these Chinese?

Mr. Musso—The salt only.—Whilst in Shanghai, Mr. Musso proceeded, Dadounashvilli started to make investigations, ascertaining that the *Kamagata Maru* had unloaded the salt at Kobe, and that there was no other cargo, accordingly coming to the conclusion that the opium had been unloaded between Constantinople and Kobe. People were employed to try and find out evidence against the Chinese, and they admitted having taken the opium because the captain did not want to take it to Japan. It was then suggested to Dadounashvilli that he had better approach somebody who knew something about this opium business and who might help him substantially, and it was then that Mr. Ezra was approached. Possibly Dadounashvilli thought of him as connected with the Anti-Opium Society and of his thus being able to make good use of informers in connexion with this huge contraband case.

Re-assuring Preliminaries

In point of fact, Mr. Ezra was careful enough to ask his legel adviser, M. du Pac de Marsoulies, whether it would be safe and proper for him to enter into any such business. M. de Pac's advice was that, as Mr. Ezra's only purpose was to help in exposing the matter, any such action by him would be absolutely legal and for the benefit of China. "I am prepared," M. du Pac concluded in his note, "to represent you in all matters before the proper tribunal."

Accordingly, continued Mr. Musso, Ezra agreed to render assistance and, quite frankly, stipulated for payment. On August 21 last the following agreement was entered into between Ezra and Dadounashvilli:—

"Memorandum made as between N. E. B. Ezra and J. Dadounashvilli, August 21, 1924:

(1) I, Ezra, agree to help Mr. Dadounashvilli to prosecute and to sue certain Chinese who have stolen from Dadounashvilli opium which the latter had shipped from Constantinople to Vladivostok and which was diverted to Shanghai.

(2) I, Ezra, agree to advance means to Dadounashvilli from time to time for discovering the Chinese who stole the opium and for prosecuting.

(3) In consideration thereof, Dadounashvilli agrees, should he be successful in apprehending the smugglers and securing judgment against them to compensate Ezra five per cent. of amount recovered.

(4) The same to apply in case Dadounashvilli should be successful in recovering his losses from the shipping company.

(5) As security for the above advances Dadounashvilli assigns to Ezra the original bill of lading in connexion with the above.

Continuing, Mr. Musso said that Dadounashvilli's object in securing proof that the cargo had been stolen was two-fold: to try to recover its value from the people who stole it and, if not successful here, to institute an action in Japan against the shipping company.

Mr. Ezra's New Role

Having signed this agreement, Mr. Ezra started in his new rôle and began by advancing some money, some of it paid as fees and some utilized in securing proof that opium of the description of the opium stolen was available in the Chinese accused's shop. An informer was sent to the shop to negotiate for the purchase of a quantity of this opium, but the Chinese became suspicious and said they could not supply it. They wanted security, and $500 was deposited. Investigations had been going on from July to November and it was very difficult for the informers who were going about to gain information. However, it was ascertained that the vessel had unloaded all its cargo outside Woosung, that it contained other opium besides this opium, and that the captain had taken the salt to Japan because he was not satisfied with the compensation he had received, namely, $120,000. The documents seized by the police showed that of the 180 cases, 120 were landed in Shanghai and the balance shipped to Swatow.

The Army Co-operates

Mr. Musso then quoted some figures relating to the transaction and found on other documents seized by the Police, these being: Expenses: T. T. Constantinople $377,897: T. T. Basel $198,276: account s.s. *Kamagato Maru* $170,800: landing charge $294.495—total $1,041,676. Receipts: Sale of Turkey $577,160: sale of Basel $955,550:—total loss $86,126.

Counsel suggested there was no doubt that the "landing charges" referred to in this document covered sums paid for protection given by the Navy, Army and Police, a matter also referred to in another document.

Rendering a Public Service

In conclusion, Mr. Musso said that the reasons why Mr. Ezra undertook to act in the matter were these; (1) he was going to make some money, as he was perfectly entitled to do; (2) he thought that if he could bring about disclosures of such a huge contraband of opium it would be a feather in his cap, and (3) he thought that the existence of this contraband implied a huge conspiracy between public officials and a big organization and if he could expose this conspiracy it would be one more feather in his cap. Mr. Ezra would give his explanation personally and, this having been done, Mr. Musso suggested he then be allowed to step out of the case. The unfortunate wrangling which had taken place had perhaps caused an impression unfavourable to Mr. Ezra. He had been instrumental in bringing abount the discovery of a huge amount of opium. He had secured the conviction of the accused, and for that he deserved thanks. He had also by his actions put the authorities on the track of a huge criminal conspiracy in contraband, and if the authorities succeeded in apprehending the culprits Mr. Ezra would have rendered a very great service indeed.

Mr. Musso then read letters passed between Mr. Du Pac de Marsoulies, (former lawyer of Mr. Ezra) and the Spanish Consul in which the latter endorsed Mr. Ezra's actions in running down the opium.

"We will now go to the end of this matter, if the court wishes, and we hope that police will aid us," said Mr. Musso.

Mr. Sidney Young, appearing for the police, expressed an opinion that the police would render all possible aid.

The case was then adjourned, the date to be fixed by all parties concerned later under a ten-day time limit.

THE GUGGENHEIM GIFT CRITICIZED BY A LEADING AMERICAN JEWISH ORGAN

"Something Wrong With The Head Or Heart Of Man Who Neglects His Own Family

The GUGGENHEIM gift of three million dollars as part of a larger total donation for the creation of a fund to aid in the deepening and broadening of American scholarship has aroused genuine interest and general comment. However, while all must admit the worthiness of the object and the purposes for which the gift is intended, not all will agree that the givers merit the unqualified praise and commendation of their people. It should be readily conceded that a foundation for the furtherance of education, for increasing scholarship and broadening human views and conceptions is noble in aim and completely in keeping with Jewish teaching and tradition. It may even be said that the gift will indirectly benefit the cause of the Jew and Judaism inasmuch as it will make possible an increase of knowledge and thereby bring about a decrease of prejudice and because it will help to promote Jewish scholarship alongside of general scholarship. Yet it seems right and proper to point out the fact that the GUGGENHEIMS have never evinced any feeling of obligation or attachment to their own people. At a time, when Jewish needs, physically, intellectually and spiritually, are so great and urgent, it is neither immodest nor improper to expect that wealthy Jews who have millions to spare for general philanthropies would have at least thousands to spare for specifically Jewish causes. The indifference of the GUGGENHEIMS to Jewish causes strikes one with particular force and pathetic feeling. It will be remembered that, when Mr. SIMON GUGGENHEIM was elected to the United States Senate, his election was made an excuse by some anti-Semites for an attack upon all the Jews. Similarly, when the GUGGENHEIMS acquired new interests in Alaska, a cry of hip-hurrah went up from certain anti-Semitic quarters against the entire Jewish people. This means that the acquisition of wealth and position by the GUGGENHEIMS reflected adversely and disadvantageously upon their people. Yet, in the distribution of that vrey wealth in the acquisition of which the Jewish people suffered a disadvantage, general causes are remembered and furthered but the specific Jewish causes are ignored or forgotten. To be sure, it may seem ungracious for anyone to criticize a rich man for disposing of his wealth as he sees fit, especially when it is disposed of for a worthy object. Yet it would be humanly impossible not to suspect that there is something wrong with the head or the heart of a man who is a philanthropist to the world at large but neglects his own family, who provides generously and lavishly for the luxuries of others but remains indifferent to the dire needs and the sad wants of his own relation.—*The Jewish Ledger* (New Orcans.)

[*The Jewish Ledger* is one of the oldest journals published in the United States, being edited by the Rev. Dr. MENDEL SILBER, a scholarly Rabbi, renowned for his Talmudic erudition in America. Dr. SILBER is a forceful and prolific writer and commands a trenchant pen. We welcome his views on a subject which had engaged our own attention in the past and which created a great deal of interest from Dan to Beersheba.—Editor, ISRAEL'S MESSENGER.]

A STORY FOR OUR GIRLS.—BENOTH YISRAEL

Suppose you had lived in Jerusalem in the year 68 of the Christian era, when the Temple and the city were reduced to ruins, your fathers and mothers tortured and slain before your eyes, your brothers led away in chains to far-away Rome, to be torn limb from limb by savage beasts in the arena of the circus for the amusement of the Roman rabble. And suppose that in your despair and fear of torture and death you had fled for safety to some mountain cave and there you sat huddled together, trembling for what the next moment may have in store for you. And suppose one of the ten sainted martyrs had suddenly appeared and said to you: "O ye Daughters of Zion! In your hands lies the fate of your people! A conquered nation must disappear from the face of the earth if his daughters desert it. And such is, unfortunately, the fickleness and frailty of women, that they are ever ready to pay homage to the strong, to the master. Therefore swear to me, O ye daughter of your unfortunate people, that you will not desert your own, that you will stick to them through their trials and martyrdom, so that they may continue to live and to hope, and, hoping, carry their existence through many dark ages until the day of their redemption."

Wouldn't you have sworn? Happily your great-grandmothers of Zion had been so loyal to their people that no such oath was necessary for them. The fact that you in Chicago, 1866 years later, still exist as Jewish girls, is the best proof of their loyalty. And if you know the sacrifices your grandmothers wrought to this loyalty, the burdeens they carried, the self-effacement, the curbing of womanly pride which they practiced in order to remain loyal to their people. No such sacrifices are demanded of you, Jewish girls of Chicago! The hope of redemption, both for the Jewish land and the Jewish people has never before been as bright and as promising as at this moment. The Jewish homeland is being rebuilt, and members of our race are gathering there from many lands of their dispersion. A new Jewish homeland is growing on the ruins of the old, and the labourer is carrying the bricks, the merchant his wares, the philosophers his thought, the poet his fire-contributions to the new edifice.

Now you girls, too, are expected to bring your mite in the form of personal service. We have a National Fund which is redeeming and restoring the Jewish land—so it needs the contribution of every Jew. You girls, with your numbers, can reach thousands of them in Chicago. This is expected of you. This coming Sunday is Zion Flag Day in America for the National Fund. Come with all your girl friends and see to it that no Jew in Chicago shall escape you. Let every Jew secure a little Zion Flag for his lapel from you and pay for it through you to the Jewish National Fund.—*The Jewish Daily Courier* (Chicago).

DOES GOD EXIST?

And in the end, the unanimous testimony of the righteous people of all times, of ABRAHAM, of MOSES, of JESUS, of KRISHNA, of BUDDHA, of CONFUCIUS and of MUHAMMAD, can not be lightly set aside. And they have declared from personal experience that God does exist and that He actually spoke to them. In the face of these arguments, to say that this Universe stands by itself sounds like the tiny bird that, at night time, keeps its legs up, lest heaven should fall down, or like the cockerel which at times takes care to stand on one leg only, fearing lest the earth should give way beneath its weight.—MUBARAK ALI SHAH QURAISHI. (Lahore, India.)

HINDU SUFIT MOVEMENT INFLUENCED BY JEWISH THOUGHT

ROME (J. T. A.)—The Sufist movement, the most profound expression of Hindu religious thought, owes its development and its roots to the Jewish race and to Jewish faith, according to Inayat Khan, the Indian philosopher and mystic writer who is at the head of the movement, in an interview with the correspondent of the Jewish Telegraphic Agency here during his stay in Rome.

"Abraham was the Messiah, the man who brought to mankind the power of revelation. The Jewish Prophets possessed the greatest wisdom, and we count them as the men who laid the foundation for the pillars of our faith. The return of the Jewish people to the Orient from which they were dispersed requires more than the revival merely of the Jewish people. The spiritual revival of the Jews is to me of greater importance than their material emancipation. I can tell you that the millions of Hindus are looking with joy and satisfaction to the present-day movement of the Jewish people to return to their ancient home in Palestine," he stated.

"SIBERIA PALESTINE"

Edited by Dr. A. Kaufman.

WEEKLY ISSUE

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THE GUGGENHEIM GIFT CRITICIZED BY A LEADING AMERICAN JEWISH ORGAN

"Something Wrong With The Head Or Heart Of Man Who Neglects His Own Family

The GUGGENHEIM gift of three million dollars as part of a larger total donation for the creation of a fund to aid in the deepening and broadening of American scholarship has aroused genuine interest and general comment. However, while all must admit the worthiness of the object and the purposes for which the gift is intended, not all will agree that the givers merit the unqualified praise and commendation of their people. It should be readily conceded that a foundation for the furtherance of education, for increasing scholarship and broadening human views and conceptions is noble in aim and completely in keeping with Jewish teaching and tradition. It may even be said that the gift will indirectly benefit the cause of the Jew and Judaism inasmuch as it will make possible an increase of knowledge and thereby bring about a decrease of prejudice and because it will help to promote Jewish scholarship alongside of general scholarship. Yet it seems right and proper to point out the fact that the GUGGENHEIMS have never evinced any feeling of obligation or attachment to their own people. At a time, when Jewish needs, physically, intellectually and spiritually, are so great and urgent, it is neither immodest nor improper to expect that wealthy Jews who have millions to spare for general philanthropies would have at least thousands to spare for specifically Jewish causes. The difference of the GUGGENHEIMS to Jewish causes strikes one with particular force and pathetic feeling. It will be remembered that, when MR. SIMON GUGGENHEIM was elected to the United States Senate, his election was made an excuse by some anti Semites for an attack upon all the Jews. Similarly, when the GUGGENHEIMS acquired new interests in Alaska, a cry of hip hurrah went up from certain anti Semitic quarters against the entire Jewish people. This means that the acquisition of wealth and position by the GUGGENHEIMS reflected adversely and disadvantageously upon their people. Yet, in the distribution of that very wealth in the acquisition of which the Jewish people suffered a disadvantage, general causes are remembered and furthered but the specific Jewish causes are ignored or forgotten. To be sure, it may seem ungracious for anyone to criticize a rich man for disposing of his wealth as he sees fit, especially when it is disposed of for a worthy object. Yet it would be humanly impossible not to suspect that there is something wrong with the head or the heart of a man who is a philanthropist to the world at large but neglects his own family, who provides generously and lavishly for the luxuries of others but remains indifferent to the dire needs and the sad wants of his own relation. *The Jewish Ledger* (New Orleans.)

[*The Jewish Ledger* is one of the oldest journals published in the United States, being edited by the Rev. Dr. MENDEL SILBER, a scholarly Rabbi, renowned for his Talmudic erudition in America. Dr. SILBER is a forceful and prolific writer and commands a trenchant pen. We welcome his views on a subject which had engaged our own attention in the past and which created a great deal of interest from Dan to Beersheba. Editor, ISRAEL'S MESSENGER.]

A STORY FOR OUR GIRLS.—BENOTH YISRAEL

Suppose you had lived in Jerusalem in the year 68 of the Christian era, when the Temple and the city were reduced to ruins, your fathers and mothers tortured and slain before your eyes, your brothers led away in chains to far away Rome, to be torn limb from limb by savage beasts in the arena of the circus for the amusement of the Roman rabble. And suppose that in your despair and fear of torture and death you had fled for safety to some mountain cave and there you sat huddled together, trembling for what the next moment may have in store for you. And suppose one of the ten saintly martyrs had suddenly appeared and said to you: "O ye Daughters of Zion! In your hands lies the fate of your people! A conquered nation must disappear from the face of the earth if his daughters desert it. And such is, unfortunately, the fickleness and frailty of women, that they are ever ready to pay homage to the strong, to the master. Therefore swear to me, O ye daughter of your unfortunate people, that you will not desert your own, that you will stick to them through their trials and martyrdom, so that they may continue to live and to hope, and, hoping, carry their existence through many dark ages until the day of their redemption."

Wouldn't you have sworn? Happily your great-grandmothers of Zion had been so loyal to their people that no such oath was necessary for them. The fact that you in Chicago, 1866 years later, still exist as Jewish girls, is the best proof of their loyalty. And if you know the sacrifices your grandmothers wrought to this loyalty, the burdens they carried, the self-effacement, the curbing of womanly pride which they practiced in order to remain loyal to their people. No such sacrifices are demanded of you, Jewish girls of Chicago! The hope of redemption, both for the Jewish land and the Jewish people has never before been as bright and as promising as at this moment. The Jewish homeland is being rebuilt, and members of our race are gathering there from many lands of their dispersion. A new Jewish homeland is growing on the ruins of the old, and the labourer is carrying the bricks, the merchant his wares, the philosophers his thought, the poet his fire-contributions to the new edifice.

Now you girls, too, are expected to bring your mite in the form of personal service. We have a National Fund which is redeeming and restoring the Jewish land—so it needs the contribution of every Jew. You girls, with your numbers, can reach thousands of them in Chicago. This is expected of you. This coming Sunday is Zion Flag Day, in America for the National Fund. Come with all your girl friends and see to it that no Jew in Chicago shall escape you. Let every Jew secure a little Zion Flag for his lapel from you and pay for it through you to the Jewish National Fund.—*The Jewish Daily Courier* (Chicago).

DOES GOD EXIST?

And in the end, the unanimous testimony of the righteous people of all times, of ABRAHAM, of MOSES, of JESUS, of KRISHNA, of BUDDHA, of CONFUCIUS and of MUHAMMAD, can not be lightly set aside. And they have declared from personal experience that God does exist and that He actually spoke to them. In the face of these arguments, to say that this Universe stands by itself sounds like the tiny bird that, at night time, keeps its legs up, lest heaven should fall down, or like the cockerel which at times takes care to stand on one leg only, fearing lest the earth should give way beneath its weight.—MUBARAK ALI SHAH QURAISHI, (Lahore, India.)

HINDU SUFIT MOVEMENT INFLUENCED BY JEWISH THOUGHT

ROME (J. T. A.)—The Sufist movement, the most profound expression of Hindu religious thought, owes its development and its roots to the Jewish race and to Jewish faith, according to Inayat Khan, the Indian philosopher and mystic writer who is at the head of the movement, in an interview with the correspondent of the Jewish Telegraphic Agency here during his stay in Rome.

"Abraham was the Messiah, the man who brought to mankind the power of revelation. The Jewish Prophets possessed the greatest wisdom, and we count them as the men who laid the foundation for the pillars of our faith. The return of the Jewish people to the Orient from which they were dispersed requires more than the revival merely of the Jewish people. The spiritual revival of the Jews is to me of greater importance than their material emancipation. I can tell you that the millions of Hindus are looking with joy and satisfaction to the present day movement of the Jewish people to return to their ancient home in Palestine," he stated

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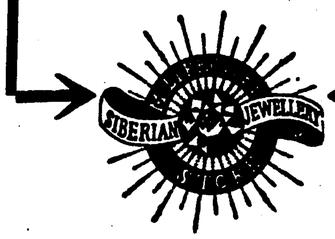

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Israel's Messenger

22nd Year | *Edited by N. E. B. Ezra.* | Established 1904

SHANGHAI, CHINA, FRIDAY, 5TH JUNE, 1925. 13TH SIWAN, 5685.

SHABUOTH

Shabuoth, coming the seventh week after Passover, is the second pilgrim feast of the Jew. On that day it was obligatory for the head of every household to journey to Jerusalem to lay upon the altar the first fruits of his trees and his offering of wheat. For in Palestine the harvest comes very early, the barley harvest at Passover, the wheat at Shabuoth and the harvest of fruits in the autumn at Succoth. So on Shabuoth the offering was not only a basket of first fruits arranged according to a fanciful pattern and a dove, but also two loaves of bread baked from the first grain of the year's harvest. In Palestine at Shabuoth the meadows are covered with flowers. The festival may be said to be the Flower Day of the Jewish people; even in the Middle Ages, when the stony pavements of the ghetto gave no promise of blooming for the landless people, the Jew, who could never forget the pastoral pilgrimages of his nation, still decked his synagogue with flowery garlands and scattered grass upon the floors. To-day the custom of the offering of "first fruits" is observed by many Jews in European countries, who have set aside the day for Confirmation. On Shabuoth boys and girls who have been instructed in their religion pledge their allegiance to Judaism, and, like the children who listened to the thunders on Sinai, repeat the solemn promise, "All that the Lord has laid upon us will we do." For on Shabuoth occurred an event perhaps more momentous to the Jew than the delivery from Egypt; on Passover he became a free man, on Shabuoth the God who delivered him from bondage gave him a moral code by which to live. According to one legend, the Ten Commandments were offered in turn to the heathen neighbors of the Jewish people; each rejected the Torah, refusing to obey its precepts. But the Jews not only promised to obey the Voice from Sinai, but offered their children as pledges that the Torah would always be treasured by Israel. On Shabuoth the Book of RUTH is read in the synagogues since RUTH of Moab, although the daughter of an alien people, accepted the Law of Israel and vowed to remain true to its teachings. The story is most appropriate for the Shabuoth season since it is a lovely idyl in the fields of Judea, a story of the barley and how Ruth, a stranger, came to find shelter in the land of Israel. To-day as we gather in our synagogues to listen to the old story our minds wander back along the twisted paths our people have trod since that first Shabuoth at Sinai; we see the rugged mountain, crowned with flames, the Jews prostrate at its foot as they waited for the sound of the Divine Voice; we catch glimpses of the simple pastoral life of Israel in the days when RUTH, footsore and weary, entered Bethlehem to find there a husband and home; we watch the happy pilgrims journeying toward Jerusalem, their offerings in their hands, a picture that dissolves and gives place to a scene in a medieval synagogue, cramped and dark and unlovely, but beautiful on a springtime day when an exiled people decked it with garlands, rejoicing in their Law that like a rose shed its perfume in an alien land far from Jerusalem.

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OUZIEL'S WARNING

In our April Number, we published a striking contribution from the Chief Rabbi of Sephardic Jewry, BENSION OUZIEL, in the course of which His Eminence has touched upon the sore point of religious problems bes.tting Diaspora Jewry, and referred to the deplorable conditions of the latter. It was a masterly analysis on his part which indicates that His Eminence has given the subject his constant attention and profound study. "The bitter 'Galuth' dispersed the Sephardi communities in various places, where a lethargic sleep fell upon them tearing them far away from all the Jewish Communities in Europe, this having been the essential cause of the great spiritual degeneration of this portion of Jewry" is a striking passage in the epistle indited by the modern YONATHAN BEN OUZIEL. We have long felt that way. We have long been bemoaning the outlook and calling upon some measures to be taken to remedy the state of affairs. But instead of gaining the co-operation of our friends we were derided in certain quarters and dubbed as pessimists and croakers, worthy of a place along the prophet who sang the kinoth of YIRMIAH. But now we find that no less a personage than the Chief Rabbi of Sephardic Jewry in Eretz Yisrael, sounding the tangle call for our freedom and warning us of the danger that is ahead of us. "There may come [illegible] when in all the large communities in the East there will be no more to teachers, nor Rabbis to lead [illegible] Diaspora, in the light of the great [illegible]" This prophet-like utterance of a great [illegible]

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brings to our mind a story which we have read somewhere: The great Rabbi JACOB ISAAC of Przycha had once a sleepless night. He kept sighing and was sorrowful the whole time. His pupils asked him: "Rabbi, what has happened?" "I cannot get the thought out of mind," the Rabbi answered, "that MOSES, the law-giver, was followed by the Judges, these were followed by the Prophets, later there came the Elders, the *Anshei Keneseth Hagedolah*, then the Sages (*Tannaim and Amoraim*) and Geonim were handed over the authority, and when those passed away the Rabbis came. Now I see that the Rabbis are passing away too, and I sigh. With no leaders, what will become of Israel?" Some such thought must have swayed the mind of the Chief Rabbi of Sephardic Jewry in Eretz Yisrael when he wrote us in Shevat last, and we, too, express a sign that the situation is getting slippery and passing out of the hands of responsible bodies. But we have faith in the stability of our people to overcome the present tragic plight and solve the problem for themselves. Judaism can never survive if her devotees remain ignorant of the vast treasures garnered in her great castle. The young men of our age are not sufficiently imbued with Jewish ideals and woe betide the day when they become leaders in Israel! The late Dr. EMIL HIRSCH once said, "If Judaism has an enemy greater than ignorance, I do not know him." The prophet HOSEA in his days had uttered the same warning, "My people are destroyed for lack of knowledge; because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to ME; seeing thou hast forgotten the law of thy God I will also forget thy children." The Rabbis of the Talmud have again and again sounded the same warning. Ignorance of Jewish ideals, Jewish religion and Jewish history, will destroy the Jewish people root and branch. For this reason, we hail with satisfaction the timely warning issued by His Eminence, and we hope that his call for the reconstruction of the spiritual edifice of Diaspora Jewry will be heeded, and the scheme laid down by him will yield sheaves full of healthy grain to make the Jewish heart glad.

* * *

PROSELYISM

Proselytism is not a Jewish trait. It was never fostered as a movement by the Elders and Sages in Israel. On the contrary, it was discouraged and looked down upon by them. On the other hand the admission of a *ger* is regulated by a strict code, known as *Masecheth Gerim*, which made the task of the would-be convert to enter the portals of the Synagogue all the more difficult. When a would-be convert presents himself our first duty is to dissuade him from taking this step. We have to say to him:—

> "Knowest thou not that we are in exile at present, hedged round with many galling restrictions and vexatious discriminations, persecuted and harassed here and there. Why, then, shouldst thou expose thyself voluntarily to all such vexations? Think seriously of the step thou wouldst take, and ponder over its responsibility. Hitherto, thou hast enjoyed much more religious liberty. Thou hast worked on Saturday and hast incurred no guilt; ate "Leaven" on Passover, and hast committed no sin; partook of all kind of food and hast transgressed no law. But once thou hast become a 'Jew' and all these will have become punitive offenses! Why curtail thy own liberty of conscience?"

However, it cannot be gainsaid that Judaism has received several voluntary *gerim* who had shed lustre on her and their records are legion. Christianity and Mohammedanism have organized institutions for proselytism. Both added largely to their number by it and through it. Both imagine that the strength of a creed can be judged by the large following and not by the example of those whose lives are in the right. "When in Rome do as the Romans do." Everybody is doing it, why not I?" seem to be the present-day slogans. We measure the success of an idea or principle and determine whether it is right or wrong by the number of followers it has. "There must be something in it if so many people believe it," we often hear people say. But in reality the truth or falsehood of an idea cannot be determined by numbers. If it be argued that Christianity is more true than Judaism because of the preponderance of Christians over the Jews, the same argument could be used to prove that Mohammedanism is more true than Christianity, because there are more Mohammedans than Christians, and the Chinese and Japanese religions would be the truest religions because they have most adherents. Recently some notable Jews and Jewesses —notable for their wealth—have changed their religion for the dominant faith. For the sake of earning some distinctions in life or climbing the social ladder they had to pay dearly for the change. The son of LORD READING, the Viceroy of India, married out of his father's faith, the daughter of MORTIMER SCHIFF did likewise, and now comes the eldest son of OTTO KAHN who styles himself a "Protestant Jew." Dr. B. R. BRICKNER, writing in the *Indiana Jewish Chronicle*, quotes a Jewish cynic who once remarked to him:—"RABBI, don't worry about intermarriage. It has one worth while feature. It helps to dilute Christianity." Only to a cynic could this end be worth while. Loyal Jews and loyal Christians who cherish their respective faiths and who see in each a unique function to fulfill can merely feel depressed at the growing number of deflections from religion generally which intermarriage produces. It is not unusual for couples who have intermarried to decide in advance of marriage to regard religion as a tabooed question, a question never to be raised or discussed for the sake of peace. In such an atmosphere the tender plant of religion withers and dies. In this connection it is not amiss to recall HAMLET'S words:—"To thine own self be true; thou canst not then be false to any man."

* * *

WHO IS A RABBI?

MENTOR of the London *Jewish Chronicle* is known as a valiant publicist, *par excellence*. His style of arguments and knowledge of things Jewish command our homage and respect. In vain have we ventured to ascertain the identity of this great man who writes week in and week out in the "Communal Armchair" of the great London Jewish weekly. Scores of visitors from London who had visited Shanghai have failed to disclose to us the identity of this redoubtable publicist, and our appeal to our London contemporary to reveal MENTOR to us brought us no step nearer to the solution. Be that as it may, we are glad to be able to come again in close touch with MENTOR and refer to his recent excellent contribution in the *Jewish Chronicle* of March 27, 1925 in regard to the title "Rabbi." *Inter alia*, MENTOR says:—

> . . . . Then, again, it is argued that if it be competent for a man to call himself Rabbi who has had the title conferred upon him by another Rabbi after proper examination, why shall we deny the right of a man to the distinction, who has had it granted to him by some Jewish seat of learning? The Hebrew Union College in Cincinnati, for instance, passes out its graduates who satisfy its scholastic demands as Rabbis; and I have, I notice, been severely called over the coals by that sturdy and splendidly independent paper, ISRAEL'S MESSENGER, of Shanghai, because I have referred to the spiritual guide of the "Liberal" Jewish Synagogue as a Rabbi. The able Editor of the paper ailuded to, Mr. N. E. B. EZRA, has taken the trouble of counting up the number of times in which in one article I referred as Rabbi to the "Liberal" Minister. The paper objects to my calling him a Rabbi, first because—as it inferentially suggests—he does not know the "A.B.C. of Rabbinic Judaism." As to this I should imagine the paper is very mistaken. And it objects further, because Rabbi Mattuck does not "conform to the teachings of the latter"; and in this, of course, the paper is abundantly right. The upshot of its contention is that the title "Rabbi" is, essentially and necessarily, one that can only rightly be applied to those who are loyal to Traditional Judaism, and conform to Rabbinic teachings and that one who, like Rabbi Mattuck, is neither the one, nor does the other, has no right to call himself or be called a Rabbi. There is, theoretically at least, it seems to me, a good deal to be said for this argument. And yet, I should be very sorry indeed to say that Rabbi Mattuck, by using the title "Rabbi," was in any way doing something which savoured of deceit or imposture, or had adopted an honorific title merely for the sake of his own convenience or glorification, and without any right or justification. It is all very well for ISRAEL'S MESSENGER to argue that "Rabbi" should mean what it, with good reason, thinks it ought to mean. That, however, is not the point. The point is whether I would be justified, seeing that the term "Rabbi" has come to mean what it does, and to be applied as it commonly is, in refusing to call the Minister of opposite Lord-to-be "Rabbi" and thus, inferentially, suggesting that by its use he was guilty of all the sinister things I have just mentioned. Surely, put in that way, ISRAEL'S MESSENGER must see that it advises what I do not hesitate to say would be very unfair to Rabbi Mattuck, and might well form a valid cause for an undoubted grievance on his part.

We sympathize with MENTOR in his predicament, but we cannot admit that the best way to solve the problem is to admit all and sundry to assume the title "Rabbi." One who violates the laws of *Oraytha* and *Rabanan*, scoffs at the teachings of our Rabbis, promotes assimilation and destroys the holiness of *Tanach* has, to our mind, no right to adopt an honorific title which is held in awe by Israel. His very deeds and actions give the lie to the little which was conferred upon him by a so-called College. The fact that the latter confers the *semicha* on "half-baked" Rabbanim should be resisted and challenged by us all. It is a degradation and not a glorification of the sacred calling to see a so-called "Rabbi" smoking his cigar on *Yom Shebii b'farhesya* and eating taref in a non-Jewish cafe! One such individual passed through China over a decade ago and made himself a laughing stock by his open violation and utter disregard of the Mosaic dietary laws! This creates a bad impression upon *hamon ha'am*, who naturally draw wrong conclusions. MENTOR must really see the danger of it all. The tendency of "Liberal" Jews to designate their Ministers "Rabbis" must be resisted. To our mind, "Rabbi" does not mean a teacher *per se*; it means a teacher who conforms to the Biblical and Rabbinical Judaism and the graduates of the Cincinnati College are everything but that. Again, MENTOR, beware! Please disregard for a moment RESH LAKISH'S answer to his brother-in-law, Rabbi YOHANAN. *Hatham kori li Rabbi, Hocho kori li Rabbi.* "There (when I was a robber) they used to call me Rabbi (teacher) and here (in the course of learning) they call me Rabbi." (*Baba Metzia* 84a). We have travelled too far from the days of RESH LAKISH to permit faked leaders to distribute patent medicines to satisfy our spiritual hunger and heal our spiritual wounds. It behoves us to be on the *qui vive* and uphold our flag from being hauled down by *nebi'i sheker* and adventurers.

TO-DAY'S GREAT THOUGHT

The evils which man is doomed to suffer from the hands of nature are nothing when compared to those which man frequently suffers from man. Communities have been known to flourish in spots which nature seems to have selected for the sepulchre of the universe; but there is no country, however, favoured by nature, which superstition and misgovernment do not suffice to ruin.—JHON STUART MILL.

EDITORIAL NOTES & COMMENTS

THIS ISSUE

Owing to the festival of Shabuoth falling on the 29th May, we were obliged to issue this number ten days earlier, so that our readers may enjoy the fruit of the articles referring to the sacred and most solemn festival of *Mattan Torathainu*!

* * *

"LAND OF ISRAEL" FOR "PALESTINE"

The latest to substitute "Land of Israel" for "Palestine" is the *Australian Jewish Chronicle*, a fortnightly journal published in Sidney. We welcome this manifestation of Jewishness and loyalty to Israel's Homeland on the part of the latter, and hope to see other Jewish journals following suit

* * *

THE "HEBREW" OF CINCINNATI GREETS THE HEBREW OF JERUSALEM

Dr. JULIAN MORGENSTERN, President of the "Hebrew" Union College, of Cincinnati, participating in a celebration on the occasion of the opening of the Hebrew University, sent the following greetings to the latter:—

> "We should not fall into the error of thinking that a magical force will be exerted by this university and that it will automatically solve all of our problems. Rather is the opening of this school a time for greater watchfulness on our part and a more determined striving for the ideals that have contributed so great a share of the world's store of knowledge."

LEHABDIL

The reform Jews of Cincinnati have celebrated with joy and thinksgiving the opening of the Hebrew University. There is apparently a widespread rejoicing in the camp due to the fact that, as the new "U" begins with the term "Hebrew" so is the College at Cincinnati, founded by the late Dr. ISAAC M. WISE, of hallowed memory. Thus, it is believed a link has been established between *Eretz Yisrael* and Cincinnati! ISRAEL'S MESSENGER has no objection to the latter snatching *kudos*, but for the fact that the *lashon hakodesh* at the Cincinnati College is tabooed and honoured more in the breach than in the observance. There is as much "Hebrew" in the College as there is blackness in the waters of the Black Sea!

* * *

"ISRAEL'S MESSENGER" COMMENDED

The wide circulation of ISRAEL'S MESSENGER could not be better exemplified than by a reference to our correspondence column. In our last issue, we published letters from readers in such distant centres of the globe, as Kovno (Lithuania), New York, London, Cardiff and Lahore. The latest to hand is one from Basra (Iraq), the author of which desires to remain anonymous. He writes in admiration of the policy of ISRAEL'S MESSENGER and says he approves of the fearless manner in which it advocates the cause of Jews and Judaism. Evidences of appreciation on the part of our readers are not lacking. It overwhelms us with the lofty sentiment so well expressed by CARLYLE, "One of the God-like things of this world is the veneration done to human worth by the hearts of men." We are heartily grateful to those who express appreciation of our work; they supply us with new power, invigorate our energy to continue our labour in our field, in which we serve Judaism and the Jew with all our heart and soul.

* * *

A BOUQUET

An esteemed reader of ISRAEL'S MESSENGER in America in acknowledging the April number sent to him, writes us as follows:—

> "Fight for the right, and right will be your fight. Help to heal the sick—the sick Jews inoculated with assimilation—help to drive it out of the system, and your reward will be exceedingly great. ISRAEL'S MESSENGER has earned for itself to-day a unique place in the rank of Jewish journalism. We have not too many earnest valiant men amongst us, who have a clear idea as to what they want, and know how to go about it—men who will lose their 'self' in the cause, and work for the nation from a disinterested love which is fascinating and inspiring."

For which we offer our sincere thanks to our esteemed friend, coupled with an assurance that we would pursue our policy with an air of absolute indifference as to what some of our would-be friends think of us.

* * *

AN APPEAL TO BENOTH YISRAEL

In our last issue, we published a striking editorial from a Chicago journal wherein a call was issued to Benoth Yisrael to work for the Jewish National Fund. In these days, when the call is insistent for land and more land in *Eretz Yisrael*, the daughters of Israel in all lands can do much to assist in the movement to raise funds for the purpose. It is unfortunate that thus far nothing has been done by the latter by way of actively working for the cause, and it is to be hoped that Shanghai girls will not turn a deaf ear to the appeal that comes to them to do their "bit" for the National Fund. There are many of them who can render the cause substantial help if only there is the right sort of inclination and determination to render service. The year 5685 is fast coming to a close and Shanghai Jewry has yet to make good her quota for this year.

* * *

WANT SIR HERBERT SAMUEL RETAINED

According to the Jewish Telegraphic Agency, a touching incident took place in Jerusalem lately when the High Commissioner, Sir HERBERT SAMUEL attended divine service in the leading synagogue. He was honoured with the reading of Maftir and when in his recital of the prayers he came to the passage, "On his chair there shall not sit a stranger and others shall not inherit his glory," the congregation rose and repeated the passage after him. After the services at the Kiddush, the Chief Rabbi of the British Empire spoke in the same spirit. This striking demonstration in favor of retaining the present High Commissioner for another term, indicates the popularity of the latter and it is certainly an achievement of no mean significance! And yet there are some cynics who tell us that Jews as a rule are ungrateful to their leaders and elders! The occasion affords a good opportunity to revise the verdict.

* * *

"LIBERAL" JEWS WORRIED

The Jewish Religious Union *Bulletin* for April edited by Rev. I. I. MATTUCK, of Hill Street Synagogue, London, is before us. It opens with an article on the "Hebrew University." Its success and the world-wide celebration of the event, proved somewhat disconcerting to the withered branch of Judaism in England. Here and there, the latter begins to make disparaging remarks about the new "U"

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just in order to belittle the achievements of the Zionists. Says Rev. MATTUCK, "On April 1st Lord BALFOUR, who holds a position like unto that of a patron saint for the Zionists, formally opens the . . ." Surely, if ISAAC M. WISE and other leaders of American reformed Judaism are canonized by the "Liberal" Jews for expunging Zion from the Siddur, why should the Zionists have less regard for a great Goy—*Hasida kadisha*—who, by a stroke of the pen had dethroned ISAAC M. WISE and others, and demolished the feeble structure upon which they had built their new-fangled Judaism?

* * *

TWO BOMBASTIC STATEMENTS

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.—LAURIE MAGNUS.

We seem to feel, rather than to be told, that, if Mr. COHEN had been travelling for, say, the League of British Jews instead of the Zionist Organization, he would have commanded equally large audiences and an equal measure of success.—LAURIE MAGNUS.

We confess that we want our readers to laugh at the above bombastic statements of Mr. MAGNUS made on behalf of the Grand Dukes of "British" Jewry whose loyal henchman he has ever proved to be. Mr. MAGNUS has no hesitation in poking fun on the Jewish nation and writing long editorials to belittle the national aspirations of the latter. He still regards himself a "Zionist," fully believing that to attack the movement from within is far safer than to attack from without. LAURIE will be remembered!

* * *

THE UNIVERSALITY OF JUDAISM

MAULVI PAHIM BAKSH, M.A., in the course of an article headed "Truth About Islam," in *The Light*, of Lahore, says:—

> "Until people recognize what Islam teaches that there is but one source of all good, all power, all truth, all love (*Lay ilah illa Alah*) there can be no peace. Until people listen to the Quranic words that God is the Lord of all (*Rab Il Alamin*) there can be no real brotherhood between man and man."

How singularly true! And yet how strikingly Jewish! Our Mohammedan friends should not, however, ignore the fact that it was Judaism that first sang the swan song that "God is the Lord of all." *"Rab Il Alamin"* is derived from the Hebrew words *"Ribbon Haolamim"* which our friend Mr. BAKSH must admit is much older than Islam. We have, however, no desire to curb the enthusiasm of Mr. BAKSH to preach a purely Jewish doctrine, but care should be taken to give due credit to Judaism which has given Christianity and Mohamedanism to the world.

* * *

THE VOICE OF TRUE CHRISTIANITY

In view of the pardon recently granted by the Hungarian Government, noted for its anti-Semitic propensities, to sixty-four criminals accused of murders, most of whose victims were Jews, the following expression on the part of Cardinal CSERNOCH is significant. Said he:—

> "There must be a stop to all excesses. We must set out on a new period of constructive work, where there shall be no presecutions of races or of religious communities. There must be complete equality for all sections of the population, irrespective of their faith. We must return to the old liberal traditions of Hungary. I recognize no distinction between man and man. I am on the closest terms of friendship with the Chief Rabbi of Budapest, and I have the greatest respect and admiration for this fine and scholarly man. It is untrue to say that the Catholic Church is behind the anti-Semitic campaign, which to my great regret has been going on in Hungary of late. It is my earnest endeavor that the Hungarian clergy should not only take no part in this activity, but that they should fight against it wherever it appears. I repeat what I have always said: The basis of Christianity is the love of all men irrespective of creed, race or class. Those who conduct or permit anti-Semitic incitement are not only bad people, but they are bad Christians. As the head of the Catholic Church in this country, and speaking with all the solemnity of my position, I say that these people are only not Christians, but they are not even human beings—they are unworthy scoundrels."

The worthy Cardinal is a fine specimen of what a true Christian is and should be. His strong words should pierce the ears of his government officials and make them feel the weight of their responsibility. The noble utterances of the eminent prelate will be preserved preciously by us, even if his voice may appear in the end as a voice crying in the wilderness.

[Written for ISRAEL'S MESSENGER]

OUR NEED OF BOOKS

By Rabbi Louis A. Mischkind, Winnetka, Ill., U.S.A.

Like all human inventions, printing has been a two-edged sword for civilization. It has enormously increased the supply of the written word; and has dulled the reader's sensibility to it. Books that before 1453 would not have seen the light of day or the covers of a binding are now made available in devastating quantities. Ricardo's Law that bad currency tends to drive out the genuine, may with almost equal force be applied here.

Nowhere has this been more lamentably reflected than in the Jewish reading public. There was a time when the Jew merited the reproach that he was a people of the Book. Indeed, he was a very bookish person. It was in the days when he was literate and intelligent at the same time. When, in fact there were more books than there were libraries. Though not every home had its room vainly called by that name, beautiful shelves ranging it lavishly furnished with luxuriously backed sets, uncut of page, the Jew read books. Old, tattered, dog-eared they might be; but they were fingered by loving, zealous readers. It was somehow taken for granted that books were as much a part of a man's life as was his food.

All this has changed. Newspapers, magazines with weekly circulations sailing over the million mark, novels as garish as their blurbs and wrappers, lecturers as sweetly somnolent as their subjects and audience, have robbed literate people of the only interesting pleasure that never cloys. The Jew, of course, is no different from his neighbour. If the Irishism be permitted, he is less so. Books of Jewish interest are paid a deferential if not indifferent glance. The English reading Jew, indeed, is on the whole completely unaware of their existence. "Even the rabbis," complains one bookseller, "no longer purchase Jewish books." Certainly, whenever a child at school is asked to bring in a paper on a Jewish topic, the invariable reply is, But where can I find out about that? We have no Jewish books at home." I have known a good many homes, presumably of cultured people, where even a Bible is lacking. We are about eight hundred years removed in time, and about five thousand in attitude, from the Jewish physician and translator who advised his son: "Avoid bad society, but make thy books thy companions. Let thy bookcases and shelves be thy gardens and pleasure grounds. Feed in their orchards; pluck the fruit that grows therein, gather the spices and the myrrh. If thy soul be full and weary, change from garden to garden, from furrow to furrow, from view to view. Then will thy desire renew itself and thy soul be satisfied with delight."

One must admit, of course, that neither the number nor the quality of Jewish books in English has yet reached proportions to permit an always discriminating choice. Yet there is a sufficient and surprising selection by both Jews and non-Jews in most of the branches of Jewish thought to make choice possible. Jewish history, literature philosophy, poetry, drama, short-story, novels, romances, historical tales, fairy stories and legends, current problems and translations are amply enough represented to supply any not too voracious appetite.

Books are indispensable to every civilization. They are vital to Jewish life. The sweep of its compass, the depth of its thought the fascinating facets of its ever-changing high-lights, its humor pathos and bathos—are impossible to know or to comprehend except through its books. The world of its fact and its fiction, of its speculation, of its sin and its virtue, of its attack and defense, of its beauty and ugliness, of its meaning and maundering—are impossible of understanding except through its books. Certainly, an uninformed unread Jewish public means the establishment of a priesthood at whose tinsel shrine rabbi and "popular" lecturer will dispense to the humbl

suppliant, avidly thirsting, the lethal waters of "culchaw," "inspiration" and mis-information. It means eventually the exile of Jewish authors from the field of Jewish literary activity. For writers are impossible without readers. It means, complete stagnation. For books are not only the means of preserving a social tradition, but the most effective agents in changing it.

LORD BALFOUR LAUDS HERREW

LORD BALFOUR

It is a great language. I say so with boldness though I do not know any Hebrew, and I say so for this reason, that the English speaking peoples have been brought up on a translation into English of the Hebrew Scripture, and that that translation is one of the great literary treasures of all who speak the English tongue, it matters not what their creed may be, it matters not what their view of the historic value of the Hebrew bible may be. If they know anything of the great languages of which they are the heirs, they will all tell you, all without exception, that the translation of the Hebrew Scriptures into English had a profound literary effect upon the whole development of what I am not prepared to say is inferior to any language in any age in its literary output. Now, if a translation from Hebrew has had that profound literary effect upon the English language, surely I am justified in saying that the language from which the translation is made must be superior to the translation to which it gave birth. Clearly, therefore, the Jewish people have been and are the heirs of a great instrument of literary thought, an instrument capable of dealing with all the higher aspects of literary and imaginative literature but does it follow from that that Hebrew is fit for modern uses?

There is a great difference between Isaiah and microbiology. Is the language of poetry, is the poetical imagination of ISAIAH fit to deal with all the laboratory work that is going to render that building illustrious? I myself would have anticipated that a doubtful answer could be given to that question, were it not that all the competent authorities have assured me that by genius largely, I am told, of one man, it has been developed and has been placed upon lines of development which make it as flexible, as rich, as capable of adaptation to every new use, to every growth within the realm of knowledge as any language in which human thought can be expressed. Therefore, that difficulty at least has been happily and adequately surmounted.—*Extracts from his Dedication Address on Mount Scopus.*

ANTI-OPIUM CAMPAIGN IN CHINA

The case in the International Mixed Court to which we referred in our last issue, came again for hearing this week. We publish below the letter from the Spanish Consul which was addressed to Mr. Ezra's counsel and which was read at the last hearing, on the 28th April last:—

SPANISH CONSULATE.
SHANGHAI, 19th January, 1925.

MONSIEUR A. DU PAC MARSOULIES.
Shanghai.

DEAR BARRISTER,—In reply to your letter of the 19th instant, re Mr. N. E. B. EZRA, I have the honour to inform you that since Mr. EZRA is aiming to discover the opium shipped fraudulently to Shanghai, I do not see any objection that a protégé of my Consulate should act in this matter in order to help the competent authorities.

Please accept, dear Barrister, the expression of my devoted sentiment.

Yours truly,
JULIO PALENCIA,
Spanish Consul

DEATH OF MRS. KAUFMAN AT HARBIN

We regret to chronicle the death of Mrs. A. KAUFMAN, wife of the Manchurian Zionist leader, which took place at Harbin. We extend to the latter our deep sympathy in his sad bereavement.

NOTABLE GIFTS TO THE HEBREW UNIVERSITY

[FROM A CORRESPONDENT.]

JERUSALEM, 17th April, 1925

A cable was received here from SAUL ROSENBLOOM, of Pittsburg, Pa., advising that he has pledged the sum of G.$250,000.00 as a donation to the Hebrew University.

Prof. ALBERT EINSTEIN made a notable presentation on the 31st ultimo, to the Hebrew University when he honored the authorities by presenting to them for their perpetual possession, his original manuscripts of the Relativity Theory.

SAMUEL UNTERMEYER, New York philanthropist, and chairman of the Keren Hayesod, New York, has donated to the University G.$20,000.00 to erect a large athletic stadium. This will be erected in the name of his late wife MINNIE UNTERMEYER, whose name he desires to perpetuate.

The Department of Physics and Mathematics which will be named after ALBERT EINSTEIN and Lord BALFOUR, the foundation stone for which was laid on 3rd inst. on Mount Scoups, will shortly be erected, through the generosity of PHILIP WATTERNBURG, a New York business man, who attended the exercises of the opening of the Hebrew University. Mr. WATTENBURG announced his donation of G.$100,000 for the immediate erection of the building to house the department.

OHEL MOISHE SYNAGOGUE

A meeting was held on the 19th ultime to discuss the purchasing of a piece of property in a centrally located district in Hongkew for the erection of a synagogue for the Ashkinazi Jewish community of Shanghai. It was thought that money should be raised for these two objects and that between Tls. 25,000 and Tls. 30,000 would be necessary to meet requirements.

There are at present three synagogues in Shanghai, the Ohel Rachel in Seymour Road, Shearith Israel, and the Ohel Moishe. The latter has been in existence for some years. As it has never had a permanent home, it was thought necessary that building fund should be launched. Jews are earnestly asked to support the scheme.

JEWISH COMMUNAL ASSOCIATION

We are in receipt of a copy of the annual report of the above Association and hope to give it extneded notice in our next issue.

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THE FESTIVAL OF SHABUOTH

"BE JEWS!"

ADDRESS TO CHILDREN by Dr. A. J. FELDMAN, Philadelphia, Pa.

In a number of American congregations the Festival of Shabuoth is greeted with the formal initiation of adolescent boys and girls into the fold of Judaism. Besides the addresses of the Ministers, brief statements are issued by the honor students of the various confirmation classes expressing their ideas of the significance of the rite and the sacredness of the day which commemorates the giving of the Ten Commandments on Mount Sinai. The following essay written by a young boy will serve to illustrate his tenacity of belief in the tenets of Judaism. We lift it from the columns of our New York contemporary, The Jewish Tribune:—

"JUDAISM, GUIDE TO LIFE"

By MORRIS TAGER, Honor Pupil

The conduct of a man has a great influence on his life, and what better religion can be taken as one's guide in life than Judaism, the very basis of all morality? The study of our faith, I firmly believe, will leave a permanent imprint upon my own life, for one who would follow its noble teachings must become a valuable addition to any community. But Judaism is not only a system of morality. It is also the only bond that unites the people of which I am a member. Thus, naturally, to me Judaism means a very great deal, for it has created and kept together the people that is skin to me.

The significance of such a training can hardly be overestimated. It speaks volumes for the religion classes which inculcate such fine idealism in the minds of the young ones, and which is bound to have lasting effects. We see nothing un-Jewish in this ceremony; it is a pity it is not widely celebrated among the orthodox Jewry as well. True, we have the Bar Mitzvah ceremony which is universally observed by the latter, but to our mind there is nothing objectionable in the ceremony of initiating young boys and girls of adolescent age to express publicly their faith in Judaism on a great day in the Jewish Calendar. Apart from this, there is the address of the Minister of the Congregation which hardly fails to inspire the young ones on their day of initiation. Such a one by Dr. Feldman is published herewith which may be taken as a sample of the avidity with which Shabuoth is celebrated in some parts of the world:—

My dear young friends: Within a short time you will be taking upon yourselves, consciously and formally, vows of loyalty and faithfulness, vows of devotion to an ancient faith and an ancient people. Like your fathers of old, standing at the foot of Sinai, will you be standing upon holy ground, ready to assume a great responsibility, and like unto them, will you pledge yourselves to fulfill a sacred and tremendous task. At the foot of Sinai, they of old lingered many days ere they were thought worthy of the charge. They were days of purification and sanctification. They were days of anxiety. They were days during which their souls were being attuned to the great moment of a transforming experience. You, too, have lingered for a long period of time ere you were thought worthy of standing here this day, ere you were adjudged capable of receiving your charge.

Your teachers will confirm you joyously. We will confirm you with a song on our lips and with a fervent hope in our hearts. It is a great moment in our lives to send forth another band of youths charged by us and by us prepared to serve the cause of God, the cause of man, the cause of the Jew. A great and joyous moment it is; and for the joy that is in our hearts there is a song of thanksgiving, a song of praise to Almighty God. But even as we confirm and attest to your present merit, there is also within our hearts a rankling feeling of anxiety and concern. The anxiety is for the strength within you to remain faithful to the vows of the day. Our concern is for your persistence in that fidelity of which you are now so certain, for your resistance to all temptations that will come your way, temptations to forsake the past, temptations to renounce your Jewish ties passively or actively, temptations to turn away from the truth, from purity, from loyalty and devotion, temptations to forsake the narrow path for the broader, yet very tortuous, ways of sin and transgression.

We affirm before Jewry that on this day your intentions are the loftiest, that you are —now—deserving of the confidence of the Jew, that you are clean and earnest and worthy. But our anxiety and concern are for the future. Will you remain true to your solemn vows? Will you remain true to the sacred charge you are assuming? Will you continue loyal and faithful? Will the task you now so earnestly, so willingly, so anxiously assume, remain your conscious task throughout all the days of your lives? Will you continue a credit to our people, pillars of strength to our faith, servants of God, *Jews*—loyal and conscious, and proud with that magnificent pride of which devotion to duty and splendid service and self-sacrifice are so eloquent? For this concern and this anxiety there are hope and prayer in our hearts. We are hoping for the best, and we pray, and our prayer is fervent, that you may prove yourselves true and worthy. In this hope and with this prayer will we send you forth; with this trust and with a blessing will we consecrate you. And this be the solemn charge under which you assume your duties: BE JEWS! BE JEWS! "Be Jews!" It is said, "It is hard to be a Jew." Yes, it is hard, but only where one is not whole-hearted in his Jewishness. It is not easy to be a Jew where one is not conscious of the blessed privilege and obligations of Judaism. It is hard and trying to be a Jew when one thinks merely of the opinions of a harassing world, of the slurs of an ungodly majority, of the bitter invectives and false accusations of enemies in the gate. It is very difficult and very painful to be a Jew when one thinks of himself merely as the outcast of the world, hounded and pounded by every nation in history, abused and derided by every sect and caste, persecuted, oppressed, exiled, driven, homeless, shelterless, and mostly friendless. Oh, it is trying to be a Jew and think of the awful plight of Jewry in the world today. It is trying to be a Jew, hard to be proud and cheerful in the face of a tragedy that continues through the centuries, unabating, endlessly, it seems. And yet I charge you of the Jewish youth: *Be Jews!* I charge you in this way because there are those who would ask and do ask: Why continue to be Jews? Be Jews, I say to you, to you, who are in the full bloom of your youth, in the vigor of your developing young manhood, in the refreshing sweetness of your maidenhood; to you who are about to step out into the world pledged to bear the name "Jew," *defend* the name. Be Jews, I charge you, honorably not only, but more especially to because I know of the negative forces at work in Israel, and without—forces that will hinder you, forces that will dishearten you, forces that will threaten you, that will embitter your lives, that will put gall and wormwood into the cup of joy and happiness out of which you are entitled to drink the waters of life fully and undisturbed. I bid you: Be Jews! just because there are those, within and without Jewish life, who shamelessly and shamefully would have you give up your identity, would have you hide the name Jew, would have you deny and renounce twenty-five centuries of JEWISH history (as distinguished from Hebrew and Israelitish history), would have you be ashamed of the name under which and FOR which your fathers and mine suffered and served, ascended the stake and the gallows rather than stoop to release and salvation through cowardly renunciation! I bid you at this time of solemn resolution and youthful determination to be Jews—today, and on the morrow, and on the days and years that will follow these—because I know of that softness of heart, of that weakness which oft comes at the heels of spiritual oppression and physical persecution. Be Jews, I beg of you, come what may! For the brightly luminous pages of Jewish history there certainly is no cause to blush or to bow the head in shame. And for the dark and gloomy pages there is abundant reason for pride, for even those are greatly inspiring. The history of the Jew is a history of service and martyrdom for an ideal, and to claim Jewish descent is to proclaim not only a physical fact but to be heir to a great spiritual heritage. Think not of yourselves as the descendants of a horde of slaves in Egypt, but rather as the descendants of men enslaved who struck for Freedom and who wrote upon Freedom's banner, by them unfurled, the word "Service." "Send forth My people," was the demand, but only that they might serve God and humanity! Think not of yourselves as the descendants of a people that has, at different periods of its history, forsaken the God of the fathers and has given itself to the service of Baal on the high places and Asherah in the valleys; think of yourselves rather as the descendants of a people which, even in sin and idolatry, had the vitality to produce Elijah, the prophet of uncompromising truth, the bitter foe of falsehood, the prophet of conscious honesty and clarity of vision, he who proclaimed: "How long halt ye between two opinions? If the Lord be God, follow Him; but if Baal, follow him." Think not of yourselves as the descendants of the defeated people led captive to Babylon. Think of yourselves as the followers of those who, in capacity, envisioned the dawn of an era of universal brotherhood, conceived of God as the Father of all, and proclaimed the eternal principle of holiness, of holiness through service. Think not of yourselves as the offspring of a people which, in the genesis of its history, was a warrior people. Think of yourselves as the heirs of the prophet who dreamed of the day when swords will be beaten into plowshares and when nations will learn war no more. Think not of your people merely as the prey of Antiochus, the Syrian, and of Titus, the Roman; rather think of Judah, the Maccabbee, courageous defender and liberator, and of Ben Zakki, the unassuming student who, in replacing

sacrifice with prayer, and hierarchy with scholarship, has saved the soul and spirit of the conquered Jew from the crushing heel of conquering Rome. Think not merely of the gloom and darkness of the Middle Ages; think also of the fact that, during that terrible darkness, the flame of faith and learning and hope was kept brightly burning in and through the Jewish home. Think not of yourselves as the children of refugees from the terror of Inquisitions and the nightmare of modern anti-Semitism, for you are, indeed, the children of men and women whose thirst for freedom oppression could not quench, whose love of liberty no power of darkness or despotism could destroy, whose passion for justice no injustice could subdue, whose ideal of service neither king nor priest, no power on earth or of netherworld, could annihilate. The heirs of Abraham, the idol-breaker, and of Moses, the world's supreme legislator; the heirs of Isaiah, whose vision is destined to conquer the world; the heirs of Akiba, fearless challenger of tyranny; the heirs of prophets, sages and seers; the heirs of countless generations of martyrs for an ideal—YOU ARE JEWS, and AS JEWS you are now charged with the tremendous responsibility of becoming the torchbearers of justice, the servants of righteousness, ambassadors of God's truth, emissaries of enlightenment, phenipotentiaries of the highest mortality, of the loftiest idealism! And on this day, before God and before His people, in the presence of them, whose love for you passeth understanding, whose hearts and hopes, whose prayers and tears, whose faith triumphant o'er fears are all with you, in the presence of your devoted fathers and loving mothers, in this House of God and before this Holy Ark, I charge you solemnly and sacredly: BE JEWS! BE JEWS!

I charge you to be true to the heritage of the Jew. I bid you continue faithful and loyal. I urge you to become so imbued with the teachings of your people, to be so devoted to the faith which is your people's, to be so sensitive of the good name of your people, so jealous of it, so concerned, that nothing in your future days, nothing in the world without, and no forces within Jewish life, will or could persuade you to be otherwise. I would have you be Jews in an affirmative, in a positive way. I would have you be Jews by conviction, Jews by reason of your own proud Jewish consciousness, and not merely awakened to a sense of your Jewishness by the Chamberlains, and the Fords, and the Chestertons. I would have you be Jews actively rather than passively. I would have your souls aflame with Jewish zeal, quickened with Jewish loyalty, and *thrilled* by all that is truly and worthily and nobly Jewish. I would have you be Jews, not alone in a philanthropic, promissory-note sort of way, but Jews in faith, Jewishly intelligent and informed. I would have you so live that there would be no need to resort to words and boasting to assert your Jewishness. I would have you live and serve so truly, so nobly, so usefully, that your nobility and usefulness would proclaim your Jewishness. I would have you so live that your lives might be so many psalms of praise of the Jew; that your respective lives may be the halo surrounding the name "Jew," sanctifying and glorifying it, making of it a symbol of honor and an inspiration! Be Jews, I say. It is hard to be Jews, it is difficult, it is a constant ordeal ending but in death, and oft not even then—if your Jewishness be of the negative kind, of the cringing and cowardly kind. Disloyalty never makes for happiness—and least of all a Jew's disloyalty to his own people. It is exceedingly painful to have the Jewishness of which one is ashamed flung in one's face and proclaimed from the house-tops. But the loyal Jew, the Jew whose soul responds to the call of Jewish idealism, Jewish faith and zeal, the Jew whose soul and heart thrill at the very mention of Jew or Judaism, he knows no such sorrow or dishonor or pain. For there is a joy in positive Jewishness which words cannot describe, which must be experienced to be understood. There is a happiness that comes with Jewish intensity which they alone know who love Judaism and honor the Jew, and feel and think and live Jewishly. I would have you know this joy, and would have you share this happiness. I would have you clad in the armor of Jewish loyalty, which no shafts of hatred, no poisoned arrows of enemies could penetrate. I would have you so thoroughly Jewish as to make you impervious and indifferent to the sneer and the slur of the ignorant and the envious. I would have you so staunch and so faithful as to be invulnerable. This, dear young friends, is my charge to you on the eve of your consecration. These are our hopes for you, the hopes of rabbis and teachers, of loving parents, of devoted friends. I urge you to approach your great hour reverently and truthfully and with holy resolve. And know ye, that as ye stand before the sacred Ark, stirred and thrilled, there will be fast-beating hearts, there will be souls stirred to their very depths, there will be eyes moistened with tears of joy as well as of hope; and know ye that all of those heart-beats, and all of those soul-stirrings, and all those blessed tears will then be transformed into a prayer, fervent, reverent, imploring. That prayer will sum up the hopes for you entertained by all who love you. That prayer will be the voice of Keneseth Yisrael, of the household of Israel speaking the words of Israel the patriarch:

"The angel who hath redeemed me from all evil bless these youths; and let my name be named in them . . . and may they grow into a multitude in the midst of the earth."

Be yours and ours this blessed assurance!

A sinful thought is worse than a sinful deed.—The Talmud.

Moral crimes should be punished more severely than ritual mistakes.—The Talmud.

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RANDOM THOUGHTS

Charity

Charity is a principle of prevailing love to God and good-will to mankind which effectually inclines one endued with it to glorify God, and to do good to others. If living in fine houses, wearing fine clothes, and the possession of similar luxuries make one respected, would not such acts of charity as, for instance, redeeming a poor family from the miseries of poverty, or restoring an unfortunate tradesman to his means of livelihood, acquire for him more real respect and lasting honour? The former are the symbols of other people's work, while the latter are the acts of his own heart. Charity in its various branches is a virtue to be practised both by the wealthy as well as the poor. Though the sum of charity rises at home; yet it should always set abroad. If there springs in one's heart a fountain of genuine charity this will constantly and spontaneously be manifested even though those who receive these charitable deeds are unthankful. Only charity makes riches worth the possessing. The highest exercise of charity is when it is exercised towards the uncharitable. This life is the season for sowing and scattering; we reap hereafter.

The Folly of Fretfulness.

Two gardeners who were neighbors had their crops of early peas killed by frost; one of them came to condole with the other on their misfortune. "Ah!" cried he, "how unfortunate we had been neighbors! Do you know I have done nothing but fret ever since? But you seem to have a fine healthy crop coming up already; what are these?" "These," cried the other gardener, "why these are what I sowed immediately after my loss." "What coming up already?" cried the fretter. "Yes, while you were fretting I was working." "What! don't you fret when you have a loss?" "Yes, but I always put if off until after I have repaired the mischief." "Why then, you have no need to fret at all." "True," replied the industrious gardener; "and that's the very reason."

"Idleness"—An Active Cause of Evil

Idleness is the key of beggary, and the root of all evil. From its very inaction, idleness ultimately becomes the most active cause of evil. If idleness do not produce vice or malevolence, it commonly produces melancholy. It is the mother of disorder, curiosity, sacrilegious in religion, seditious in affairs of state contrary to the quiet of families, and shameful and nefarious to those who are possessed with it. Such persons beg their daily happiness from door to door, as beggars their daily bread, and like them sometimes meet with rebuffs. Satan's greatest business is to tempt idle men, the idle man's business is to tempt Satan. There is perpetual despair in being idle, she indeed influences all our designs and actions, and insensibly consumes and destroys both passions and virtues.

The Existence of God

God is one of the names which we give to that eternal, infinite and incomprehensible Being—the Creator of all things, who preserves and governs all by His Almighty power and wisdom and is the only object of our worship. He works every moment in every part of this vast whole; moves every atom. He animates and He directs all the mysterious and wonderful powers of knowledge, virtue, and moral action, which fills up the Empire. He is the Perfection of perfections, Glory of all glories. He is the glory of wisdom and knowledge, unto whom all the secret thoughts, the inward motions and retirements of our souls are exactly known and revealed. He is the quintessence and power, who did but speak the word and there presently went forth that commanding influence from Him by which the stately world was formed. God is not only holy, but holiness itself. His will is His rule, His essence is His law, and therefore all His actions are necessarily holy; and all created holiness is but a resemblance of God's. What must be the knowledge of Him? from whom all created minds have derived both there of knowing, and the . . . . bearable objects of their knowledge. What must be the wisdom of Him from whom all beings derive their wisdom?

God is omniscient as well as omnipotent. His mercy is his glory, and His glory is the light of heaven, His mercy is the life of creation, and it fills all the earth. How vast is the work of providence. How great that Being who throws open the golden gate of day, and draws around a sleepy world the dusky curtain of the night who determines alike the fall of a sparrow and the fate of a kingdom, and so overrules the tide of human fortunes. That whatever befall him, come joy or sorrow, the believer says, "is the Lord, let Him do what seemeth Him good." God is an example for us to follow, as the aim which should direct the course of our life, the balance in which to weigh our actions, and the test by which to determine their value. Our whole life must be devoted to His service, and be our continuous worship of God. He has revealed unto us His will, and shown us the way in which we should walk unconditional submission to His guidance and strict obedience to His Command should distinguish the people of the Lord. For what could be the value of our love for God, if we refuse to listen to His voice? The measure of our love to God must be to love Him without measure. Love to God must be above all things, as to the oil floats above the water. So many are God's kindnesses to us, that as drops of water, they nesses to us, that as drops of water, they run together, and it is not until we are borne up by the multitude of them, then we recognise them as coming from Him. There is nothing in all the world that provokes God's anger as sin; yet the forgiveness of God is immeasurable for those who repent and do His will and he has promised to supply whatsoever we need and to relieve us from all our fears, and the evils that we are afraid of.

H. A.

THE JOURNAL OF A JEWISH TRAVELLER

We are in receipt of the above book by Mr. ISRAEL COHEN and hope to have it reviewed in our next issue

---

He who is kind to the poor, does more than he who gives them milk and drink.—The Talmud.

It is better to sin with good intentions, than do a kind deed with evil intentions.—The Talmud.

KEREN HAYESOD DRIVE IN TIENTSIN

First Instalment of £200/- Remitted to London

[FROM A CORRESPONDENT.]

TIENTSIN, 7th May, 1925.

I am pleased to say that the local drive has brought in gratifying results, thanks to the commendable work done by the new committee. The first instalment of £200- was remitted to the Headquarters in London this week on account of donations already collected.

The claim of the Jewish National Fund is not altogether ignored here. The Fund is as popular as ever. Land and more land in Eretz Yisrael is our motto. A few hundred dollars has already been collected for the Fund by means of wedding and box collections.

We are now looking round for suitable premises to be used as a communal meeting hall, where services could be held and all societies have their headquarters as well as a club for the younger elements.

NEW PUBLICATION

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A selection of ESSAYS, ARTICLES, NOTES, LECTURES, etc., by N. S. BURSTEIN, which is now in course of publication and in the hands of PRIORY PRESS, LTD., Priory Street, Cardiff, and will shortly be in circulation.

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II.

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Eventful Voyage—Passengers Aboard Steamer Plan To Build New Garden City—Half Million Dollars Pledged

KING GEORGE, KING VICTOR AND PREMIER MUSSOLINI SEND MESSAGES

[FROM A CORRESPONDENT.]

HAIFA, *Land of Israel*, 7th April, 1925

The thrill that stirred in the hearts of the men that accompanied Columbus on his voyage of the discovery of America could hardly have exceeded that of the passengers aboard the Jewish steamer, the *President Arthur*, as the first sight of the Palestine port was sighted by the Americans. All the night prior to the day on which the steamer was scheduled to arrive in Haifa, few of the passengers could sleep in anticipation of the thrill of the landing. They thronged the decks of the boat and sang the songs of Zion, the melodies of the joyful Hatikvah fusing with the plaintive voice of the steamship whistle. Seldom could the dawn of morning have been looked for more eagerly. "Joy cometh in the morning," quoted the passengers in Hebrew from the Psalms, canning anxiously the skies. The stars recede. Streaks of glorious light, flaming above the horizon. Morning on the Mediterranean. Again, the tunes of the Hatikvah rise above the silence of the waters; but, quieter, deeper, like the dawn itself. The moment is too solemn to be noisy and boisterous. The light grows and the steamer, seeming to take more strength from it, quickens its pace.

Haifa—cry several passengers on the lookout, as they descry the edge of the port city. The cry was taken up in crescendo—"Haifa! Haifa!" was on the lips of all, as they scampered forward for a better view. Again the passengers burst forth into the Hatikvah; but this time, it is throated—without reserve, without repression—the exultant joy of the heart at the realization of the 2,000 year dream of Jewry. As the *President Arthur* approached closer to shore, a deafening din arose—every vessel and boat of any kind in the harbor that possessed a whistle, let it go full blast. Railroad locomotives, nearby, pierced the air, with their whistles, and the horns of hundreds of automobiles, who had come to welcome the steamer, blew their "Baruch Haba." As far as the eye could see, every available inch of space along the shore was thronged with eager humanity. Some had commandeered crafts of all descriptions from dingies and row boats to more pretentious power boats and so crowded the harbor that the *President Arthur* had difficulty in picking its way, so as not to upset some of the smaller crafts. An official committee of welcome, headed by the mayor of Haifa and English government officials, were on hand to greet the Americans. Welcome committees from Jerusalem, Jaffa, Tel Aviv, and from every Jewish colony in Palestine, vied with each other in greeting the visitors and extending offers of entertainment. The short stop of the vessel at Naples was also very eventful. An enormous throng of Italians, including a large number of Italian Jews, cheered the boat at the dock. As the boat approached the Italian waters, radiograms of welcome were received from King VICTOR and Premier MUSSOLINI. Mr. H. EPSTEIN, general manager of the line, being appraised that King GEORGE of England was convalescing in his yacht in the Naples harbor, sent a radio of best wishes to the English sovereign, and shortly thereafter a message was received from the British monarch, expressing his appreciation and hope for the success of the Jewish line. A considerable sum of money was gathered among the passengers while on board for Zionist purposes. It was decided to use the money for the establishment of another colony to be known as Zebulon, the name of the tribe of Israel, which were engaged in sea going.

Passengers of President Arthur Raise Large Sum for New Palestine City

JERUSALEM, April 4.—The maiden trip of the *President Arthur* will be written indelibly in the history of the Jewish homeland. This was decided upon by the passengers aboard the *President Arthur*, who donated among themselves a half a million dollars towards the building of a new Jewish city in Palestine. The new city will be named Zebulon, in commemoration of the tribe of Israel, which was engaged in merchant marine.—J. T. A.

At the door of the eating house, all are friends; at the door of Poverty friendship takes wings.—The Talmud.

THE OPENING OF THE HEBREW UNIVERSITY

Dr. Weizmann's Message

On the eve of the opening of the Hebrew University in Jerusalem, Dr. WEIZMANN has addressed the following message to the *New Judea* and *Haolom* of London:—

"I set foot on this visit to Jerusalem first at the University. These buildings, modest in scale but erected and equipped with the latest appliances of science by Jewish hands, are adequate to their immediate task and constitute the beginnings of a worthy home of the Jewish spirit. A lovelier site could not be conceived, and we should be filled with gratitude for what has been achieved under such great difficulties and with such slight means and with the determination to give to the Hebrew University all the material endowment necessary to make it the peer of its sisters throughout the world. The Hebrew University must be an exemplar to the Jewish Palestine in beauty and completeness, in exactitude of work, in fearlessness to truth and in service to humanity. I am confident that the Jewish people will give to the Hebrew University all that it demands just as I am confident that it will repay the Jewish people a hundredfold."

TO INSURE THE LIFE AND INTEGRITY OF THE JEWISH SPIRIT HELP REBUILD THE JEWISH HOMELAND IN PALESTINE

The Principal Rebuilding Instrument Is The Keren Hayesod

The activities which are basic to the life and growth of Palestine, like immigration, agricultural colonization, education, the promotion of building construction, medical service and sanitation, public works, promotion of trade and industry, etc., owe their existence and progress largely and in most cases principally to the Keren Yayesod.

Have you made your 1925 contribution to the Keren Hayesod? Make it promptly—make it generously!

KEREN HAYESOD

75 Great Russell St.

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SOCIAL AND PERSONAL

Conducted by Ben Peloni

Mr. W. BUCKLER has returned to Shanghai from Kobe.

* * *

Mr. M. S. JOSEPH of Kobe was here last month on a brief vacation and left again for Japan.

* * *

Mr. C. S. GUBBAY has returned from the Colony.

* * *

Mr. and Mrs. I. A. LEVIS have removed to No. 11 Ferry Road.

* * *

In a post card dated 6th April, 1925, Mr. E. NAVON sends us greetings from Tel-Aviv, and adds:—"Impossible to imagine what our people achieved here, in a short while. Wonders!"

* * *

Mr. ALBERT LOYA, a nephew of Mr. M. MYERS has arrived from Bagdad.

* * *

Mrs. MEYER SASSOON who died recently in London has bequeathed the sum of Rs. 100,000 for the Bombay Jewish School.

* * *

Sir VICTOR SASSOON, Bart., has contributed Rs. 50,000. to the Bombay Jewish cemetery on condition that the community raises Rs. 5,000 for the purpose.

* * *

Mrs. S. HOWARD after spending her vacation in London has returned to Shanghai. Mrs. HOWARD was away from Shanghai since February, 1924.

* * *

Miss AGNES NISSIM was the recipient of hearty congratulations from her friends on the winning of a one-half share in Champion "B" Sweeps last month, her share being $25,000.

* * *

Mr. ALBERT HOWARD has tendered his resignation from the firm of Messrs DAVID SASSOON and Co. Ltd. Mr. HOWARD has served the latter about thirty years as General Manager of their Shanghai Branch and the best wishes of his friends go to him in his desire to retire from business.

* * *

Mrs. DAVID TOEG has returned to Shanghai from San Francisco.

* * *

Mr. SHALOM YAHIA has arrived from the States and expects to remain here for some time.

* * *

Mrs. HOORIN and her son left for London last month, via Suez.

* * *

Mr. ED. J. EZRA, of Kobe, has established himself under his own name as import and export merchant with offices at 47 Akashi-machi, Kobe, Japan. Mr. EZRA was for several years General Manager of the Kobe office of Messrs. S. J. DAVID and Co., Ltd. The latter closed their offices due to their desire to restrict business operations in Japan. The firm existed in Kobe for well-nigh twenty years.

* * *

Major W. S. NATHAN returned to Shanghai from Europe on the 11th ultimo, and left for Tientsin immediately. Mr. NATHAN is head of the Kailan Mining Administration.

Mr. S. BEHR left for London on the 18th ultimo, via Canada, in the *Empress of Canada*. While here since Passover last, he identified himself with communal philanthropic activities and contributed $2,000 towards the building fund of the Oheil-Moishe synagogue, $500.- to the Hebrew Relief society and $200. to the Beth Hamidrash. His many friends hope to see him back in Shanghai.

* * *

Mr. ISAAC G. FLORENS, an old man of 83 years of age, arrived here a few weeks ago from Harbin in the hope of raising funds with which to proceed to *Eretz Yisrael*. Luckily, Mr. S. BEHR, the well-known benefactor to the people to which he belongs, met him at Mr. M. A. NAER's residence during the Passover Festival, and volunteered to defray his passage expenses, plus his pocket money. Mr. FLORENS left for Jerusalem on the 23rd ultimo, in the *Amboise* laden with gratitude to his benefactor Mr. BEHR, whom Providence brought him in contact by an accident. Mr. FLORENS will be greeted in *Eretz Yisrael* by his own relatives whom he had not seen for the last forty years.

* * *

A Reuter's cable from London dated 11th ultimo, announces the death of Sir ISIDORE SPIELMANN, C.M.G., a well-known communal worker and a staunch Jew.

* * *

The following students from the Shanghai Public schools passed the Cambridge local examinations held in December last:—I. H. JACOB; H. JUDOVITCH, M. BENAVICH, D. JACOB, D. HERZBERG, M. KAMMERLING, M. LEVY, K. MOOSA, R. MOOSA, F. SOLOMON, W. LEVIS, V. LEVIS, I YUDOVICH, E. LEIBOVICH,

* * *

Mr. and Mrs. A. M. SOPHER announce the birth of a son.

* * *

According to latest cable advice to hand, Messrs E. S. KADOORIE, LAWRENCE KADOORIE, HORACE KADOORIE and Dr. A. BENSION have returned to London from Jerusalem.

* * *

The following contributed to the local Y. M. C. A. Building Fund:—Messrs M. SPEELMAN Tls. 250.-, MAURICE BENJAMIN Tls. 1,500.-, Messrs SAUL TRADING Co. Tls. 250.-, and Messrs E. D. SASSOON and Co. Ltd., Tls. 2,500.-.

* * *

The many friends of Mr. SALEM S. DAVID will be pleased to learn that he has progressed well from his recent illness which had confined him to his bed for about a month.

* * *

Mr. LEON A. LEVY met with a tram accident lately which necessitated his removal to the General Hospital. We are pleased to say he is recovering well and will soon be able to resume his work as usual.

* * *

JACOB GOULD SHURMAN, new United States ambassador to Germany, a Protestant, formerly Minister to Peking, was mistaken for a Jew by German antiSemites. The *Deutsche Tageblatt*, printed a cartoon of SHURMAN, in which he was given Semitic features. The carton was captioned "They Send Us the Right One."

THE NEW ERA OF JEWISH CULTURE

Mr. N. S. Burstein, of Cardiff, a well-known publicist and a prolific writer, has favoured us with a copy of his letter addressed to Dr. Gollancz, who has presided at a meeting in London in celebration of the opening of the Hebrew University:—

135 ALBANY ROAD, ROATH PARK,
CARDIFF, 30th March, 1925.

Rabbi Prof. Sir H. GOLLANCZ, M.A., D. LITT.
12 Clifton Gardens, London, N. 9.

MY DEAR DR. GOLLANCZ,—It fills me with great satisfaction to know that you will preside over the public celebration of the opening of the Hebrew University at Kingsway Hall on Thursday next. There is no man in England more fit for this honour than you, dear Doctor. Just think of it! A Hebrew University in the Land of our Fathers! Verily we can sing: "This was the Lord's doing; it is marvellous in our eyes." We Jews do not measure life by the things that perish, therefore, again must we sing, and this time "I will give thanks unto Thee for Thou has answered me and art become my salvation."

Throughout all the vicissitudes of his precarious existence, the Jew always cried for more light, more light! Knowledge is light, and the beautiful can only rest on the foundation of knowledge. This foundation, the Hebrew University, is already a *fait accompli*. The era of Israel's restoration to the land of its origin has actually begun. But to us the words of Dr. WEIZMANN—the Jews of Palestine, having as its basis the idea of a national revival, must stand firmly on the land and embrace both an agricultural and a cultural revival. No unbiassed person will deny that the Jews are the aristocracy of the intellectual and that the Hebrew University has before it a future pregnant with great possibilities, not only for the Jews and Palestine, but for the larger commonwealth of learning. It has been well said, that Society always consists in greatest part, of a young and foolish, and of an ignorant and deceivable majority of persons. "The hypocrisy of courts and statesmen is as alive today as it always was and always will be." And, therefore, as I said on many previous occasions, Jewish learning, Jewish art, science and so on, as well as the Jew himself, will never be thoroughly recognised and respected until the Jewish Nation will have Territorial distinction in the Land of their Fathers. It is the *political Commonwealth that can keep safe the Commonwealth of learning!* On this the eyes of the Jews of the world must be fixed undaunted and unperturbed.

"O Thou whose word is truth alway,
Thy people seek Thy face this day;
O be Thou near them when they pray."

With Zion's greetings, I send this message to your meeting.

Yours very sincerely,
N. S. BURSTEIN.

BACK NUMBER WANTED

Those who can spare ISRAEL'S MESSENGER of April, 1925, are kindly requested to send same to this office where it will be much appreciated. The edition in question is entirely exhausted and we are unable to satisfy the large demand that comes to us from far and near.

NOTES FROM IRAQ

[FROM A CORRESPONDENT.]

BASRAH, 25th March, 1925.

On the 9th instant, a large representative gathering attended the hall of the Alliance Israelite School, to witness the Biblical drama of "Queen Esther" which was staged at the premises by the members of the Old Boys' Union. The play was excellently rendered and the individual successes of the latter evoked great applause and admiration from those present. In spite of the success achieved, I cannot help regretting the apathy and indifference shown by our communal leaders. Mr. YACOOB NOAH, a leader in our rank, instead of attending the show and giving it his moral and financial support, was conspicuous by his absence. Our leaders, unfortunately, are not setting a fine example to our community by their display of patriotism and in this way our good work is much being hampered. Happily, we have in Mr. SALEM MENASSHI SEMOUHA, a remarkable personality who does everything in his power to promote the interests of our community.

Distinguished Visitors

I am pleased to say that we have had recently in our midst, Mr. and Mrs. DAVID EZRA, of Calcutta, who were well received by the Jewish notables of Bagdad and Basrah. During their brief stay here they have contributed over Rs. 75,000/- to schools, hospitals, orphanages, etc., without distinction of race or creed. They had visited EZRA'S Tomb on their return journey. Unfortunately, their stay here was limited to a few days.

Other prominent visitors to this part of the world include Mr. E. S. KADOORIE, Mr. LAURENCE KADOORIE and Mr. HORACE KADOORIE, of Shanghai. Notables of Bagdad Jewry welcomed them at the station, among them being, Mr. SASSOON, the head Master of the Alliance Israelite School, Mr. SION GOURGEY, Mr. ABRAHAM NAHOM, Chief Rabbi BENJAMIN, Mr. SALEM ISAAC NISSIM, assistant Chief Rabbi, Mr. SOLOMON SHINA, (Editor of the *Hamenorah*). Mr. KADOORIE, SR., spoke enthusiastically about the present renaissance in Palestine. During his stay here he was visited by JA'AFAR PASHA AL'ASKARI, ex-Prime Minister of Iraq, and chatted with him for several hours regarding his recent handsome munificence to the Bagdad institutions. Mr. KADOORIE has contributed Rs. 15,000/- to Mohammedan institutions which created a good impression everywhere. He also visited His Majesty the King of Iraq and shook hands with him, after which he called upon the Prime Minister of Iraq, YASSIM PASHA AL HASHIMI, his Excellency the Minister of Interior, ABDUL MEHSEN BEG AL SA'ADUN and his Excellency the Minister of Finance, Sir SASSOON HESKEL, K.B.E.

The visit to the many Jewish and government schools by Mr. KADOORIE and his sons, proved a boon to the institutions, inasmuch as all were remembered with gifts of substantial sums. To the MEIR ELIAS' Hospital he promised to donate an up-to-date X-Ray mechanic after his return to London. He also promised to build a school for girls in Basrah and appointed Mr. YACOOB NOAH, a trustee to look after the building which is estimated to cost one lac of rupees. It is hoped that when the school is erected an efficient Principal may be appointed, as our community is not in a mood to tolerate any longer the tinkering with their problems by inexperienced hands.

THE LATE DR. THEODORE HERZL

The remains of Dr. THEODORE HERZL, the founder of the Zionist movement, will be exhumed and transferred for burial in Palestine, according to plans formulated by a committee in Vienna. The committee consists of a number of close friends of the late Zionist leader. It intends to submit a proposal to this effect at the next Zionist Congress, which will be held in the summer.

Ten thousand Vienna Zionists participated in a march to the grave of Dr. THEODORE HERZL, the first leader of the Zionist World Movement, in connection with the opening of the Hebrew University in Jerusalem.—(J.T.A.)

LOCAL KADIMAH CABLE GREETINGS TO THE NEW "U."

The following is the Hebrew text of cable sent to the Hebrew University by the local Zionist Organization "Kadimah" :—

Immakhem b'leb wanefesh b'yom hagenu, Hinnuch beth ruhainu, Yehe kebod habayith hazey karishonim mikedem w'aharitho ach nessah.

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BY OTHER NAMES
ALWAYS INSIST ON

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ZICRON JACOB
(Jaffa-Palestine)
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Mr. M. KASARNOVSKY, (Richon-Jaffa) is leaving Shanghai shortly for Egypt and Palestine for a few months, and expects to return after making effective arrangements for the regular export of Palestinian produce to China. He is also open to undertake some orders for Egypt, Palestine and back.

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IS THIS YOU?

Some people live in an eternal gloom. They believe themselves to be the object of all the vexations that beset mankind. Petty grievances and trivial troubles rasp and irritate beyond endurance. They magnify little annoyances that would pass by other people, with stronger nerves, unnoticed.

Admit that you yourself feel like this at times—everybody does in the Far East. These fits of gloom and grumble are the clouds that precede the storm. They are the signals of nerve exhaustion, and will recur with greater frequency as time goes on unless prompt measures are taken to set things right.

To do this is simple enough if you go to the root of the trouble—weak blood. This poor blood is failing to supply sufficient nourishment to your nerves; it lacks the strength, energy and purity that Dr. Williams' Pink Pills have created in so many thousands of cases of nerve exhaustion and debility caused by weak blood. By building up the blood, making it pure and healthy, and filling it with energising red corpuscles, Dr. Williams' Pink Pills in five-and-thirty years have gained a World-wide reputation as the greatest blood tonic known.

Everybody needs a blood and nerve tonic on occasions. If you do now Dr. Williams' Pink Pills are obtainable from chemists everywhere, also direct at $1.50 per bottle, $8.00 for six bottles, from the Dr. Williams' Medicine Co., 69 Kiangse Road Shanghai. But remember, nothing else is "just as good" as Dr. Williams' Pink Pills.

NOTICE

THE NEXT ISSUE OF "ISRAEL'S MESSENGER" WILL APPEAR ON THE 3rd July, 1925. Correspondents are kindly requested to send in their contributions not later than the 28th instant, or earlier if possible

CORRESPONDENCE

A CORRECTION.

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—I want to thank you for sending me so kindly your very interesting paper. There is much in it which truly appeals to me and with which I find myself in perfect accord. It is for that reason that I should like you to kindly make this correction.

The Talmud does not say that "he who buys a house in Fretz Israel may write the bill of sale on the Sabbath." It does say on the very same page which you indicate that you may ask a Gentile to sign the bill for you which you will admit makes quite a deal of difference. In our times of general laxity, and looseness, we must beware indeed against making statements of that kind.

May I suggest that in connection with this you look up the statements in Sota 22 A and especially in Baba Kama 113 B as to the exceeding care we should take in deciding matters of Jewish law. The Mishnah and the Talmud at times state a condition under which some things are permitted and prohibited and it is for us to go to the Shulchan Aruch to find the Law as it applies.

With all good wishes,
I am, etc.,
(Rabbi) LEO JUNG.

NEW YORK, March 31st, 1925.
131-135 West 86th Street.

[We welcome the above letter from Rabbi LEO JUNG and desire to assure him that we do not lay claim to any authority on Jewish Law. We are simple laymen, mingle freely with *Hamon Ha'Am* and lay no pretense to any scholarship. We accept the correction made submissively, but at the same time, cannot help saying that some years ago, when JABOTINSKY was arrested and thrown into prison in *Eretz Yisrael*, the Jews of the latter were impelled to go round for signatures even on Sabbath in order to ask for his release from the powers-that-be. If our memory serves us right, the Rabbinical authorities had sanctioned this violation of *din* on the ground of necessity. Be that as it may, we do not wish to dispute the right of Rabbi JUNG to correct us and we gladly give prominence to his letter and ask our readers to take note of it.—Editor, ISRAEL'S MESSENGER.]

JERUSALEM'S ILLUSTRATED MAGAZINE LAUNCHED.

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—I have the honour to inform you that a Company has been formed here a little while ago for the purpose of publishing an illustrated periodical under the title *"Hamizrach."* Although it is intended to make this magazine a weekly publication, it will be used for the time being twice monthly. This new magazine is an interesting experiment in so far that it will contain practically no text, but almost exclusively pictures depicting the life and development of the Yishub as well as the possibilities of development. The text under each picture will be in three languages, namely: Hebrew, English and German. Should it, however, be found necessary, French and Arabic will also be added. Mr. PIKOWSKY, the owner of a Zincographica establishment in Jerusalem, is principally concerned in this new venture, and a number of artists, writers and practical men will gradually be attracted so as to make the *"Hamizrach"* a success from every point of view. You will realise the tremendous importance of the new publication, and I do not doubt that you will do your utmost to assist the new Company by every possible means so as to bring up the circulation of the *Hamizrach* to such a number that its publication would become a paying concern from the business point of view.

Under a separate cover you will receive by the same mail material from the *Hamizrach* and a certain number of copies for sale, and I would request you to take immediate steps to assure the placing of the copies sent, and to remit immediately the amount realised and act in so far as the future is concerned in agreement with the proposals made by the Editor of the *Hamizrach*.

I conclude by expressing the hope that you will do your bit in creating a new chain between the Jewish National Home and the Diaspora.

I am, etc.,
N. J. THISCHBY,
Secretary for Trade and Industry.
PALESTINE ZIONIST EXECUTIVE.

JERUSALEM (*Land of Israel*) 7th April, 1925.

[We have received a similar communication from the Editor of the *Hamizrach* with copies of his publication, which we have no hesitation in commending to our readers. Sample copy will be sent on application to this office. The annual subscription for abroad is 18 shillings.—Editor, ISRAEL'S MESSENGER.]

TRIBUTE TO THE REV. MR. A. N. ROWLAND.'S MINISTRY

The following letter was published in the Shanghai Mercury and the Shanghai Times of 14th and 15th ultimo, respectively:—

DEAR SIR,—I read with interest in your last issue the farwell addresses delivered on the occasion of Mr. and Mrs. ROWLAND'S departure from Shanghai on the termination of their five years' ministry here.

Kindly permit me to add my expression of regret at Mr. ROWLAND'S departure from Shanghai. In the course of his brief ministry here, we learnt to admire him for his sterling qualities, broad intellect and mind which does honour to his sacred calling. Twice he appeared on a Jewish platform and spoke words of wisdom which impressed all those who heard him. At times we had occasions to disagree with his views, and it is remarkable how tactfully he behaved and managed to pacify and satisfy his friendly critics. Mr. ROWLAND has made many friends among the members of the local Jewish community and his departure is regretted by us all. A teacher and preacher of a religion is always admired, for he represents all that is true and noble in the domain of culture, art and literature. Some of Mr. ROWLAND'S sermons which I have read, reminded me of a Rabbinic saying, "It is only words which come *from* the heart that *go* to the heart." His wide scholarship entitles him to our homage. He departs from Shanghai after five years' ministry, leaving behind him a host of friends and well-wishers. May I be allowed to paraphrase the poet?

Five years' work well done,
Five years' race well run.
Five years' crown well won.

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

SHANGHAI, 14th May, 1925.

THE CASE IN THE INTERNATIONAL MIXED COURT

Lloyd's Weekly, of the 2nd ultimo, says:—

More than twenty legal men listened to the EZRA case at the Mixed Court on Tuesday afternoon. Com. MUSSO made a speech which was masterly and effective, and his presentation of many facts won the appreciation of his colleagues, who listened with great interest to the Italian advocate's address. The public were only fairly represented in the body of the Court.

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CAST THY BREAD

By Dr. George H. Cohen, Hartford, Conn.

"The Jews will never be saved until they accept Christianity as their religion," said the monk in anger. "And up to that time they will continue to suffer."

"I regret that I cannot agree with you," calmly answered Rabbi Solomon. "Judaism is eternal and will never be destroyed. Your efforts to convince me are all in vain."

"Well, then, you, too, will remain accursed, and I hope that our paths will never cross again," retorted the monk as he turned away in anger from the Jewish rabbi and left him standing with a look of surprise on his face.

Slowly the rabbi left the square where accidentlly he had met the monk and where the two had engaged in an argument on religion which had ended in this unpleasant manner. He wended his way to the synagogue where he sat and studied the Talmud until the time for prayer. Then in deep devotion he thanked God for the strength which He had given him to withstand his opponent and for the knowledge which He had granted him, thereby enabling him to argue for his people and religion.

Rabbi Solomon ben Isaac was still a young man, but he had already acquired an extraordinary education as far as books and learning were concerned. He was, however, dissatisfied with this alone and desired to gain first-hand information by contact with various peoples and lands. In other works, he decided to travel extensively in spite of the great difficulties and grave dangers attending such an undertaking. And it was while traveling in one of the eastern lands that he met this monk.

Rabbi Solomon returned to the inn where he was stopping and resumed his study of the Talmud in the quiet of his small chamber. Hours passed unnoticed as the learned man's mind grappled with the many problems which he met in that famous set of difficult volumes.

Suddenly the rabbi was attracted by a commotion in another part of the house, and as it was already long past midnight, he left his room to investigate. Upon finding the inn-keeper he learned that a monk who was stopping in the same inn had fallen ill suddenly and was at the point of death, while there was no person near that could and would minister to him.

"I'll take care of him," volunteered Rabbi Solomon. "I'll give him the best care and attention that I can, and I sincerely hope that he will speedily recover."

With these words he made his way to the little room where the patient lay. He entered, tiptoed his way to the bed, bent slowly over the sick form, and to his great surprise found the man to be none other than the monk with whom he had argued that afternoon.

With as much diligence and affection as he would have bestowed upon his own brother, the rabbi cared for his patient. While the monk slept the rabbi studied his Talmud, but when he was awake he gave him his time and energy without reserve. Slowly the monk regained his strength until eventually he completely recovered.

As he was leaving, the monk came to bid farewell to the rabbi and to express to him his deep gratitude for all that he had done for him. He had, however, scarcely begun to speak when the rabbi interrupted him with the words: "You owe nothing. Divided though we are by our religions, we are united by the bonds of humanity and by the love of our fellow men, which Moses has commanded us as a duty. Farewell, and if you come upon a Jew in misfortune help him as I have helped you."

So they parted—the monk to preach his Christianity and to oppress the Jews, and the rabbi to study and teach his Judaism to his people and be oppressed.

Time passed and Rabbi Solomon, now a famous scholar, after having traveled through many lands, started back for his home in France. His return route was through Bohemia and thus it came about that he arrived in the celebrated city of Prague.

In the eleventh century Prague had a large Jewish population, whose suffering varied with the whims of its rulers. At the moment when Rabbi Solomon was entering Bohemia, Prague's most important and influential citizen was a Jew-hating noble who was doing all that he could to make their lives miserable.

As soon as the noble learned that the Jews of Prague were making elaborate preparations to receive the celebrated Jewish scholar he decided to harass them even more by troubling their guest. Accordingly, just as soon as the rabbi arrived in the city and was being met by a delegation of the finest Jews in the city, upon orders of the noble, Rabbi Solomon was arrested as a spy and thrown into prison.

In vain did the Jews beg the noble to release the illustrious prisoner. They offered to deposit large amounts of money as a bond and promised faithfully to produce him for the trial. The noble, however, remained obdurate and insisted that the rabbi remain in prison.

Eventually the case came on for trial before this very noble. Even were he able to produce the most favorable witnesses, the rabbi had not the slightest chance of being freed by this Jew-hating judge. The result was as expected. While the entire Jewish community was bent in prayer asking for divine aid, the trial was rapidly nearing its close. The noble had made up his mind deciding to find the poor rabbi guilty of the unfounded charge.

Stand up, you accursed Jew," commanded the noble.

Humbly but firmly the young rabbi rose. "Have you anything to say?" inquired the noble.

"Only that I swear by the God of Israel that I am innocent of the charge made against me."

"You lie, you dog!" fairly shouted the noble, losing his self-control. "You are guilty,as you well know, and now you are going to get your just punishment. I sentence you to —"

"May I say a word, your highness?" suddenly interrupted a voice from the other end of the court, and the curious eyes of all present saw the noble's chief counsellor, the Bishop of Prague, step slowly forward with a cross raised in his hand.

"Of course, Holy Father," answered the noble graciously, although he was visibly displeased at the interruption. "You know that I am always pleased to hear you."

"Your highness," went on the bishop calmly, "this Jew must not be killed, and in the name of our holy church I call upon you to release him forthwith. Far from being a spy, he is a man noble rough to occupy the highest positions in our church. To him I owe my life, for I now recognize him as the man who cared for me when I was dangerously ill and who nursed me back to health. Here is a man who knew me to be his enemy, but who saved me in spite of that fact. I call upon you now to reward him for his noble deed."

The noble, astounded and disappointed, but concealing his feelings, rose, and calling the rabbi to him, said, as he grasped his hand: "Not only do I free you, you friend of the Christian church, but you shall be rewarded for your humanity and kindness in saving the life of our bishop."

The rabbi thanked the noble and the bishop and at once went to the Jewish congregation, which received him with open arms and increased rejoicing.

"Always trust in God and all will be well," said the rabbi. "I hope that this evil may be turned into good, for I now hope to secure some concessions for the Jews of Prague."

And he did.

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Who was Rabbi Solomon ben Isaac? He was none other than the most celebrated Jewish commentator of all ages—Rashi.

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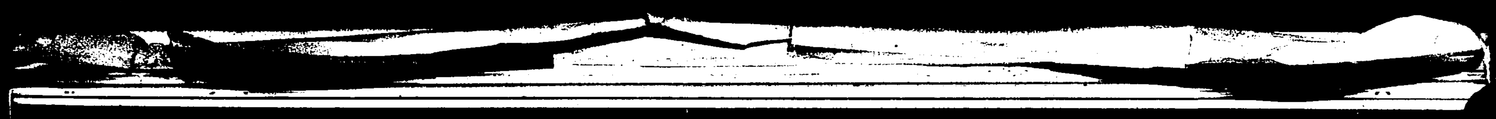

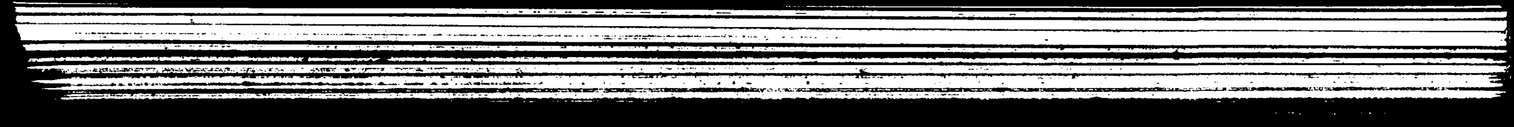

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Israel's Messenger

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SHANGHAI, CHINA, FRIDAY, 31ST JULY, 1925. 10TH AB, 5685.

THE STRIKE IN CHINA

For the first time in the history of China, the foreigners in Treaty Ports were called upon to taste the bitterness of their exile from their Motherland. A general strike, quite unparalleled in the history of this great country and nation, was launched by the Chinese students as a protest against the shooting of a student mob by the police on May 30th, which incident all right-minded men deeply deplore and strongly deprecate. Into the pros and cons of the case, we have no desire to go into, as a judicial enquiry is expected to take place in the near future.

As Jews we sympathize with the national aspirations of China, and we are confident that the latter will receive justice from the Powers who are equally anxious to do away with the inequality of existing treaties, if only China shows her readiness to conform with the requirements of the latter. In course of time, we are convinced that China will demonstrate her ability to become a second Japan, and all well-wishers and sympathisers will wish her well. On the other hand, it is a pity that too much heat was displayed by certain elements to embroil Great Britain in the present controversy and hold her fully liable for the trouble. Shanghai is not a "British" colony but an international settlement. The Chairman of the Municipal Council is an American, who has held that post of honor for some years. It must be conceded that the enemy who had planted the seed of feud and strife between China and Great Britain is a common foe of civilization, and as such he must be crushed ruthlessly and internationally ostracised. The friendship that existed between Great Britain and China is based upon a solid foundation which cannot be easily sundered. It behoves the Chinese to think twice before sacrificing the substance for the shadow. We are convinced that China will have a far better friend in Great Britain than in a third class European power whose chief aim in life is to disrupt the whole world and bring chaos and disorder everywhere. We hope that saner counsel will prevail and truth will be gleaned in its true perspective.

It cannot be gainsaid that the strike which came into force since the first week of last month created a very grave situation. Lawlessness became rampant and the peace and the tranquility of Shanghai was menaced. We are pleased to observe that local Jewish residents have served loyally in the Volunteer Corps and rendered good service. The strike, to our mind, was prolonged too far and must have caused huge losses to all concerned. This is bound to reflect upon the prosperity of the Chinese nation, whose prospects are not likely to improve if such conditions are allowed to prevail and tolerated in future. The strike has brought to the fore the question of labor and laborers. See, we are told, how strong and great is the merit of labor! Without the laborers, the world can be brought to naught and the capitalists reduced to sheer impotence. This idea is, of course, preposterous since it is only one-sided. The prophet AMOS once put the searching question: "Can two walk together unless they are agreed?" "Well, we are agreed that capital and labor are but as the two blades of scissors, each useless without the other. It is a waste of time and energy to make out a case for one at the expense of another. Each is useless without the other. This fact should be borne in mind and indelibly impressed upon all and sundry. The delay in the appearance of ISRAEL'S MESSENGER this month is due to the general strike in China. Happily, its collapse was brought about in a natural way, and we earnestly hope that the new serpent in China will not be allowed to raise her head again, and that this great country will forge ahead in her work of progress and reform and become the greatest harmonizer of the ideals of the East and the West.

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OUR NATIONAL YAHRZEIT

By MRS. ARIEL BENSION

Israel's national day of mourning and humiliation was observed yesterday by orthodox Jews as a day of fasting and prayer, when the Lamentations of JEREMIAH were read and tears were shed at this late day, for for destruction of the Temple by the Roman legions. "If I forget thee, O Jerusalem," is something more than a mere catch-phrase in Jewish life. The Jew has neither forgotten nor has he ceased to weep for the glorious national life that once was his. Throughout the vicissitudes of an ever-changing existence, Tisha b'Ab continued to have a very significant meaning and to play a very significant part in Jewish life. It was not enough for the pious Jew to wish "Next year in Jerusalem." He had to set aside at least one day of each year to fast and pray for the restoration of the whole Jewish people to its own homeland, to its true national environment. But the observation of the Ninth of Ab is something more than merely a day of mourning. The mourning was mixed with prayer and the prayer was inspired by the hope of the dawning of a better day. Some indeed, say that that "better day" dawned with the BALFOUR Declaration and that the time for weeping has given place to the time for working, that Palestine will be ours for the making and

מבשר ישראל

Israel's Messenger

22nd Year] *Edited by N. E. B. Ezra.* [Established 1904

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that the sooner we set about making it ours, by money and work, the sooner will our prayers for restoration be realized. The withered branch of American Jewry has wandered so far from traditional Judaism, that the Ninth of Ab has no meaning at all for them. And those who had never wept for the loss of our beautiful national life, have never worked for the rebuilding of our ancient homeland. The great mass of those who are working for Zion, are being recruited from those who have remained true to Jewish tradition. To these, the restoration of Eretz Yisrael is something more than the solution of the economic situation of the pogrom-ridden East-European Jew. It is the spiritual solution as well as the economic. It spells moral regeneration as well as physical safety. It means cultural growth as well as political autonomy. Because—Eretz Yisrael means all this to the Orthodox Jew, he finds sufficient reward for his efforts to build a Jewish homeland in the knowledge that his unswerving faith is finding its fulfilment through his efforts. All Jews are being invited to help in the upbuilding of their Jewish homeland. And those who have grown away from Jewish tradition can find sufficient material reasons in the sorry plight of so large a portion of Jewry, to justify their co-operation in rebuilding Eretz Yisrael for economic reasons. To many Jews this has been a sufficient incentive to enlist their active support in the constructive program of the Zionist Organization. They will find their satisfaction in the knowledge that thousands of their fellow-Jews have been transplanted from an unbearable existence in Jew-hating countries, to a land where normal growth is assured them. But only those Jews who have mourned on the *Ninth of Ab* for the loss of that glorious spiritual and national existence that once was theirs, will realize the ecstasy that lies in the Great Adventure that is beckoning to the Jew today—— the adventure that lies in restoring a People that has cried for its Land to the Land whose very soil has been crying for its People.

* * *

SIR HERBERT SAMUEL

The expiration of the term of office held for five years by SIR HERBERT SAMUEL as High Commissioner of *Eretz Yisrael* and the appointment of LORD PLUMER to succeed him, calls for an expression of tribute to the former by *Kol Yisrael*. It is conceded that SIR HERBERT has discharged an onerous task which required considerable tact and firmness on his part. He had to face a recalcitrant section of Arabs who clamoured desperately to rule the land in the way they want, while it was his duty to rule the country in consonance with the spirit of the Mandate ratified by the League of Nations. That task was by no means light to discharge, but SIR HERBERT was equal to the occasion. As an administrator he has earned the encomiums of friends and critics alike, and this speaks volumes for him on the eve of his surrendering his rein of office to his successor. That the latter is not a member of the House of Israel should occasion no misgivings. We have learnt from the past that a co-religionist when appointed to an exalted position takes care to show no sympthy or favor towards the people to which he belongs; on the contrary he gives whatever discretion he may have in his power to those who are not of his race in order that he may not cause criticism from the latter that he was favoring the former. In that way, the administration of the retiring High Commissioner proved detrimental to the Jewish interests. If it is true that he was responsible for the CHURCHILL Memorandum, then it can be readily seen that a great blow had been struck on the Jewish national aspirations at a moment when firmness and tact were essential elements with which to confront the unruly Arabs. Be that as it may, we have no hesitation in saying that SIR HERBERT has discharged a most difficult task, especially when the country was just beginning to recover from the domination of military government. To him is due in a great measure, the successful ratification of the Mandate by the League of Nations in spite of the frantic efforts by our enemies to thwart the passage. SIR HERBERT will be remembered in Jewish history as the first Jewish governor of *Eretz Yisrael* since the great exile began twenty centuries ago. This in itself is a great accomplishment since to him is due that the country was pacified and the great work of reconstruction by the Jewish people began. We are told that the retiring Commissioner is deeply and sincerely concerned in the future of the land which he has governed for five years, and at a recent banquet given him by a noted Zionist leader, he said:—

> A man is where his heart is. My heart is in Palestine. Whether I shall remain High Commissioner or not, my heart will always be in Palestine.

Such a fine sentiment expressed by a great and worthy leader in Israel indicates that his Jewish heart beats in unison with that darling poet of ancient Judea, YEHUDAH HALEVI. Both SIR HERBERT and LADY SAMUEL will live in Jewish history and their good deeds remembered from generation to generation as worthy of emulation by all the sons and daughters of Zion.

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EDITORIAL NOTES & COMMENTS

BARUCH ATTA B'SETHECHA!

This month SIR HERBERT SAMUEL has surrendered his rein of office to his successor LORD PLUMER. For the first time in Jewish history after the dispersion, two thousand years ago, a Jew retires from ruling the land of his ancestors. In his retirement, SIR HERBERT is entitled to hear the Biblical benediction, *Baruch atta b'sethecha*, pronounced upon him by the whole House of Israel. With which, of course, must be coupled the name of his worthy consort, LADY SAMUEL!

* * *

BARUCH ATTA B'BOAICHA!

LORD PLUMER, the new High Commissioner of *Eretz* Yisrael, is reputed to be a great soldier who has achieved brilliant successes in his field of activity. His Lordship succeeds a man who has governed the country in such a manner as to arouse the praise of friends and foes alike. We earnestly hope that LORD PLUMER will so govern the country as to bring blessings and happiness upon all the inhabitants thereof. We greet him in the words of benediction pronounced by FATHER JACOB on his son, *Baruch atta b'boaicha*, Blessed art thou in thy coming in!

* * *

"WE ARE VERY HAPPY"

ISRAEL'S MESSENGER on behalf of its readers desires to extend its hearty congratulations to Mr. and Mrs. NATHAN STRAUS, of New York, on the celebration of their Golden Wedding. Both the happy couple are well-known in China for their philanthropic deeds and an event such as this, is hardly likely to pass without expressing to them our meed of tribute. The celebration in New York proved worthy of the occasion. Surrounded by children, grandchildren and a host of friends and relatives, the Grand Old Man said: "My wife and I have been very happy and we always will be very happy together." Quite characteristic of the man in whose heart flows the milk of human kindness. He but illustrates the old undying truth uttered by an old Talmudic sage that, husband and wife should so live that it should be come true of them:—

> "They share all troubles, and by sharing halve them;
> They share all pleasures, and by sharing double them."
>
> *Yarum hodam!*

* * *

NOT A REPORT BUT A BALANCE-SHEET

In our last issue, we stated that we received a copy of the report of the local Jewish Communal Association. It turned out to be a mere balance-sheet showing the amounts received and disbursed by the Association. The latter is the premier local institution and the power behind it is Mr. D. M. DAVID, who for many years has piloted the communal craft. It goes without saying that but for the activities of the Association many of our local problems would have drifted from bad to worse. The care and solicitude it shows in communal matters merit our commendation. The writer is aware of the great amount of work devolving upon its President, and if a little care were taken to issue a report annually, the members would know much more about the utility of the institution which acts like a ministering angel to all and sundry. It is a pity the work is done with less noise which is bound to affect the financial aspect in the long run. As it is, we find the Association is saddled with a great deficit, running into four figures, which is certainly cause for misgiving. The work accomplished should stimulate a drive for increased financial help, and we hope that Mr. DAVID will receive that measure of support from the community which is characteristic of the latter.

* * *

THANKS!

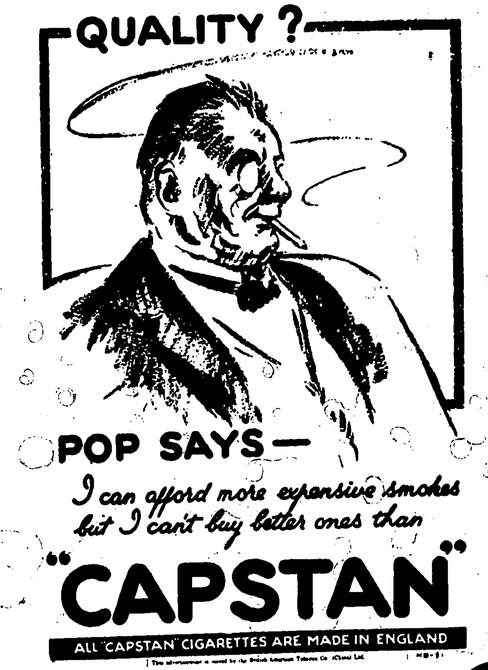
> ISRAEL'S MESSENGER, a paper devoted to the interest of Jews and Judaism in the Far East, published at Shanghai, recently celebrated its twenty-first anniversary. It is rather surprising that the support of Jewish newspaper in the Far East is sufficient to enable it to exist at all, especially so excellent a journal as ISRAEL'S MESSENGER. The editor, however, has a code of ethics that differs somewhat from our own. He is given not only to criticising his colleagues who do not agree with him, but also to making personal attacks, giving names. Evidently the editor is a very young man, or if not, one whose blood has not been cooled by age. None-the-less, *The Israelite* extends its congratulations to ISRAEL'S MESSENGER, its publishers and its editor, and trusts it and they will enjoy many years of life and prosperity.

The foregoing bouquet is lifted from the columns of *The American Israelite* and is much appreciated by us. We shall refer to it in our next issue.

* * *

HYPOCRISY

The Jewish Guardian publishes the annual report of the League of "British" Jews consisting of a few lines which covers the activities of the latter for the year under review. The report states that the League continues to hold a watching brief on behalf of the principles



which it was established to uphold. We all know what those "principles" are. They consist of vilifying the Jewish National Movement and upholding a policy of segregation between foreign Jews and full-fledged "British" Jews. The League is sponsored by the "Grand Dukes" of the latter and run along autocratic lines. So far no attempt was made to show the number of followers it has enlisted in its rank and the frank and just rebuke administered to it by that gallant fighter of Jewry, the London *Jewish Chronicle*, in its issue dated April 24, 1925, proves in an unmistakable manner that the League is discredited and denounced by all those who have the Jewish cause dear and near to their heart. *The Jewish Shomer* in criticising the JABOTINSKY party in the same issue which carries the report of the League, endeavours to make out a strong case against the former. It says, "We are not told who constitute the Revisionists, nor how many they are, nor whom they represent." If that hermophrodite sheet were to tell us who is actually behind the League, "how many they are and whom they represent," we undertake to answer from a distance its query regarding JABOTINSKY'S party which to our mind, aims to restore the dignity, the manhood and the nationhood of Jewry rather than cringe and fawn at the feet of our oppressors. *The Jewish Watchman* is a mischief-maker. It exists in order to subvert the dearest aspirations of the Jewish people and to give aid and comfort to our enemies. Its pretensions to assist in the upbuilding of the Jewish National Movement are hollow and based upon upsetting the union of Jewry. It is time to unmask this defamer of Jewish Nationalism and expose in all its nakedness, the great disservice which it is rendering to Jews and Judaism. Its eagerness to know who is behind JABOTINSKY is sheer hypocrisy. It was MILTON who said, "Neither man nor angel can discern Hypocrisy, the only evil that walks invisible through heaven and earth."

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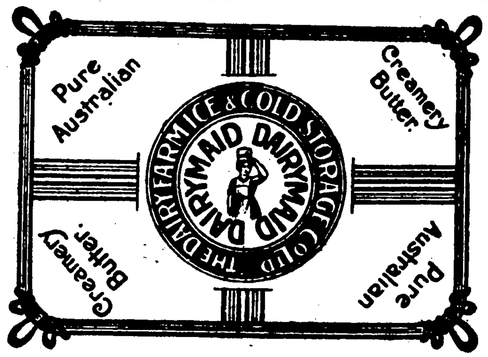

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OBITUARY

THE LATE DR. BERTHA I. SHWARTZ-KAUFMAN (Harbin)

HARBIN JEWRY'S GREAT LOSS

In our last issue, we chronicled briefly the death of Dr. BERTHA SHWARTZ-KAUFMAN, wife of Dr. A. KAUFMAN, the well-known

THE LATE DR. BERTHA SHWARTZ-KAUFMANN

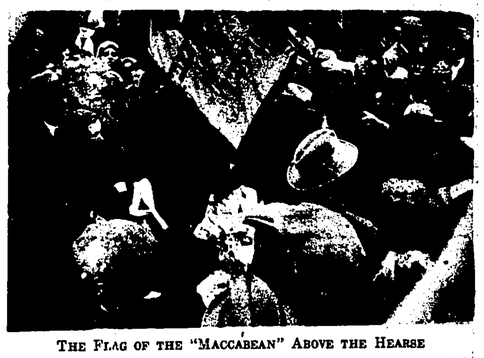
Zionist leader in Harbin. The deceased passed away on the 4th May last at her residence after a brief illness. The news of her death came as a great shock to all who knew her and expressions of regret for her husband were spontaneous throughout the community. A communal representative meeting was at once convened and it was decided that the burial expenses of the deceased lady should be

REPRESENTATIVES OF JEWISH ASSOCIATION LEADING THE PROCESSION

defrayed by the community in token of the great services rendered by the former to the latter. The funeral was attended by a large concourse of relatives and friends and it is conceded that it was the largest funeral on record. Old and young, boys and girls, students and orphans, all followed the hearse as a mark of respect to the deceased, and at the cemetery addresses were delivered by Rabbi A. KISELEFF (Chief Rabbi of Harbin), Dr. RAVIKOVICH, Messrs FRIZER, SENDERSON, RAPOPORTS, Mrs. GOLANSKY, Dr. WEKHTER and Rabbi LEVIN. The coffin was covered with a Zionist flag and was carried a distance of seven miles by the representatives of the local Jewish institutions.

PROCESSION FOLLOWING THE HEARSE

The late Dr. BERTHA KAUFMAN was born in South Russia in 1887, and studied medicine in Bern, Zurich and Berlin where she graduated and took the degree of M. D. Already at University she was active among the Jewish national student societies. Since 1912, she, together with her husband made Harbin their home where she



THE FLAG OF THE "MACCABEAN" ABOVE THE HEARSE

was active as a medical practitioner. Needless to say, most of her time was devoted to the cause of the poor and needy and to Zionist work. She was an active member of practically every Jewish Society. She took great interest in the Zionist Association of which she was a very active worker and organizer. She was a committee

THE PROCESSION IN FRONT OF THE SYNAGOGUE

member of the Jewish Communal Association, Jewish School Council, President of the Ladies' Benevolent Association and Ladies' Zion Association. She was indeed a unique type of a Jewess personifying in herself the highest qualities of mother, communal worker and medical practitioner. By her tact and winsome personality she had won for herself a place in the affection of all who knew her well and admired her graceful qualities. It is no wonder that her demise h

shocked the entire community of Harbin and beyond. Hundreds of telegrams and letters of condolence were received by the bereaved family from Jews in the Far East. Resolutions by the Jewish institutions, with which the deceased was identified, were passed with a view to commemorate her memory. The school of the Ladies' Benevolent Association for needle work and millinery will henceforth be called after her name. A garden of one hundred trees will be planted in *Eretz Yisrael* in her memory, while her name be inscribed in the Golden Book of the Jewish National Fund. In addition to this, it was decided to establish a few beds at the Moshab Zekinim in her name, and the Harbin Jewish soup-kitchen will provide free meals to poor co-religionists on her "Yahrzeit" day every year.. So goes down into the Great Beyond, one who was an active worker, a devoted mother and a great champion of her people whose memory will linger in the hearts of all those who knew her, all those who felt the touch of her great soul during her, alas, brief sojourn on earth. May her soul rest in peace! *Shalom l'afra!*

A TRIBUTE BY J. L. FRIEND

"Many daughters have done virtuously, but thou excellest them all" (*Prov*, 31.29).

The death of Dr. BERTHA SHWARTZ-KAUFMANN in the prime of her life has cast a gloom over all those who made the acquaintance of that noble woman of Israel. Her life was a chain of unselfishness and toil for the good of others. From the time she entered the University to study until the day of her death, the late BERTHA KAUFMANN was full of activities. Her own affairs were the last thing to worry her Through her efforts a needle-work and millinery school was formed, which provided the poor Jewish girls with professional education. Hundreds of Girls have thus been able to earn a living, thanks to their "mother,' as the girls called her for her warm and heartfelt care she had for them. When the late war has brought about the rush of Jewish refugees into Harbin, Dr. BERTHA KAUFMANN was the first to arouse the public and organise soup-kitchens, provide them with medical aid and dormitories. The deceased had organised and presided over the Harbin Ladies' Zionist Organization. In short she was the personification of kindness, mildness and sincerity in all her dealings. Her tact and straight forward nature were traits by which all knew her beyond reproach,—a veritable *Eshth Hayil.*

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Noble souls are always rare, especially in this materialistic age of ours. It is a loss not only to the bereaved family but to the Community at large, who lost in her one of their best workers. Her body is lifeless, but the spirit of her deeds is still alive and will remain with those for whom she devoted and sacrificed her life. Free from earthly trammels she abides in the Realm of Bliss whence she shall continually watch and inspire her colleagues to continue her good work.

THE LATE HON. MRS. E. A. GORDON (Kyoto, Japan)

A TRIBUTE BY N. E. B. EZRA

The history of our people furnishes from time to time some notable personalities outside the pale of Judaism, keen in befriending them both in and out of season. In the archives of such noble non-Jewish friends, a niche will be struck for a broad-minded Christian woman, the Hon. Mrs. E. A. GORDON, who passed away at Kyoto, Japan in June, 1925. It had been my pleasure to correspond with her for some years and the depth of interest and sympathy which

THE LATE LADY GORDON

she always displayed in matters Jewish has filled me with admiration for the sterling virtues which her heart possessed. The late Mrs. GORDON has rendered yeoman work to the Zionist movement in which she took deep interest. When the East African offer was made by the British Government in 1902, the anonymous donor of £2,000|- which had enabled the Zionist Organization to send a commission of investigation to the territory was the self same Mrs. GORDON. The bare announcement of this in the *Jewish Chronicle* of the 27th October, 1922, has caused her great embarrassment, for in a letter dated 9th January, 1923, she wrote me saying that she did not want me to give publicity in ISRAEL'S MESSENGER, and added:—"Though I greatly value your appreciation of my little service I think it would be best to omit that paragraph till after my decease when you can do as you like." Mr. ISRAEL COHEN who visited her in 1921, pays her a glowing tribute in his latest book, entitled, "The Journal of a Jewish Traveller," under the chapter "Japan" and refers to her genuine sympathy for and deep interest in the Jewish people. Mrs. GORDON was an ardent Zionist and spent several years of her life with QUEEN VICTORIA whom she had served as a Lady-in Waiting. She strove mightily to promote the Zionist movement and to get the leading Japanese statesmen take an interest in it. She had encouraged the idea of forming a "Judea-Japan" Society in Japan and wrote to some leading Japanese to take an interest in the proposal. In a letter dated 20th October, 1922, she wrote concerning her work to enlist Buddhists' support for Zionism. The following passage is characteristic of her:—

> "I was preaching Zionism to some very intelligent true-hearted Buddhists. Palestine is a *terra incog*, to them and must be made known. The very Post office people don't know the whereabouts of Jerusalem."

Mrs. GORDON was a fast friend of the Jewish people and a regular reader of the *Jewish Chronicle*, ISRAEL'S MESSENGER and the *New Palestine*. It will be recalled that in November, 1922, she had translated MENTOZ'S article on the Jewish Ideals of Peace into Japanese in order that the leading Buddhist, Lord High ABBOT of Koyosan may assimilate its contents. The latter wrote a warm letter of approval concerning it. Mrs. GORDON was a great student of the Bible and deplored oftentimes the recrudescene of anti-Semitism. Her hatred of this cult was expressed in the following terse language which she had written on 20 August, 1922:—

> "Let the anti-Semites say what they list. Jews are in Zion, back to their God-given, God-promised land and neither man nor devil can oust them. We shall see greater things yet—so take heart of grace."

Her last scene of labour was to organize a Japanese tour to Palestine for which she interviewed some leading Japanese and made them interested in the proposal. She was quite hopeful of the plan maturing well in the Fall. She watched with great interest the upbuilding of the Jewish National Homeland and gloried in the inauguration ceremony of the Hebrew University by Lord BALFOUR. In May last, she sent me twelve volumes of her work, entitled "The Messiah" with a request to forward same as her gift to the University. Her passing away is a great loss to Jewry and well may the latter mourn her death. In the list of necrology to be read at the Fourteenth Zionist Congress next month, her good name should be recalled as a great *hassida b'ummoth ha'olam*, one who had rendered great and lasting service to Zionism and the Jewish people at large. Peace to her ashes!

21st ANNIVERSARY OF DR. THEODORE HERZL'S DEATH

A meeting on the occasion of the 21st anniversary of Dr. THEODORE HERZL'S death under the auspices of the Zionist Association KADIMAH was held on the 20th of Tamuz, (12th July 1925), at the Shanghai Jewish Club "Ahduth" and was attended by more than sixty people,—a large audience when taking into consideration the oppressive heat prevailing. The meeting was presided over by Mr. RODFIELD.

The first speaker was Mr. B. A. POPAS who dwelt on "The Life of Herzl and the Zionist movement of to-day." Mr. EINHORN delivered an address on the "Outline of Erez Israel from a Political, Economical and Cultural Aspect." The address was quite interesting but for its length which created uneasiness and the orator was requested to shorten his oration and not to misuse the patience of the audience. The last speaker was Mr. VEINERMAN who with great emphasis appealed to the young generation to make every effort for the upbuilding of Erez Israel.

The Zionist Association "Kadimah" is making good progress in the solas of Shekulim.

JEWISH COUNTRY CLUB HOLDS ANNUAL MEETING

The first annual meeting of the club was held on the 27th May last, at which Mr. B. A. SOMEKH presided. There was a fair attendance.

The CHAIRMAN said that the balance sheet and the report had been in their hands for some time and he proposed to take them as read. As they would see from the accounts they had a credit balance of $1,047.00 and he hoped that the club would always show a surplus. The committee and members were working very hard to make it a success and nothing could make it attractive but the regular attendance of the members and the interest manifested by them. He, therefore, had much pleasure in proposing that the report and the balance sheet as presented be adopted and passed.

This was seconded by Mr. A. E. MOSES and carried unanimously.

Mr. S. M. Joseph Speaks.

Mr. S. M. JOSEPH was the next to address the meeting. He referred in glowing terms to the work done by the CHAIRMAN of the club, and dwelt upon the necessity of developing the institution on democratic lines. There was no doubt in his mind that a club run on that principle was bound to succeed. Happily, there is no tendency to break from that rule and this certainly augurs well for the future. The full text of Mr. JOSEPH'S address follows:—

LADIES AND GENTLEMEN,—It was last December, on the eve of Mr. B. A. SOMEKH taking his holiday trip to America that I told you in brief outlines of what he had done and how deep the interest and welfare of the club was and still is, at his heart. At the time when he left us he was full of hopes that the club would continue to make further progress while he was away and that he would return with renewed vigour to resume his altruistic work in the club. But on his return to Shanghai about a month ago, he was somewhat disappointed and dismayed on finding that the club rooms were practically deserted, which seemed to indicate that all former interests in the club had died out. Such state of affairs is certainly disheartening to any worker and well-wisher of the club and especially to Mr. SOMEKH, who aside from his initial subscription of $2,000 and the raising of an additional amount of $3,000.00 had obtained gifts of articles as necessary parts of the equipment of the club. He took the onus of the responsibility mostly upon himself and now that he should witness the result of what he hoped and wished for in the aspect of the present condition. So let us all join hands with Mr. SOMEKH and co-operate with him in his untiring efforts to bring about better and more hopeful outlook in future. Mere monthly subscription will not suffice to maintain the popularity and prestige of the club, but by constant attendance and the participation by the committee and the members in all matters of social life of the institution he can have the desired effect. So, therefore, I would suggest that the committee should devise and formulate new methods on the lines followed by other similar clubs and to encourage the members and particularly the younger members, who with their vigour and ability and other talents, such as literary and music, which I am sure are not rare qualities to be found among them. But those who possessed such qualities have so far remained dormant, so it is time that they should be encouraged to bestir themselves into some activities by exercising their propensities and to develop their natural gifts for their own advancement and benefit; thereby providing themselves with practical diversions and pleasant pastime which I am sure will be heartily appreciated and enjoyed by their elders and their friends. The old saying is, "to be happy is by making others happy," so let us all get busily happy and do what we can and let each and every one, be it he or she to do his or her bit with feeling of pride and satisfaction of being able to do their best for the welfare and progress of our community and the club. (Applause.)

Election Of New Committee.

Mr. S. M. JOSEPH proposed and Mr. M. E. DANGOOR seconded that the following committee should serve for the ensuing year:—

Messrs FREDERICK EZRA, H. GENSBURGER, C. S. GUBBAY, ELLIS HAYIM, A. E. MOSES, A. HILLALY, E. NISSIM, B. A. SOMEKH. Mesdames' D. E. J. ABRAHAM, H. GENSBURGER, and Miss PERRY.

The resolution was carried *nem con.* and the meeting terminated with a hearty vote of thanks to the Chair.

AN OLD PRESCRIPTION FOR PALE THIN PEOPLE

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Your own druggist sells Dr. Williams' Pink Pills, or by mail, post free, $1.50 per bottle, $8.00 for six bottles, from the Dr. Williams' Medicine Co., 60 Kiangse Road, Shanghai. "Building up the Blood" is a booklet full of useful information for men and women. It is sent free to any address on request.

NOTICE

THE NEXT ISSUE OF "ISRAEL'S MESSENGER" WILL APPEAR ON THE 14th Aug., 1925. Correspondents are kindly requested to send in their contributions not later than the 7th proximo, or earlier if possible

THE ATTACKS ON GREAT BRITAIN

What China Owes To England.

The following letter from Mr. N. E. B. EZRA *was published in the local leading dailies, namely, The Shanghai Times, The Shanghai Mercury and the North-China Daily News of the 15th and 17th instant respectivly, under the nom de plume "A Friend of Progressive China":—*

I had occasion lately to meet a Chinese delegate from Peking, one who had been clothed with authority to settle the present crisis and bring about peace and tranquillity in the disturbed settlements assigned to foreigners by treaty. In the course of my conversation with this delegate, whom I had known for a number of years, I was rather struck with the spirit of hostility displayed by him against Great Britain and the unmerited censure to which she was subjected. In my long residence in China, covering a period of well-nigh three decades, I have seldom witnessed such a wave of anti-British feeling. In the eyes of numerous Chinese, Shanghai looms largely as a "British" colony ruled by a "British" Governor and not by international powers. The blame for the present crisis is placed at the door of no other nation except England. The friendship of the latter towards China is almost forgotten and a new Pharoah is recognized in her stead. There are incendiaries who maliciously set fire to buildings and destroy property. There are incendiaries who deliberately inflame the passions of men and kindle the fires of hate. Of the two the latter are undoubtedly the greatest menace. We can extinguish the fires in our cities. But who can check the fires of hate? We imprison the ordinary incendiary. What penalties do we exact of those who rouse mob passion? Incendiaries are those who kindle international ill-will. And these foes of humanity must be ruthlessly exposed in all their nakedness and internationally ostracized. It is gratifying to observe that you are issuing leaflets in Chinese in order to disseminate the truth amongst the thinking classes of China. The latter has assuredly no just ground to decry England's share in the make-up of this great country. I believe the latter owes much to the former. It was England who first recognized the Chinese Republic and fostered friendly relations with her. It was England who fostered the trade and commerce and given it a strong fillip until it is now the envy of the whole world.

Along educational lines, which Power has done most for China if not England, England who has helped and supported the weak and oppressed nations. I believe it is due to England that the open door policy in China is so much respected and upheld by all the Powers. Let China remember all this and pause a little while, before plunging into the black abyss of despair. Chinese students in Peking committed an egregious blunder when they failed to accept the invitation extended them by the British Légation to hear the other side of the case. Evidently these "students" are real students of human nature. CHARLES LAMB once said that he did not want to be introduced to a certain person, for, he said: "I do not like him, and if I were to know him, I would be sure to love him." That's it! For the present it suits the present politicians to keep aloof from England, but let China beware. Her path may appear for the time being to be smooth, but her foundations are bound to be erected on sand. She would do well to heed the words of a great philosopher-poet who said, "We have been building on the ice; we have been writing on the waves of the sea; the waves roaring pass away, the ice melts, and away goes our palace like our thoughts".

A man should always see to it that his wife is treated with respect, for the house is blessed by her presence.—The Talmud.

He gives much who gives in a kindly manner, even though he give little.—The Talmud.

NEW YEAR GREETINGS

Will be inserted at the rate of One Dollar per insertion consisting of four lines, in our Special Rosh Hashana Number on the 11th September, 1925.

NEW PUBLICATION

"IDEAS AND IDEALS"

A selection of ESSAYS, ARTICLES, NOTES, LECTURES, etc., by N. S. BURSTEIN, which is now in course of publication and in the hands of PRIORY PRESS, LTD., Priory Street, Cardiff, and will shortly be in circulation.

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5. JUDAISM AND DEMOCRACY.
6. OUR TORCH BEARERS.
7. THE DAY OF NO JUDGMENT.

II.

8. THE FAUST OF THE TALMUD. (*With comments by* Dr. M. GASTER).
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The Author would be glad if intending purchasers would send the annexed Order Form, duly filled in by him as early as possible.

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NOTES FROM IRAQ

[FROM A CORRESPONDENT.]

BASRAH, 13th April, 1925.

The local Press, especially *The Times of Mesopotamia*, devoted some space chronicling the opening of the Hebrew University. The cable service was linked with the *Daily Mail*, of London, a journal noted for its anti-Zionistic tendency. One cable referred to Lord BALFOUR going to Jerusalem to open the "new Jewish Parliament." This was apparently designed to foster ill-feeling between the Jews and the Arabs, but happily, a protest by one signing himself ABU JASSIM was forwarded to the *Times* which, although not published, has had a most salutary effect in checking the repetition of the objectionable phrase.

Rev. I. S. Nathan

There is a movement to secure the services of Mr. I. S. NATHAN, ex-Hebrew teacher of Sir JACOB SASSOON Free School of Bombay, as head master of our local school. Mr. NATHAN has left his position in Bombay in order to complete his Rabbinical studies in Bagdad. Basrah Jewry will be lucky in securing has services as he is noted for his progressive views and may do a lot to galvanize the local Jewish institutions. His candidacy has been supported by Mr. E. KADOORIE and Dr. ARIEL BENSION.

Jewish Journalism

Of late a weekly paper in Arabic *Hamenorah* was launched in Bagdad by Mr. SOLOMON SHINA, a prominent young man who is giving his services voluntarily. The journal is doing some useful work in awakening interests in things Jewish and arousing the national consciousness of Iraq Jewry. Mr. SHINA is a pioneer in his new field for which we cannot sufficiently thank him.

Dr. and Mrs. Aflatoun

Dr. AFLATOUN, medical officer, Ashar Civil Hospital, has returned from Bagdad accompanied by his wife. Mr. AFLATOUN comes from a well-known family, hailing from Bagdad. She is a graduate of the Dutch College at Java, and spent several years in Holland. She is the only daughter of Mr. SASSOON KAJAMON. She has travelled extensively in Egypt, Palestine, Syria, India, China and Ceylon. Dr. and Mrs. AFLATOUN are ardent supporters of the Zionist movement.

Miscellaneous.

Mr. ISAAC ELIAHOO TWAINA, of Bagdad, has contributed Rs. 50,000/-for building a high school for Jews in that city.

Hamenorah of Bagdad gives a good report of the inauguration of Jewish school at Hilch, erected at the expense of Mr. MENAHEM AFFENDI DANIEL. Among those who were present at the ceremony were: the Commanding officer of Hilch and his subordinates, Mr. and Mrs. DAVID EZRA, of Calcutta, Mr. and Mrs. D'AVIGDOR GOLDSMID, of London, and MENAHEM BEY PACHACHI, Minister for Foreign Affairs.

That you heard said about another, should be repeated only in the name of the author of the remark.—The Talmud.

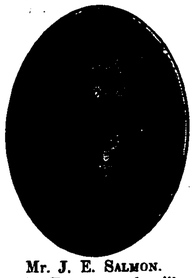
Children under six years of age are not ripe for proper instruction.—The Talmud.

Several reviews of books are held over for want of space.

SOCIAL AND PERSONAL

Conducted by Ben Peloni

Mr. J. E. SALMON left for New York en route to London on the 11th instant by the *President Jefferson*. Mr. SALMON will spend



Mr. J. E. SALMON.

his holiday in Europe and will return to Shanghai at the end of this year. He was entertained by the members of the Jewish Recreation Club and given a hearty send-off.

* * *

Mr. LEON A. LEVY sailed on the 15th ultimo in the *Empress* of *Australia* for 'Frisco where he intends to spend the summer vacation.

* * *

We regret to chronicle the death of Mr. MOSES FUXMAN which took place on the 10th ultimo. The deceased was 77 years of age and was very active in local communal work, especially in the Hebra Kadisha. He died suddenly and leaves several children to mourn his death. He was buried in the Jewish cemetry on the following day.

* * *

Mr. and Mrs. A. SAPHIERE left for Paris last month via Canada in the *Empress* of *Australia*.

* * *

Mr. and Mrs. J. J. MOALEM have removed to 5 Ford Lane.

* * *

Mrs. J. S. DAVID sailed for a vacation to San Francisco last month.

* * *

Mr. D. LEVY, of Messrs J. ULLMANN and Co., was married to Miss H. BRONNER, both of Strassbourg (Elsase) on the 17th April last. The ceremony was held at the residence of Mr. L. BLUM, 897 Avenue Joffre, after which a reception was held where the married couple received the congratulations and best wishes of a host of friends.

* * *

Miss RACHEL SOLOMON sailed for Canada last month in the *Empress* of *Australia* where she expects to remain for the summer.

* * *

Mr. ELIAS R. SHAHMOON has returned to Shanghai after spending a long tour in America, Europe and Iraq.

* * *

Among the passengers who arrived last month on the *President Jackson* from Hongkong were, Mrs. EDWARD I EZRA, Master EZRA and Miss RACHEL SOPHER.

* * *

Mr. E. KISELEFF, son of Chief Rabbi of Harbin, left by the *Porthos* on the 20th ultimo for Belgium where he intends to enter the University.

This is Master REUBEN M. NOBLSTON, son of Mr. and Mrs R. M. NOBLSTON of Shanghai, who won the Peace Memorial Scholarship and who left by the s.s. *Mantua* to enter the University of London where he will take the course in electrical engineering. NOBLSTON passed through the S.M.C. School for Boys, beginning at the kindergarten and working his way up to the highest form. He gained honours and distinctions in the local Cambridge University examinations and also in the University of Hongkong Matriculation Examination. He was Captain of the Public School for Boys ad Senior Troop leader of the School Scouts.

* * *

Mr. HENRY SOMAKE has returned to Shanghai from Egypt.

* * *

Mrs. S. S. LEVY left this week for a short vacation in Japan.

* * *

Mr. H. S. ROSENBERG, general manager of The Imports Commission Co., sailed for New York per *President Grant* on the 24th instant, and will return in October next.

* * *

Mr. and Mrs. JACOB L. FRIEND announce the birth of a daughter on the 12th instant (20th Tammuz) at St. Marie's Hospital. The naming of the infant child took place in the Ohel-Rachel Syangogue on Saturday the 18th instant, in accordance with the Ashekenazie custom when the father is called to the Sepher Torah. The child was named BALFOURIA in honour of Lord BALFOUR, author of the BALFOUR Declaration. This "honour" is being widely observed by Jews in every part of the world and we would like to see it popularized here as well.

* * *

Great sympathy is felt for Mr. and Mrs. S. I. JACOB in the death of their infant daughter, which took place this month.

The Central Committee of the Alliance Israelite Universelle held a reception in honour of Mr. E. S. KADOORIE. The President of the Alliance, Mr. SYLVAIN LEVI, expressed the gratitude of the organisation to Mr. KADOORIE for his great benefactions to the cause of education, and presented him with a medal which had been specially struck for the occasion. The medal bears the inscription: "From the Alliance Israelite to Mr. E. S. KADOORIE, benefactor of the schools."

* * *

Miss MARGARET R. GROSS, of Shanghai, who lately arrived from 'Frisco, was admitted to the local Bar in the United States Court for China on the 1st ultimo. Miss Gross is the second Jewess to practise law in Shanghai, the first being Madame FLORA ROSEMBERG, wife of Dr. A. ROSEMBERG.

* * *

Mrs. A. HARDOON and her two children have arrived from Rangoon.

* * *

Mr. and Mrs. S. H. JOSEPH have removed to 2 Young Terrace.

* * *

The hearing of the opium case which was instituted by Mr. N. E. B. EZRA against a Chinese was resumed at the Mixed Court on the 2nd June last, but remanded until 13th instant. Owing to the illness of Commander G. D. MUSSO, plaintiff's counsel, the court again adjourned the case to 17th proximo.

* * *

Mr. MAURICE BENJAMIN left for San Francisco this month on vacation and expects to return in October next.

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The home of Mr. and Mrs. M. H. ABRAHAM has been brightened by the arrival of an infant son.

* * *

Mr. E. SALMON has been appointed Hon. Treasurer of the Synagogue Ohel-Rachel. Mr. SALMON has kindly consented to serve.

* * *

Mr. and Mrs. J. M. JOSEPH are summering at Tsingtao.

* * *

Mr. M. J. NATHAN is spending a vacation at Unzen.

* * *

The damage suit brought by TSANG MOW-KWAI against A. S. GLEMBY for alleged injuries received by the plaintiff when the defendant ran over him with his motor car was continued before Judge PURDY in the U. S. Court on the 3rd ultimo. The Judge rendered a decision in favour of the plaintiff, setting damages at Tls. 10,000.

* * *

In the riot last month Mr. D. M. GUBBAY was set upon by a mob in Chungking Road and severely mauled. He was obliged to remain indoors for several days until he had recovered from his wounds.

* * *

Mr. and Mrs. A. TOEG have removed from 7 Jinkee Road, to No. 48 Great Western Road.

* * *

Mr. J. H. SOLOMON has spent a few weeks at Tsingtao on business.

* * *

A daughter was born to Mr. and Mrs. N. S. JACOBS.

* * *

Mr. and Mrs. A. HORNE left on the 3rd instant for 'Frisco. In recent months both have identified themselves with the local "Society for the Rescue of the Chinese Jews" and took active interest in the welfare of the Orphan Colony. It is understood that Mr. HORNE will deliver lectures in America on the Chinese Jews and visit New York, Philadelphia, Chicago, Boston, Cincinnati and other places, in the hope of arousing renewed interest in the fate of the Kaifengfu Jews. It is also hoped that he will arrange with one of the leading publishing houses in New York for the publication of a booklet recording the history of the Orphan Colony, past and present, which had been prepared by him some months ago, and the publication of which here was delayed at the eleventh hour, just as the work was passing through the Press. At a committee meeting of the local Society held on the 22nd ultimo, Mr. HORNE was clothed with full authority to represent the latter in the States and to give lectures on the Chinese Jews to Jewish Societies in America. The Society appeals for funds with which to do constructive work in the winning back of the Kaifengfu Jews to Judaism. The annual General Meeting of the society is to be held very soon.

* * *

MRS. LUNA BENJAMIN and her son Mr. DAVID BENJAMIN have returned to Shanghai.

* * *

A daughter was born to Mr. and Mrs. NED WIDLER.

* * *

Mr. M. SPEELMAN is summering at Tsingtao.

* * *

Mr. ALBERT LOYA returned to Bagdad on the *Delta* on the 18th instant.

Mr. and Mrs. AUBREY HILLALY gave a tea party to their friends in the Jewish Recreation Club on the 28th ultimo.

* * *

Among those who travelled by the *Empress of Canada* this month for Vancouver were, Mr. and Mrs. ELLIS HAYIM, and two children, Mr. R. H. ELIAS and Mr. PAUL KOMOR.

* * *

A son was born to Mr. and Mrs. E. P. COHEN.

* * *

Mr. A. E. Moses has left for Kuling to spend his summer vacation.

* * *

Mr. S. CHAIET underwent an operation for appendicitis this week at the Victoria Nursing Home.

* * *

Mr. ABRAHAM LEVIS has sailed for Manila to join a business concern.

* * *

Mr. D. G. M. ARONOVSKY has tendered his resignation to the Ohel-Moishe Synagogue which he had served as President for seven years. The resignation was accepted with regret.

ROSH HASHANA IS COMING

IN accordance with the usual minhag, the local Zionist Association "Kadimah" will hold divine services during the coming High Holydays, Rosh Hashana and Yom Kippur. The "Minyan" of the "Kadimah" has become a regular feature and the proceeds of the sales of Mitzwoth are devoted for the benefit of the Jewish National Fund. Last year they realized a decent sum in the neighbourhood of $40C.—

ISAAC JOSEPH
Deceased

NOTICE is hereby given that all creditors and other persons having any claims against or upon the estate of ISAAC JOSEPH late of 20 Nanking Road deceased who died intestate on the 30th day of March 1924 and of whose personal estate and effects in China Letters of Administration were granted by H.B.M. Supreme Court for China on the 23rd day of June 1925 to MOSES SOLOMON JOSEPH the natural and lawful nephew and one of the next-of-kin of the said intestate are required to send particulars thereof in writing to the Administrator at my office 17 Yuen Ming Yuen Road Shanghai on or before the 30th day of October 1925 after which date the Administrator will proceed to distribute the assets of the said Isaac Joseph having regard only to the claims of which he shall then have had notice AND NOTICE IS HEREBY ALSO GIVEN that all persons indebted to the said estate are hereby requested to make immediate payment to the undersigned.

J. E. SALMON
Solicitor for the said
MOSES SOLOMON JOSEPH
Date: 2nd day of July 1925.

[Written for ISRAEL'S MESSENGER]

RANDOM THOUGHTS

Faith

Faith in God has a loving power to maintain the sinking heart amidst the direct calamities, and in the face of the darkest terrors. It can give courage to a coward, can tame a lion, can draw a man from his strongest attachments, can lead him to see sin where he had no conception of its existence. Faith imparts a wondrous inspiration to its possessor. It bears him on security, either to meet no danger, or to find matter of glorious trial. Society is built upon it, and trust upon confidence of one another's integrity. Let one have this faith and then he will not put on strong armour of Saul, nor be afraid of the flashing spear of Goliath; he needs only the sling and the stone.

Precociousness

A child six years of age, being introduced into company for his extraordinary abilities, was asked by a dignified clergyman —"where God was?" with the proffer of an orange. "Tell me" replied the boy," where He is not, and I will give you two.

Self-Reproach

After abdicating his throne and retiring to a monastery, Charles the V, Emperor of Germany, passed away his time with mechanical arts, particularly that of watch making. One day he broke out with the exclamation—"What an egregious fool must I have been to have squandered so much blood and treasure, in an attempt to make all men think alike, when I cannot even make a few watches keep time together!"

Self Knowledge

Happy is the man who has become well acquainted with himself; he sees no greater misfortune in dying than in being born. He goes as he has come. Know thyself is one of the most useful and comprehensive precepts in the whole moral system; and it is well known in how great a veneration this maxim was held by the ancients; Josiah King of Judah, used to say that "for a man to know himself is the hardest thing in the world."

Sincerity

Sincerity is the base of every virtue. The whole faculties of man must be exerted in order to call for the noble energies and he who is not earnestly sincere, lives in but half his being, self paralysed, self mutilated.

The obligation of sincerity is not only limited to Prayer but to one's whole conduct. It is a duty we owe to God, and if thought and feeling be pure, the entire life will be pure, even that part of it which is hidden from the world's gaze.

Sincerity is to speak as we think, to do as we pretend and profess, to perform and make good what we promise, and really to be what we would seem and appear to be. Mere surface-goodness, religion used as a veneer to lure the falsehood beneath—this is singled out for especial denunciation. To parade a piety which we do not possess is a taunt of hypocrisy. What God demands is the obedience of the entire self and to love Him with a sincere love. He cannot possibly accept mere lip-service as a substitute for fervent prayer. One thing God requires above all—the heart.

H. A.

CORRESPONDENCE

WOMAN IN JEWISH LAW

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—I am sending you a copy of the formal Requests which have been forwarded on behalf of this Council to the Rabbis who are, even now, conferring in Jerusalem. The "Requests" were sent in Hebrew, English and German.

We shall be most grateful for any publicity which you are able to give to this matter in the Far East. I enclose an article, very much abridged, which recently appeared in a New York paper *The New Palestine* and another, by Dr. CHAIM TSCHERNOWITZ, which was re-printed in *Zion's Messenger*, of Bombay [Ed. by Miss HASKELL].

Hoping for your moral support,
I am, etc.,
L. HANDS,
Hon. Sec.

COUNCIL FOR THE AMELIORATION OF THE LEGAL POSITION OF THE JEWESS,
LONDON, 6th April, 1925.
57, Portsdown Road, W.9.

[We regret that for want of space, we are unable to give full publicity to the article referred to by our esteemed correspondent. Miss HANDS presents the position of women legally in the Rabbinical judgment. She has made a thorough study of the subject and recommends a Rabbinical World Conference, which would consider and bring up to date the laws which are no longer enforceable. The logical meeting place for such a conference would, of course, be *Eretz Yisrael*, where at least a semblance of united Rabbinical authority has been restored. We shall watch the movement with great interest and hope that it may achieve the success it deserves.—Editor, ISRAEL'S MESSENGER.]

A WARNING

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—For the protection of the Jewish Community in Shanghai, I am taking the liberty of addressing you these few lines.

A man by the name of G. RONCONI appeared in Manila about two months ago, with recommendations to a certain well-known member of the Jewish Community in this city. He represented himself to be a Russian Jew, had studied music in Italy and been employed as a Cantor in the Seattle Synagogue. He also stated that he was on his way to Russia to see his mother and that he was stranded without funds and requested assistance. His entire behavior during his stay in Manila was of a questionable character. However, the Jewish Community made up enough funds to settle his hotel bill and send him on to Singapore. About a few weeks later, he again appeared in Manila, and the report we have received from Singapore is that while there he preyed on the Singapore Community who raised quite a bit of money for him to proceed further, and that instead of going further he turned back to Manila. Upon arrival here he avoided the Jewish Community, and, by all indications, passed off as a Gentile from Russia. He married a Russian girl here and the marriage was performed by a Protestant minister, and through the assistance of the Y.M.C.A. he raised enough money for himself and his wife to go on to Shanghai. The Secretary of the Y.M.C.A., a well-known gentleman, kind-hearted and charitable, has been easily taken in by Mr. RONCONI, and after his departure the Secretary of the Y.M.C.A. has been going around making up enough money to cover the deficiency caused by the money that was laid out by the Y.M.C.A. I am herewith enclosing a letter I have received, which is self-explanatory. Mr. RONCONI will repeat his tactics in Shanghai as they were very successful, as far as he was concerned, in Manila.

I am, etc.,

A MEMBER OF TEMPLE EMIL CONGREGATION.
MANILA, P.I., May 26, 1925.

A TOUCHING CASE.—WHO WILL HELP?

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—I crave the hospitality of your esteemed columns in order that I may be able to lay my case before your kind readers. The story of my life briefly is as follows:—

My name is ———. I and my deceased husband are refugees from Odessa since 1923. When living at Odessa, we were well-to-do people, my husband having been a representative of the Mineral Water Works and well-known in the city. Having ample funds at his disposal, he always gave help to others and took part in various charities, being a very kind man by nature. Then came the revolution. Neither my husband nor I belonged to any political organizations, but we were well-to-do and consequently had to pay the penalty for it and were thrown into the prison where we have passed six months. I do not wish to describe all the horrors which we have experienced in Russia being always threatened by death, and eventually, with the help of some kind friends, we succeeded in leaving Russia and arriving at Harbin.—After all our sufferings, being thrown out of our life's track, we tried everything to enable us to live, but without success. My deceased husband has worked, not disdaining any kind of labour; he has opened a small shop on the bank of the Sungari river to supply goods to the poor folks, but the profit was insufficient for us three. We had to close the shop, were thrown out of the house and now are living on charity, some kind people giving us shelter, bread to eat and raiment to put on. It was extremely hard on my husband who was never in such awful circumstances and who had always helped other people—to be in such a position. Every day he was losing his energy and courage, but he could not find any employment or position to enable him to give bread to his family. The result was inevitable. One day he went to the public baths and after a few hours he was found there hanging. Here are a few excerpts from his last better to us:—"All that I suffered and my unbearable moral and physical position force me to depart from you not to be despondent and implore you all to work. I cannot live longer myself and support you. I do not want my eyes to see this nightmare." By force of will and through my faith in God I endured this awful shock which deprived me of my best friend. But he left me a son, a boy of 12 years, and now I can only think of him. He must have a proper education. I am not afraid of poverty or humiliation,—I am already accustomed to it—but what is terrible is that I have no means to educate my boy. And this is the reason why, under advice of my friend, I venture to approach you who are friend of orphans and poor children, to request you to give education to my boy, to give enlightenment to another Jewish youth in order that he might grow an educated and decent man. I implore you to help me by accepting my boy in the Sephardim School at Shanghai, taking upon your goodself his expenses until he finishes his studies. My son has studied at a school here, but in view of the absence of any funds, it is impossible to continue his education. Please help the boy,—The son of a man who has died such a tragic death—to be educated and live as an honest man. If you help him, there will be one poor man, without light in his soul, less in the world. The great gratitude and eternal blessing of another mother will accompany you and your family in your life. I venture to hope that you will listen to my entreaty.

I am, etc.,
A MOTHER IN ISRAEL.

HARBIN, 14th May, 1925.

[We shall be pleased to answer any enquiries from our readers regarding the above case, which we hope will find a few sympathisers who would be ready to shoulder the expense of the little boy for a few years. It is a meritorious case—replete with *gemiluth hassadim*—and should not be overlooked by those who can afford to bring up a boy in their homes and thus save a soul from being led astray. At the same time, we hope that the local Hebrew Relief Society will take an interest in the matter and bestir its members to give a helping hand.—Editor, ISRAEL'S MESSENGER.]

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THE NEW HIGH COMMISSIONER OF ERETZ YISRAEL

LORD PLUMER SUCCEEDS SIR HERBERT SAMUEL

Arabs "Jubilant."

LONDON, May 20.

It is officially announced that the King has approved of the appointment of Lord PLUMER as High-Commissioner and Commander-in-Chief of Palestine in the place of Sir HERBERT SAMUEL whose tenure of office will expire at the end of June.—*Reuter.*

We regret that owing to our having already gone to Press, the foregoing cable could not be inserted in our last issue. The appointment of Lord PLUMER in the place of Sir HERBERT SAMUEL as High Commissioner of *Eretz Yisrael*, came as a great surprise to Far Eastern Jews. It is yet too early to predict what this appointment may portend for the speedy upbuilding of the Jewish Homeland, the attitude of Lord PLUMER towards Zionism being practically unknown to us. We await with eagerness further advices and we daresay it will be proved that the confidence in Lord PLUMER has not been misplaced. Now more than ever, is it imperative to carry out the BALFOUR Declaration and the Mandate; the recent visit of Lord BALFOUR to Jerusalem and the speeches delivered by him, is conclusive evidence that Great Britain will not falter in her solemn obligations to assist the Jews in the upbuilding of their National Homeland. The future is pregnant with possibilities and it behoves us to be on the *qui vive* and carry out our pact without fear and evasion on our part.—Editor, ISRAEL'S MESSENGER.

LORD PLUMER

A Pious Hope.

BERLIN, May 24.

According to a Jerusalem despatch, the appointment of Lord PLUMER as Chief Commissioner of Palestine made a favorable impression on the Arabs, because, unlike Sir HERBERT SAMUEL, Lord PLUMER is not a Jew. The Arabs also hope that the Zionist Government will not get as much support under PLUMER as under SAMUEL.—*Asiatic News Agency*

[The foregoing is a clear illustration of Arabs' futile agitation to impose their will upon those who do not see eye to eye with them. It is difficult to believe that the appointment of Sir HERBERT SAMUEL, as High Commissioner of *Eretz Yisrael*, has in any way benefitted the Jews. On the contrary, it is an indisputable fact that the Arabs were given the preference in everything for which they had clamoured at the expense of prejudicing the rights of the latter. A Jewish High Commissioner takes more precaution in his administration, lest he may be accused of partiality to the people to which he belongs. If anything, the Jews have lost and not gained by the experiment of having a Jew to rule the Land of Israel. "The Arabs' hope that the Zionist Government (*sic*) will not get as much support under PLUMER as under SAMUEL," is a mere waste of words and designed to play upon the feelings of their supporters abroad. As a matter of fact, there is no "Zionist government," never was and never will be until such time when the Jews through the aid of the Mandatory Power shall have succeeded in coming to that stage of perfection when government of the people, for the people and by the people are installed. As stated already, the appointment of a Jew as High Commissioner did not result in any advantage to the Jews, and it is hoped that a non-Jew of the type of Lord PLUMER will be able to weigh the scale well and give a square deal to all concerned, no more and no less. We Jews stand or fall by the Mandate ratified by the League of Nation, the rock upon which we expect the BALFOUR Declaration to be expedited soon and in our days.—Editor, ISRAEL'S MESSENGER.]

DEATH OF MRS. MADELINE ELIAS

We regret to chronicle the death of Mrs. MADELINE ELIAS who passed away on the 13th instant, at the residence of her sister Mrs. Max Freedman, 8 Ferry Road. The deceased was in perfect good health and suffered no illness which could give her cause for worry. During the strike last month, she offered her services to the Telephone Co., where she was engaged as an operator. She was a member of the Jewish Recreation Club and made many friends by whom she was held in great respect. The funeral was attended by a large concourse of friends and relatives which testified to the esteem in which the deceased was held. She is survived by her husband who is in Bagdad, two sisters, Mrs. John SOLOMON and Mrs. FREEDMAN with all of whom deep sympathy is felt in their great loss. May her soul rest in peace!

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INTERMARRIAGE

Suggested by "God of Might"

BY RABBI FERDINAND M. ISSERMAN

"For they have taken of their daughters for themselves and for their sons. And when I heard this thing, I rent my garment and my mantle, and plucked the hair off my head and beard and was appalled." (Ezra 9: 2-3).

These are the words of Ezra, who, when the Babylonian exiles had returned to reconstruct the Temple and Jerusalem, became the leader of Israel. He took a sharp and decisive stand against intermarriage. He was anxious to preserve Judaism, anxious to safeguard the Torah—the spiritual legacy of the Jew. He felt that that aim could only be achieved in communities where homes were Jewish, and where that religious loyalties between father and mother, between husband and wife were not divided. Ezra's words proved effective and foreign wives were put away, according to the Biblical records. But not without protest. The book of Ruth, which scholars believe appeared as a pamphlet when Ezra began his anti-intermarriage campaign, lauds the non-Jewish wife and is a defense of intermarriage. The dramatic story of Ruth, I am sure, is familiar to all. Naomi and her two sons had left Palestine to live among foreigners. The sons had taken wives from amongst the people with whom they lived. Both men died and alone in a strange land. Naomi plans to return to her kin in Jerusalem. She urged her daughters-in-law to seek out their folks to make their homes with them. One did so. The other, Ruth, refused. And in words that have reverberated throughout the ages she said to Naomi "Whither thou goest, I will go; where thou lodgest, I will lodge; thy people shall be my people, and thy God, my God." Ruth returns to Jerusalem with Naomi, marries Boaz, and King David is one of her descendants. The purpose of the book is clear. Even the Davidic dynasty, Solomon, David and Israel's other great kings are descendants of a non-Jewish mother. Thus we have in Biblical literature these two points of view on a problem which is as vital today as it was in Ezra's day. Ezra vigorously opposing intermarriage, and the book of Ruth defending it.

In the recent novel of Elias Tobenkin, "The God of Might," we have an intelligent and interesting presentation of the question on which Ezra and the book of Ruth differ so radically. Samuel Wasserman, the chief character of the book, is born in a town in the Russian Pale. His father, a well-to-do merchant, is a pious Jew, with all the insistence on the minutiae of observance, which Orthodox Jewish piety demanded. Accordingly, Samuel was taught from an early age the literature of his people, and practiced carefully and scrupulously the regulations of his father's faith. Just as he was attaining his teens, pogroms broke out all over Russia, and the harrassed position of the Russian Jews was made more acute, more miserable, as ignorant peasants infuriated by a tragedy which occurred thousands of years ago and of which the Jew was innocent, a tragedy whose anniversary occurred but recently, sought vengeance on the Jew and in the name of a god of love butchered and massacred young and old, men and women. Samuel, dissatisfied with the restricted life he had to lead, cast longing eyes on the new promised land which, like some kindly spirit, was extending its warm welcome to the persecuted peoples of the world. His uncle had settled in America, and Samuel soon joined him. With hopes high and finances low, Samuel came to America, and found employment as a clerk in a grocery store in a small Western city. He was the only Jew in the town—and was received by all with open arms. The abyss which existed between Jew and Gentile in his home in Russia seemed bridged, as Samuel became part of the Main Street of Lincoln, where he settled.

Diligent and intelligent as he was, he soon prospered and opened his own store. His business venture met with success. Samuel soon projected a large department store and became the leading merchant of Lincoln. In the meantime he had met Jessie, the daughter of a school teacher, and an attachment which ripened into love grew up between them. Jessie's father had been a liberal religiously. Today we would call him a modernist. He had rejected the New Testament miracles and his creed could well be expressed by the famous verse of Micah: "It hath been told thee O man what is good and what the Lord doth require of thee—but to do justice, to love mercy and to walk humbly with thy God." Jessie was affiliated with no church. The lovers rarely discussed the question of religion and Jessie could not understand the segregation of the Jews in Russia nor their Oriental mode of worship, when Samuel spoke of them. Since settling in Lincoln, Samuel had not stepped into any synagogue. His only contact with his own people had been his visits with his uncle in Chicago. Samuel had become a power on the Main Street of his community and was not at all conscious of his Jewish origin.

After their marriage, the Wassermans, now Watermans, lived very happily. The subject of religion rarely presented itself. On some occasions Samuel was reminded of his Jewish origin when called upon to render aid to Immigrant Jews who had settled in Locust Field, an undesirable section of Lincoln. But with these peddlers, hucksters and junk dealers, Samuel had no contacts, and their appearance in the town troubled him somewhat as in their coming he saw the shadow of Jewish discrimination and persecutions. But whenever such visions troubled his mind, he banished them quickly. He soon was the father of two children—a boy and a girl. The boy was American and the father European, and Samuel could not, knew not how to be a comrade to his son. His wife's brother, Horace, became his son's idol. Horace had married an ardent and popular church worker and soon through her influence little Grant Waterman was enrolled in the church Sunday school. In a small community the church is the centre of all social life and Samuel and Jessie soon found themselves out of things. Sunday was the day for visiting and churchgoing. Samuel and Jessie did not go to church and their friends diminished. Their home, too, grew more and more Christian. Christmas, New Year and Easter were observed for the children's sake. Samuel was never consulted about holiday preparation and participated in holiday events in lukewarm fashion. The perfect harmony between Jessie and Samuel was at an end. Their love was stronger than ever—but spiritual abysses of whose existence they slowly began to be aware rose up to disturb their happiness. Both sensed this and Jessie in a beautiful attempt to rescue their happiness from the rocks for which it seemed headed and inspired by reading the book of Ruth offered to became a Jewess—Samuel refused her offer. He did not want to bring upon his wife the uncertainty and the precariousness of life which the Jew, a wanderer on the face of

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he earth, always feels. Thus this happy couple was caught in the cruel wheels of intermarriage and disaster seemed inevitble. Their mutual love for one another had not abated, but the world isolated them. Their social contacts lessened and as the home became more and more Christian, Samuel felt more and more outside of it. Furthermore, there was a spiritual ache in Samuel which was not satisfied. He longed at times for the scenes of his childhood, for Jewish observances, for Jewish ceremonials. He dreamt one night of the Neilah service of the Day of Atonement, and awoke with a start to confront reality. Involuntarily, he repeated the old chant, "The gates of heavens are closing," and Samuel felt the gates of his heaven closing. He felt himself an outcast. His own kin had rejected him, and even other Jews were frigid to him. Christians did not want him. His forebodings were strengthened by a traveling man, Ted Stone, a Jew, who had also intermarried, but who, though happy, felf the silent reproach of his family because he had remained a Jew, and because his two beautiful daughters experienced on occasions the stigma of their Jewish descent. Stone urged Waterman to become Christian for the sake of his family. Waterman contemplated moving to Chicago to find Jewish contacts. There were the two alternatives which confronted him—either acceptance of Christianity or complete affiliation with Judaism. The book ends with Samuel in the synagogue after twenty-five years of absence—praying to the God of Might—for might and courage to map a plan. What course he followed the book does not indicate. The problem is stated and not solved. The solution is left to the reader's imagination, unless there is no solution.

The objection which Jewish teachers and leaders have had against intermarriage for years, and which I share, are very well illustrated in this novel. The first objection against intermarriage is that the chances for happiness in married life are decreased where the husband and wife come from different religious environments. Happiness in married life is a difficult though great achievement. It is in its finest sense the harmony of two souls. The attainment of such harmony must be exceedingly difficult where the early social and religious environment of man and wife were different. Samuel was happy with Jessie and yet she could never understand his childhood associations, and though for years the Jewish memories of Samuel were forgotten, they came to the fore and his Jewish instincts cried for articulation and expression. There was a spiritual void in him and that void Jessie could not fill—for she could not understand it. Where one member of the family is Jewish and the other Christian, the home cannot be harmonious. Even as Jessie could not fully understand Samuel, he could not fully understand her, and a rift was injected in their happiness. Where conversion to Judaism or Christianity on the part of bride or groom takes place, it ceases to be intermarriage, but the initial problems remain, as it is difficult for even the most sincere convert to enter whole-heartedly into a new and strange faith. There have, however, been cases where such conversions have occurred with the most beautiful results. You, yourselves, will know of some instances as I do. I knew of a woman in a small Western city who in marriage had accepted Judaism. She gave to her new religion all the enthusiasm and interest of which she was capable. She became the head of the local sisterhood. Her husband died and left her a considerable fortune without any restrictions. On her death, she willed all her property to the Jewish congregation for the erection of a new synagogue building. Such examples have occurred and the story of Ruth has been frequently re-enacted. But, yet, the initial objection stands that marriage between people of differing environments and faith is less apt to be successful.

The second objection against intermarriage—and one which is for me more serious, is that mixed marriages weaken Judaism, and if permitted to become prevalent would destroy Judaism. Samuel's wife was not affiliated with any church. She was a liberal in religion, and yet her home was Christian and her children attended church schools. The grandson of a pious Jewish merchant was reciting catechism and was taught the Christian creed. Samuel had wanted to rear his children without any religious affiliation, teaching them to be noble characters and cherish lofty ethics. But life does not permit the creation of such personalities. Samuel told his Jewish aunt that his children will be just human beings and she replied that she knew no colorless human beings. The people she knew were Jews, Christians or Mohammedans. The free thinkers of Chicago reared children, who became Christian. In a Christian environment, children untrained in any specific religion will perforce be Christian. That is exactly the fallacy in the thinking of these Jewish families who in our community have attempted to raise non-sectarian children. Their theory may be beautiful, but life as it is now constituted does not permit non-sectarianism, and Jewish children who in Christian countries are brought up to respect all religions and love none, will end up by assuming the dominant religion of their environment and becoming Christians.

It is because we are a minority anxious to perpetuate a religious culture and tradition that we must zealously guard our ranks. It is because the force of numbers is overwhelmingly against us that we dare not countenance intermarriage. It is because the cradle and the citadel of Judaism, the fortress of the Torah, is the home. It is because in the ultimate analysis the father and mother, instructing their children as they instruct them at Seder, are the priest and priestess, the rabbi and teacher who must forge about their sons and daughters the armor and weapons which will assure the perpetuation of Judaism—that I oppose intermarriage. Intermarriage is an assault on the Jewish home. It is a breach in the defense of our faith, against which we must guard ourselves.

Because we believe our culture is still rich and fertile, because we belive our ideal is still bright and burning, because we believe our religion is still pure and holy, because we believe the prophets, psalmists and seers have not perished from our midst, because we believe that more Bibles, more heroes, more inspiration and more beauty can come from Judaism to all mankind that we wish to preserve our ranks and keep our numbers intact. We rejoice at every Bar Mitzvah because the Torah has another defender. We rejoice at Confirmation because Judaism is strengthened, and we are turning it over to new recruits who will fight for its glory and add to its beauty. Samuel intermarried and his children became Christian. That is why we fear intermarriage. Our opposition against it is not that of bigots or of narrow-minded people, but is based on our belief that when the bars against intermarriage are removed, the death-knell of Judaism will be sounded.

When the Babylonian exiles were reconstructing Jerusalem, Ezra, desiring to lay the foundation of a Judaism that would survive the ages, forbade intermarriage. A thousand years later, a church council meeting in Elvira, Spain, in order to strengthen and perpetuate Christianity forbade the marriage of Christians with Jews. That policy the church has adhered to rigidly. Similarly we today take our stand against intermarriage because we too want to strengthen and perpetuate that religion which destiny has committed to our care.—*The Jewish Exponent* (Philadelphia.)

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he earth, always feels. Thus this happy couple was caught in the cruel wheels of intermarriage and disaster seemed inevitable. Their mutual love for one another had consolidated, but the world isolated them. Their social contacts lessened and as the one became more and more Christian, Samuel felt more and more outside of it. Furthermore, there was a spiritual ache in Samuel which was not satisfied. He longed at time for the scenes of his childhood, for Jewish observances, for Jewish ceremonials. He dreamt one night of the Neilah service of the Day of Atonement, and awoke with a start to confront reality. Involuntarily, he repeated the old chant, "The gates of heavens are closing," and Samuel felt the gates of his heaven closing. He felt himself an outcast. His own kin had rejected him, and even other Jews were frigid to him. Christians did not want him. His forebodings were strengthened by a traveling man, Ted Stone, a Jew, who had also intermarried, but who, though happy, felt the silent reproach of his family because he had remained a Jew, and because his two beautiful daughters experienced on occasions the stigma of their Jewish descent. Stone urged Waterman to become Christian for the sake of his family. Waterman contemplated moving to Chicago to find Jewish contacts. There were the two alternatives which confronted him either acceptance of Christianity or complete affiliation with Judaism. The book ends with Samuel in the synagogue after twenty five years of absence praying to the God of Might for might and courage to map a plan. What course he followed the book does not indicate. The problem is stated and not solved. The solution is left to the reader's imagination, unless there is no solution.

The objection which Jewish teachers and leaders have had against intermarriage for years, and which I share, are very well illustrated in this novel. The first objection against intermarriage is that the chances for happiness in married life are decreased where the husband and wife come from different religious environments. Happiness in married life is a difficult though great achievement. It is in its finest sense the harmony of two souls. The attainment of such harmony must be exceedingly difficult where the early social and religious environment of man and wife were different. Samuel was happy with Jessie and yet she could never understand his childhood associations, and though for years the Jewish memories of Samuel were forgotten, they came to the fore and his Jewish instincts cried for articulation and expression. There was a spiritual void in him and that void Jessie could not fill for she could not understand.

Where one member of the family is Jewish and the other Christian, the home cannot be harmonious. Even as Jessie could not fully understand Samuel, he could not fully understand her, and a rift was injected in their happiness. Where conversion to Judaism or Christianity on the part of bride or groom takes place, it ceases to be intermarriage, but the initial problems remain. It is difficult for even the most sincere convert to enter whole heartedly into a new and strange faith. There have, however, been cases where such conversions have occurred with the most beautiful results. You, yourselves, will know of some instances as I do. I knew of a woman in a small Western city who in marriage had accepted Judaism. She gave to her new religion all the enthusiasm and interest of which she was capable. She became the head of the local sisterhood. Her husband died and left her a considerable fortune without any restrictions. On her death, she willed all her property to the Jewish congregation for the erection of a new synagogue building. Such examples have occurred and the story of Ruth has been frequently re enacted. But, yet, the initial objection stands that marriage between people of differing environments and faith is less apt to be successful.

The second objection against intermarriage and one which is for me more serious, is that mixed marriages weaken Judaism, and if permitted to become prevalent, would destroy Judaism. Samuel's wife was not affiliated with any church. She was a liberal in religion, and yet her home was Christian and her children attended church schools. The grandson of a pious Jewish merchant was reciting catechism and was taught the Christian creed. Samuel had wanted to rear his children without any religious affiliation, reading them to be noble characters and cherishing ethics. But life does not permit the creation of such personalities. Samuel told his Jewish aunt that his children will be just human beings and she replied that she knew no colorless human beings. The people she knew were Jews, Christians or Mohammedans. The free thinkers of Chicago reared children, who became Christian. In a Christian environment, children untrained in any specific religion will perforce be Christian. That is exactly the fallacy in the thinking of those Jewish families who in our community have attempted to raise non sectarian children. Their theory may be beautiful, but life as it is now constituted does not permit non sectarianism, and Jewish children who in Christian countries are brought up to respect all religions and love none, will end up by assuming the dominant religion of their environment and becoming Christians.

It is because we are a minority anxious to perpetuate a religious culture and tradition that we must zealously guard our ranks. It is because the force of numbers is overwhelmingly against us that we dare not countenance intermarriage. It is because the cradle and the citadel of Judaism, the fortress of the Torah, is the home. It is because in the ultimate analysis the father and mother, instructing their children as they instruct them at Seder, are the priest and priestess, the rabbi and teacher who must forge about their sons and daughters the armor and weapons which will assure the perpetuation of Judaism that I oppose intermarriage. Intermarriage is an assault on the Jewish home. It is a breach in the defense of our faith, against which we must guard ourselves.

Because we believe our culture is still rich and fertile, because we believe our ideal is still bright and burning, because we believe our religion is still pure and holy, because we believe the prophets, psalmists and seers have not perished from our midst, because we believe that more Bibles, more heroes, more inspiration and more beauty can come from Judaism to all mankind that we wish to preserve our ranks and keep our numbers intact. We rejoice at every Bar Mitzvah because the Torah has another defender. We rejoice at Confirmation because Judaism is strengthened, and we are turning it over to new recruits who will fight for its glory and add to its beauty. Samuel intermarried and his children became Christian. That is why we fear intermarriage. Our opposition against it is not that of bigots or of narrow minded people, but is based on our belief that when the bars against intermarriage are removed, the death knell of Judaism will be sounded.

When the Babylonian exiles were reconstructing Jerusalem, Ezra, desiring to lay the foundation of a Judaism that would survive the ages, forbade intermarriage. A thousand years later, a church council meeting in Elvira, Spain, in order to strengthen and perpetuate Christianity forbade the marriage of Christians with Jews. That policy the church has adhered to rigidly. Similarly we today take our stand against intermarriage because we too want to strengthen and perpetuate that religion which destiny has committed to our care.

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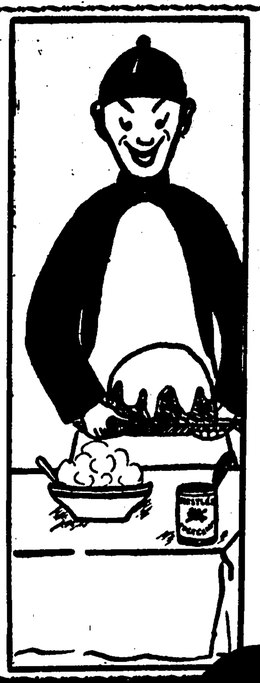

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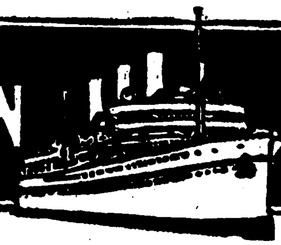

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SHANGHAI, CHINA, FRIDAY, 14TH AUGUST, 1925. 24TH AB, 5685.

THE ZIONIST CONGRESS

The fourteenth Zionist Congress will be convened on the 18th instant, in Vienna, for the purpose of deliberating upon world Jewish problems and finding ways and means to consolidating Jewish interests in the Homeland. The Jewish Agency question will also be discussed and, in all likelihood, passed. The assembly will be a record one this year. It is the only representative Jewish Parliament based upon democratic lines, known to Jewry, and as such clothed with authority to speak on behalf of Kol Yisrael, minus the withered branch of Judaism, whose avowed platform is assimilation and the destruction of Jewish national hopes, culture and art. Happily, the Jewish nation is not under the clutches of such plotters, as CLAUDE MONTEFIORE, SYLVAIN LEVI, *et. al.* thanks to the wonderful strides which political Zionism has made in the last quarter of a century. The representative gathering in Vienna next week is a symbol of Israel's union to re-establish herself as a nation in the Promised Land, and once more contribute of her share for the advancement of world's peace and civilization. We greet the Congress and wish it success. We hope it will be inspired to promote the cause of Zion and remain staunch to Israel's dearest aspirations. To the oppositionists, led by APPOLONSKY, we wish to offer our friendly greetings and counsel them to strive for moderation and not cause a breach in the rank. We are too weak to be divided at this stage surrounded as we are by foes, both within and without. It is, therefore, essential that we should seek to consolidate our rank and not let our enemies gloat over our mishap. The gathering in Vienna next week is unique. Its progress will be watched with interest by Far Eastern Jewry, which will be officially represented by a delegate at the Congress. We greet with joy the assembly whose deliberations, we are sure, will redound to the credit of Kol Yisrael. And why not? Did not our ancient Sages say: *"Hikbar la Tzadikim na'a lahaim w' bana'a l'olam?"*

MR. ISRAEL COHEN'S LATEST BOOK

To many in the Far East Mr. ISRAEL COHEN's book, THE JOURNAL OF A JEWISH TRAVELLER will afford interesting humour, as it is full of piquant remarks of a Zionist envoy, who came out to the Orient to Communities to secure funds for the rehabilitation of Eretz ISRAEL as the National Home of the Jewish People. Mr COHEN has brought to bear on his travels a very open mind and as a faithful recorder of incidents within his purview he will take some beating. Nothing seems to have been trifling for this diarist, and although a good many incidents that he reports appear on first flush puerile for re-iteration, still they all serve to make the book spicy and interesting from page to page. The manners and customs of the Jews in the various parts that Mr. COHEN has traversed in his mission are described in their bare nakedness. To our mind there is nothing in these descriptions to cause our brethren in the Far East and India to take umbrage for the portraval is a faithful one, albeit it is not applicable to the rank and file of the communities. Still they are sufficiently impressive to go into the melting pot of the author. Incidentally, we may add that in certain quarters exception was taken to the author's remarks and we remember how a few years ago, when the latter's contributions were running in serials in the London *Jewish Chronicle*, we had received a letter from a responsible member of a well-known community beseeching us not to reproduce in ISRAEL'S MESSENGER those articles nor refer to them in any way! It is, however, a pity some of our folks way out in the East are unable to stand any criticism or jokes. Be that as it may, THE JOURNAL OF A JEWISH TRAVELLER is an important work bristling with pathos and humor, and it is the first of its kind in modern history. The author speaks from first-hand knowledge, and although he has brought out the sharp distinction between the various communities and their ideals and attitude towards the Zionist cause, he has at no time tried to belittle his people, as some erroneously have been led to think. Anyone wishing to dive into the insight of Jewish life in overseas communities should purchase a copy and travel with the author from Sydney to Perth, from Singapore to Honolulu, from Harbin to Shanghai, from Bombay to Calcutta, from Moulmein Sourabaya, and from Rangoon to Aden. It is a fascinating book full of interesting anecdotes which will abundantly pay perusal. Mr COHEN is a journalist and knows the able manner in which the minute details have been measured and made to form an integral part of his narrative. We commend his latest production to our readers and wish them a genuine [illegible]

IS JEWISH SCHOLARSHIP DEAD?

Dr [illegible] Brandeis, [illegible] Jewish journalist of the Cincinnati Union, [illegible] writer and communal [illegible] He contributes regularly to the [illegible] *Canadian Jewish Review* of Toronto, Canada, and recently [illegible] Hartford, in our criticism of his Alma Mater [illegible] to give

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* * *

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Dr. BARNETT R. BRICKNER, a graduate-journalist of the Cincinnati Union College, is an able writer and commands a prolific pen. He contributes regularly to the *Canadian Jewish Review*, of Toronto, Canada, and needless to say his articles provide food for thought. In our criticism of his Alma Mater, we have seldom failed to give

it praise for turning out a band of thinkers who do yeoman work in the journalistic field. If the work of the said College were restricted to a mere school of journalism, for the training of Jewish boys and girls to edit newspapers without conferring upon them the title of "Rabbis," we believe the entire Jewry of the world would rally around that seat of learning and give it their full moral and financial support. This by the way.

Dr. BRICKNER has written a trenchant article in the April 24, 1915, issue of the *Canadian Jewish Review*, on "CAN AMERICA TRAIN JEWISH SCHOLARS?" Here he gives a racy sketch of the careers of those who upheld and enriched Jewish scholarship in the past and who are no more in the land of the living. The Rabbinic exclamation. "Alas, for those that are lost to us and whom we cannot replace," comes vividly to our mind when we think of the gap left behind. This accounts for the gloomy outlook depicted by Dr. BRICKNER, regarding the future of American Jewry and her inability to raise a generation of Jewish young men and women to maintain and uphold Jewish scholarship, unless the stream is continuously replenished from abroad. Says he:—

> In Eastern Europe and America, Jewish religious life and interest which fostered, inspired and supported Jewish scholarship by creating a *milieu* for it, is at very low ebb. Our gifted young men now turn to the professions, and to business, instead of, as formerly, to Jewish scholarship and the rabbinate, for their careers. It reminds one of the story related by Chief Rabbi HERTZ of the complaint a wealthy Jewish parent in one of the South African communities registered with him, saying: "Rabbi, I want your advice—what should I do? I have a bright young son, but he has gotten it into his head that he wants to become a rabbi—what kind of a business is that for a Jewish boy?" I know that it is indeed a sad picture that I am painting, but it is due to the colours I am compelled to use, and the canvas I must paint on, and not to an inherent pessimism that makes me see clouds where others see sunshine. Where is the ray of light coming from? Where are those scholars, whom, according to SAADIA, God inspires and enlightens at every period so that His nation may not be left without its leaders? In Jewry it is the Jewish scholar who is in reality the leader. The Jewish people have been and must remain "the people of the Book." We are not, either by inheritance or outlook, the people of the pocket-book.
>
> I do not think it is possible to train Jewish scholars like SCHECHTER DEUTSCH, FREDLAENDER, MALTER, NEUMARK, excepting in a "milieu" such as they were reared, and of which they were the products. Furthermore, I do not have the faith that we can reproduce this "milieu" in America. A Jewish scholar must have a thorough training in rabbinic literature—that is, in Bible and Talmud. It takes years to acquire this training, the foundations must be laid in the period from early childhood through adolescence. During this period one's whole time almost must be devoted to Jewish study. We have neither the spirit nor the students nor the academies to create this. And why? We in America are committed to the public school system, where the youth spends the greatest portion of the day in secular studies. Even if the child daily attends the Talmud Torah after school hours, and is a good and willing student, the Talmud Torahs, as they are at present organized, and even if they become more efficient, can not give the necessary training in Bible, Talmud and rabbinic literature that is required. The rabbinical academies that train our rabbis must face the fact that the students who come to them are not equipped as they should be in Talmud and Jewish studies, because of the failure of our elementary Jewish schools. The years spent in the rabbinical academy are comparatively few, and often they must be divided between the university and the rabbinical school. The modern rabbi graduates with, at best, a cursory knowledge and bowing acquaintance with the sources of Jewish learning. In addition, the rabbinical calling in America is not one that is conducive to the further pursuit of Jewish scholarship. An active congregation to which he may be called, demands of the rabbi that he be a good organizer, mixer, orator, preacher, that he be able to address rotary clubs, and travelling men's conventions, as well as preach on the latest novel. He becomes a communal worker, parochial visitor and jack-of-all-trades, but the trade of Jewish scholarship. He is happy to be able to keep in touch with the works of Jewish scholarship, let alone contribute works of Jewish scholarship. In the face of these conditions, where are our American Jewish scholars to come from? Those younger American professional scholars, whom we have produced, like MORGENSTERN, ADLER and a few others, for whom we are indeed grateful, but only some miracle can explain them, and at best, they are but the exceptions that prove the rule.

Of course, Dr. BRICKNER speaks for his own school of thought and his views should not be interpreted as representing the main currents of orthodoxy in the United States. But for the latter which supplied prodigies to the withered arms of reform Judaism, the new cult would have long perished for want of a spiritual reservoir from which to draw new sources of inspirations. Happily, the recent drive in New York to raise five million American dollars to found a new seat of learning serves to awaken new hopes regarding the future of American Jewry. Dr. BRICKNER may or may not be justified in delivering a *hesped* over the fall or absence of Jewish scholarship in America, but this is certain that orthodox Judaism has never lacked a leader to kindle the lamp of Jewish learning and keep it shining brightly and brilliantly in the eyes of the whole world. In their picturesque language, the ancient Rabbis said that before the sun of ELI had set, the sun of SAMUEL had already risen. And yet there may be, nay, there is some truth or justification in the warning given by Dr. BRICKNER. He cannot be, to be sure, entirely wrong. He, at least, has raised the danger signal and we dare not overlook it. Says he:—"As a community and as individuals, we may pile up wealth and institutions, but if we do not produce Jewish scholars and Jewish learning we are lost." There is a substratum of truth in this statement which we dare not deny. If a great centre of Jewish learning could after careful analysis of its position utter this *kina* at the present time, what shall we—*annan yathmau d'uathmau*—say about our own problems in this part of the globe? Where is the seat of Jewish learning in China, India and even Iraq? What are we doing to maintain the vast storehouse of Jewish learning and keep the light of it burning brightly in our midst? Only a few—*aihad ba'ir wushnayim bamishpaha*—could be found who could understand intelligently their *tanach*, their Talmud, their Mishna and who even devote a few hours a day for studying. But all along we never thought of an advanced seat of Jewish learning with which to perpetuate Judaism, but held that the building of beautiful places of worship with beautiful marbles and decorations would save our youth from falling a prey to Moloch. It is a sad spectacle to see some of our bright young men with a smattering knowledge of their faith which they had imbibed from their mother's breast, volunteering their services occasionally, and defraying the cost of a publication, just in order to be able to write a preface with a view to impressing upon all and sundry the utility of preserving the Kaddish ritual, which we are solemnly assured by a local scribe was intended for the repose (sic) of the soul of the dead! So this is Judaism! A religion to be remembered only when we have a solemn duty to discharge for the dead! And yet we blame no one. This is merely a symptom of what we are to expect when this generation passes away. To Dr. BRICKNER, our thanks are due, for raising the danger signal which must be noticed by all who desire to see our ancient faith live and throb in the hearts of the millions of beings throughout the world. Men of wealth in our community have a solemn duty to discharge. They have the means to save the Jewish literature from being relegated to the museum, instead of its light being kindled in the breast of all and sundry. Judaism cannot survive by the erection of beautiful synagogues only, when Jewish seats of learning are few and far between. To quote again Dr. BRICKNER, "As a community and as individuals, we may pile up wealth and institutions, but if we do not produce Jewish scholars and Jewish learning we are lost." Golden words worthy of a silver setting! May this warning sink deep into the souls of our people, and may salvation and deliverance come to us from every quarter which regards with no light heart the present awful situation and which threatens to sap the vitality of the Jewish faith and the Jewish people.

EDITORIAL NOTES & COMMENTS

ERETZ YISRAEL L'AM YISRAEL!

Four thousand two hundred Jewish halutzim entered Jerusalem in June last—a record month. The Keren Hayesod which made this possible deserves to be congratulated on its achievements. But congratulations alone will not suffice. The chief kind of congratulations should be in the shape of handsome contributions to its treasury, which alone will make Palestine as Jewish as England is English.

Harahaman yahish Geulathainu
W'yadbir Sonei-Tsiyon tahtainu!

* * *

FROM THE SUBLIME TO THE RIDICULOUS!

Now that Sir HEBERT SAMUEL, the ex-High Commissioner of Palestine, admits that he was the author of the White Paper of 1922, better known as the "Churchill Memorandum," we begin to wonder why it was not named after him. Possibly Mr. CHURCHILL imagined that he would rank next to BALFOUR by having his name linked with such a declaration of policy, or he may have not! The bare mention of it at a meeting evokes hisses from the audience while the BALFOUR declaration, the Magna Charta of Zionist Jewry, evokes kisses from any Zionist meeting. What a difference!

* * *

LIFE IS DUTY

In one of his lectures, the late Dr. JOSEPH KRAUSKOPF once spoke of a clergyman who was warned by his physicians that he would shorten his life if he did not curtail his activities. The minister replied that if he had to choose between a longer life of inaction, and a shorter one of work, he would take the latter. That's it! We need more of the spirit of the latter swaying us than the former. It is the most ambitious and the most sanctifying programme of man. The journey through life must be crowded with good deeds so that others in less happier circumstance might live. In the words of BROWNING, whose writings reflect much of Hebraic influence:—

He slept, and dreamt that life was Beauty;
He woke and found that life was Duty.

* * *

ANOTHER TESTIMONY IN FAVOR OF ZIONISM.

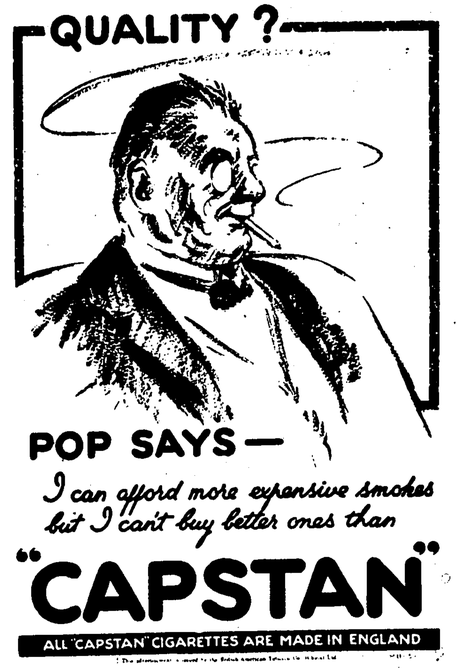
Whether one is a Zionist, non-Zionist or anti-Zionist, admiration can not be withheld from the Zionists for the zeal, ability and persistence with which they present and advocate their cause. They have secured financial results that a few years ago would have been deemed impossible of attainment. Their work might well serve as an example to be followed by many another Jewish organization.

The foregoing is lifted from the *American Israelite*, the very same journal which preaches sedition against the Jewish National Movement and discourages every effort to raise money for Keren Havesod. Now it is prepared to admit itself beaten which is a testimony that Zionism is not "dead," as it had stated emphatically not very long ago. We congratulate our hard-shelled opponent on his great "recovery" and trust that the *refuah shelema* which he now enjoys will not disappear like JONAH'S gourd.

* * *

THE FAILURE OF REFORM JUDAISM

Every now and then, efforts are made to prove (?) that Hebrew is a dead language, the reason for which is not far to seek. If it can be proved that the language of a nation has become obsolete or dead, then the inference is obvious. Of late, it is astonishing to see that some Chinese scholars have resorted to the same line of thought, in order to boast of the fact that their own language, which is as old as Hebrew, had suffered no such fate. The first attempt to show that the Hebrew language is dead, was made by the Romans, who still hug themselves into the belief that they have succeeded in destroying the medium through which Ancient Israel had preserved her literature and history, and in fact her very existence. When the reform movement was launched in Germany over seventy years ago, the first citadel to be attacked by the sponsors thereof was the *loshon* hakodesh. These assimilators were thorough disciples of the Romans, the traditional foe of Jews and Judaism, hence their first blow to weaken the Jewish



stronghold, was to destroy the language root and branch. Having failed ignominiously in their designs to strike a blow on Israel's national existence, and noticing a genuine revival of Hebrew in Israel's national homeland, some of them of late have volunteered to re-instate it in the synagogue, but only as a language of prayer! We can well afford to laugh at them, and see in it the utter discomfiture of reform Judaism to remove Hebrew from the vocabulary of Judaism.

* * *

A REACTIONARY ORGAN.

> The White Paper of 1922, which is now the charter (sic) of Zionism, and has been recognized as such by the Zionist Organization, required all Sir HERBERT'S gifts of statesmanship, displayed years ago in a Home Rule Bill, and will remain as a permanent monument of the first High Commissioner's administration.

We clip the foregoing from the *Jewish Guardian*, which we are told is the official organ of Federation of Jewish Congregations under the presidency of LORD SWAYTHLING. Our contemporary is dancing with joy over the issuance of the White Paper, for it sees in it the death-knell of Jewish Nationalism. The fact of the matter is, that Zionism is wholly independent of what CHURCHILL or SAMUEL may have to decree; it is a matter for the Jewish people as a whole to decide and it rests with them to make or unmake their national being in their ancient homeland. Our contemporary is simply amusing and lulling for the time being the dead elements of British Jewry, who apparently derive some consolation from an organ which sings their music before a gullible public. But facts are facts and no sophism can change them. The Jewish National Movement was not created by Lord BALFOUR or Mr. CHURCHILL. It is a cardinal creed of the Jews to look forward to their restoration as a nation to their homeland; and the dirges read at the Tisha b'Ab recently in all the orthodox Jewish synagogues throughout the world, abundantly prove that. We have no need of miscreants to preach to us their new-fangled Judaism, for we are quite satisfied with our ancient Siddur.

* * *

THE FUTURE TISHA B' AB

The tendency to relax in the observance of our National Yahrzeit, is probably growing stronger year after year. There is no gainsaying that the restoration period is strongly pronounced in our midst, ever since the famous BALFOUR Declaration was issued. The idea of Jews entering at the rate of three to four thousand a month to the Land of their forefathers, is in itself sufficient to arouse enthusiasm for the cause, and to remove the sackcloth and ashes which are associated with the observance of the Black Fast. The dirges which still form the salient features of the morning service on *Tisha b'Ab*, are scarcely read from page to page, and the tendency has long been to curtail them. In one of the kinoth, which found its way in the prayer book, an unknown author in a series of *Ma Neshtanna*, propounds in the anguish of his soul the why and the wherefore of Israel's fallen star. He puts the following searching enquiry:—

> Maddu wah bizman kadmon hayeenu rosh l'oommim,
> Atta ba'awonothainu tahat kol ha'oommim.

The wailing of that seer as to why Israel should remain under the heel of persecuted nations, when formerly we were above every nation, is assuredly a reflex of the mentality of our ancestors to look forward to the restoration of Jewish Nationalism and the revival of Jewish nationhood. It is from this fountain that Israel draws his inspiration for the future, and not from the *mis*-leaders of the new-fangled Judaism. It is no wonder that they have discarded the Siddur. Happily, the ideal force behind the Zionist movement, proved a strong antidote to the preachings of the *nebi'cy sheker* and adventurers in our camp Tisha B'Ab will yet have its lesson for us in the years to come, until it is finally converted into a day of Feast.

* * *

THE ATLAS OF ITOISM—MR. ISRAEL ZANGWILL

The Jewish Territorial Organization, better known for its brevity as the Ito, which was founded by Mr. ISRAEL ZANGWILL in 1906, has decided to disband and the five hundred guineas in the treasury to be given in aid of various projects, probably mainly in *Eretz Yisrael*. The object of the Ito was to found a Jewish Commonwealth anywhere, and after fruitless endeavours to discover a spot on the map a waste land was found in the neighbourhood of Palestine but had to be given up for some reason or another. Before the final decision was taken in May last, Mr. ZANGWILL stated that he was obliged to resign the office of President by the advice of his physicians, who urged him to reduce his activities owing to the state of his health. He was willing, however, to continue to serve on the Council of the Ito if a younger man would take over the leadership of the organization. The Itoist leader, seeing no hope of a JOSHUA stepping into his shoes, decided to dissolve, but expressed the belief that the organization would probably be revived later, perhaps in America. If ever any proof was needed that Itoism was a one-man movement, the reason for its dissolution makes it abundantly manifest. From its inception, Itoism met wih bitter and dettermined opposition from the Zionist Organization, which objected

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to the establishment of a Jewish Commonwealth anywhere but in Palestine. But Mr. ZANGWILL had enough energy and enthusiasm in him to carry out his proposed plan. Due to his advanced age, and the absence of a JOSHUA to lead an ideal-less movement, it dies a natural death. In other words, Mr. ZANGWILL had proved the Atlas of Itoism, and this is a great compliment to him. This probably will be his only consolation after working like a Trojan for nearly two decades.

* * *

AN EXPLANATION

Our valued contemporary, *The American Israelite*, pays us a tribute, which we published in this column in our last issue, on the occasion of our twenty-first anniversary, which we much appreciate. There are, however, a few points expressed by the *Israelite*, which we desire to explain. ISRAEL'S MESSENGER has all along felt obliged to criticise the views of the latter, owing to its inability to see things through the *Israelite's* angle of vision. Happily, our disagreements were not based upon bagatelles but upon certain principles which are dear to *Kol Yisrael*. As regards this, there should be no objection, especially since the passing away three years ago, of the New York *Hebrew Standard*, *Alaw hashalom*, our Cincinnati contemporary has had no adversary in the field and enjoyed the privilege of airing its reform views to its hearts' content. Orthodoxy in America to-day is passive, not active; it pursues the line of least resistance. The leaders thereof would appear to be too much absorbed with their daily kebiooth, the studying of pilpul and the *mahaloketh* of the ancient school of BETH SHAMMAI and BETH HILLEL engross their whole attention and leisure hours. They care not for the *mahaloketh* of to-day which need clarifying between the two schools, reform and orthodox. Thus a little criticism from one "whose blood has not been cooled by age," should not be objected to by *The American Israelite*. As to the charge made against us that we are addicted to "making personal attacks and giving names," we would say that we are unaware of being guilty in this respect. If we remember aright, it was the founder of *The American Israelite* who was guilty of it in his days. He had charged the late Dr. HERZL, of revered memory, with being a charlatan and a "highway robber." Now, we have no desire to rake up the past, especially when our *confrere* at Cincinnati is in a conciliatory mood, but only add that in our efforts to defend the faith in us, we have criticized ideas and not personalities. As to calling "names," well, we recall our sins, *eith hatta eye ani mazkir hayom*! We gave two "names," one we called "RAB SHEMUEL" and the other "IKE" LANDMAN. Both are harmless. Both should be proud of the Jewishness which the nomenclature denotes. "RAB SHEMUEL" was a great Talmudic Sage and if Dr. SAMUEL SCHULMANN, of New York, resents being likened to that worthy in Israel, then we are prepared to offer a sincere apology before *shelosha beth din* and make the *amende honourable*. We charge our esteemed Cincinnati *confrere* to produce testimony from Dr. SCHULMAN that we had hurt his feeling in the matter, and as for the second "nickname" we shall go into it after we have been favored with attention by Mr. LEO WISE, the genial Editor of the *American Israelite*.

* * *

"THE JEWISH WATCHMAN'S" LAMENT.

LONDON, June 25 (J.T.A.)—A protest against what is termed the Zionising of Jewish communal life in Great Britain was voiced in an editorial published today in the *Jewish Guardian*, the organ of the Federation of Jewish Congregations under the presidency of Lord Swathling.

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Referring to the recent meeting of the Jewish Historical Society, where Lloyd George delivered his address on the work of Dr. WEIZMANN in connection with the BALFOUR Declaration, the paper states: "We have no objection to Dr. WEIZMANN being lionized. In fact, we rather like it. But we do object to the efforts being made to capture the communal platform for Zionism propaganda. At the meeting of the Historical Society the assembly sang "Hatikvah" and not "God Save the King."

The foregoing proves unmistakably that Zionism is making rapid headway in Great Britain, in spite of the fanatical opposition of a coterie of magnates led by a body of the "League of British Jews." Not very long ago, the few anti-Zionistic publications that still linger here and there, came out with the statement that Zionism was dying, or is dead or will soon die out. The wish was probably father to the thought. Happily, we now can prove the falsity of the statement from the mouth of that reactionary organ of Fleet Street. It bewails the "Zionising of Jewish communal life in Great Britain" and sheds tears over the downfall of the theology of the new-fangled Judaism. We recall how some years ago, Mr. LIONEL DE ROTHSCHILD, President of the United Synagogue, called upon that doughty champion of Jewish idealism, the Rev. Mr. J. K. GOLDBLOOM, to refrain from instilling the Zionist ideal in the youths of Religion and Hebrew classes, and the stern rebuke administered by the latter to the former, for his impudence in interfering with a religious matter that concerns a teacher and preacher in Israel. The fruit of this manly attitude is now bearing fruit. The rising generation is strongly imbued with the Zionist ideal, and no amount of bewailing and gnashing of teeth on the part of *Hatsofeh l'beth Yisrael*, will stem the tide of Jewish Nationalism which, happily, is spreading far and wide in these days of Eretz Yisrael restoration. We trust that the few anti-Zionistic organs will stop their silly talk of Zionism being "dead." We now know it from the mouth of the reactionary organ of the "Grand Dukes" of British Jewry that it is not. And surely what our Sages taught must be true, *"Hoda'ath baal din k'meah edim damei."* "The litigant's confession of fact, is worth a hundred witnesses."

ELMAN AND "IDEAL GIRL" OFF ON HONEYMOON

Mischa Elman, noted violinist, sailed on his honeymoon on s.s. Leviathan with his bride, the former Miss Helen F. Katten, daughter of Mr. and Mrs. Simon Katten, of San Francisco. Elman, who met Miss Katten on the s.s. Berengaria some time ago while on route to Europe, classes her as "the ideal girl."

SOCIAL AND PERSONAL

Conducted by Ben Peloni

A son was born to Mr. and Mrs. L. JOURAVEL.

* * *

Mrs. E. E. ELLIS is summering at Tsingtao.

* * *

Mr. and Mrs. S. GATTON announce the birth of a daughter.

* * *

The engagement of Mr. Z. SACHS, general Manager of the Shanghai Branch of Messrs A. D. SUTTON & Sons, to Miss FELA NEVEL is announced. The wedding will take place in October next.

* * *

Mr. BENJAMIN NAER, son of Mr. and Mrs. A. M. NAER, is leaving for Jerusalem on the 29th instant. Mr. NAER is a young man of 21 summers, speaks Hebrew fluently and desires to offer himself as a halutz on his arrival in *Eretz Yisrael*.

* * *

The estate of the late Mr. MEYER ELIAS SASSOON has been assessed in Hongkong and probate of the will was granted by Sir HENRY GOLLAN at the Supreme Court last month. The total assessment was $27,900,000, and the estate duties payable in Hongkong are $2,267,349.

* * *

Mr. E. ZEITLYN is expected to arrive from Hongkong next month. He will spend the New Year and the Day of Atonement amidst most congenial surroundings, and probably occupy the pulpit of the Ohel-Rachel synagogue during the Holydays. Many look forward to his visit with interest.

* * *

We regret to chronicle the death of Mrs. A. B. ROSENFELD, which took place at the Paulun Hospital on the 4th instant, after a lingering illness. The deceased is survived by her son, Mr. JULIUS ROSENFELD, who is now in New York, a sister, Mrs. M. SIMMONS and a brother, Mr. J. SPUNT, both being in New York, with all of whom deep sympathy is felt in their in their irreparable loss.

* * *

Mr. J. H. EZEKIEL sailed for Kobe on the 4th instant, for a short vacation.

* * *

Dr. F. REISS left by the *Nagasaki Maru* on Saturday last, for a holiday of three weeks in Japan.

* * *

The statement made in our last issue, that Mr. D. G. M. ARONOVSKY had served as President of the Ohel-Moishe Synagogue was incorrect. Mr. ARONOVSKY acted as Hon. Treasurer for a period of nine years, which is a record service in the history of the sacred institution.

* * *

SHANGHAI Hebrew Relief Society & Shelter House acknowledges the following donations in memory of the late Mrs. F. ROSENFELD:—Mr. and Mrs. A. GOLDMAN, $5; Mr. and Mrs. GENSBURGER, $10; Mr. and Mrs. J. SPUNT, $10; Mr. and Mrs. M. SIMMONS, $10; Mr. and Mrs. J. ROSENFELD, $10; Mr. and Mrs. WM. COHEN, $5; Mr. and Mrs. H. FOOX, $5; Mr. and Mrs. I. JOURAVEL, $5; Mr. and Mrs. L. JOURAVEL, $5; Mr. and Mrs. A. G. FOOX $5; Mr. and Mrs. M. H. FOOX, $3; Mr. E. GENSBURGER, $10; Mr. F. ELIAS, $5; Mrs. L. SPUNT and Miss Lea WOHL, $10.

* * *

Mr. E. S. KADOORIE received, at the French Embassy, on the 14th ultimo, the decoration of the *Officier de legion d'honneur*

* * *

The many friends of Mrs. EZRA BARING will be sorry to hear of her death, which took place in Vienna last month, after a lingering illness. The deceased is survived by her husband and several children.

* * *

Mr. and Mrs. AUBREY HILLALY have removed to No. 34 Wangkasha Gardens.

* * *

Mr. SHOOKER MOOSA is spending a vacation in Japan.

* * *

Mr. E. E. Ellis has sailed for Hongkong.

* * *

Mr. and Mrs. BAROUKH MOSES departed for Sydney this week.

SEPHARDIC WORLD CONGRESS.

Over a thousand delegates are expected in Vienna this week to take part in the World Congress of the Sephardic Jews. The Sephardic Comminity in Vienna has made elaborate arrangements to greet the delegates, and to organise the Congress in a manner worthy of the great event.

SHANGHAI-AMERICAN JEWESS TO PRACTICE LAW HERE

ADMITTED TO THE SHANGHAI BAR BY JUDGE PURDY

[*Photo by The Shanghai Sunday Times.*

Miss MARGARET P. GROSS, *American woman lawyer, who was admitted to the Shanghai bar recently by Judge* PURDY *in the United States Court for China...She intends to make her home in Shanghai and practice in the American and Mixed Courts.*

Shanghai's first American woman lawyer was admitted to the local bar by Judge MILTON D. PURDY on the 1st June. She is Miss MARGARET P. GROSS, pretty and ambitious. She confesses to having seen a few less than 25 summers.

Miss GROSS is a graduate of Hastings College of Law of San Francisco, a department of the University of California. Before coming to Shanghai the fair lawyer practiced her profession in San Francisco. She is a member of the "Queen's Bench," an organization of women lawyers in Northern California and of the Alpha Eta Chapter of Kappa Beta Pi, American national legal sorority.

Miss GROSS was in Shanghai before as a child and a strong liking engendered for the city at that time finally coaxed her to return to the Orient.

"I hear that there was only one woman lawyer in Shanghai," she declared, "and no American woman practitioner, and as I think there is an opportunity here as elsewhere for a woman in the law profession, I decided to come to Shanghai."

Children wish to be old—and old people want to be children—The Talmud.

There are three persons whose life is no life at all: The soft-hearted, the hard-hearted and the heavy hearted.—The Talmud.

THE IDEAL SHALIYAH TSIBOOR

"SHOULD BE OF A BLAMELESS CHARACTER AND OF AGREEABLE AND CLEAR VOICE"

Extracts From An Address Delivered By The Chief Rabbi Of The British Empire, On The Induction Of The Rev. Aron Stoutzker

TOPIC OF TIMELY INTEREST TO FAR EASTERN JEWRY

The history of the office of *Chazan* went back to the days of old, to the times of the Levites in the Temple. By the beauty of their voices, they found their way into the souls and hearts of the people. In those times the *Chazan* was the general overseer of the Synagogue. He attended to, and arranged, the scrolls of the Synagogue, he welcomed the pilgrims and strangers and taught the children. Later, the *Chazan* became the Reader and attended to the business of the congregation. In post Talmudic times, the *Chazan* was the singer of the Synagogue in a double sense. Not only did he recite the prayers melodiously, but he composed the prayers. For many centuries, the *Chazan* was the singer of melodies, and the composer of hymns and religious poems. In the Middle Ages, the *Chazan* became the Cantor. What was required of the present day *Chazan* was that there should be perfect union and harmony between himself and his colleagues and the members of his congregation. He must have the unanimous vote of the congregation if he was adequately to represent it on the reading desk. **He must be possessed of a blameless character and of an agreeable and clear voice for the benefit especially of the women and children, to enable them to follow the service with ease. He must be a man devoid of pride and vanity, be the first to enter the House of God and the last to leave it. He must be one to attain to the highest degree of devotion in his prayers. It was the Jewish melodies—the ancient traditional prayers—that could alone arouse the Jewish spirit.** On the High Festivals the *Chazan* had the entire congregation before him, but on the Sabbath there were only the loyal few. It was his mission to keep them attached to the synagogue by his prayerfulness and devotion. The hireling, who only worked by the clock, was one who lessened devotion by his mechanical rendering of the service. Wherever there was such a hireling, the service was bound to be ruined. The most sacred and divinest work of the *Chazan* was at the daily services. It was also his duty to bring comfort and consolation to those in homes darkened by death. That was the true ideal of a *Chazan*. Anglo-Jewry could look back with gratification to its *Chazanim*. It had produced men of unblemished character, men who have compared very favourably with those of other lands.

DR. J. H. HERTZ,
Chief Rabbi of the British Empire.

LADY GORDON BEQUEATHS HER COLLECTION OF PICTURES TO THE HEBREW UNIVERSITY

We are asked to state that in accordance with the Will of the late Lady GORDON, whose death was announced in our last issue, all her collection of pictures and symbols have been bequeathed to the Hebrew University. Dr. HUGO BERGMANN, the Librarian, was informed of this by the late Lady GORDON at the time of drawing up the Will in December, 1924. Mr. YASUTSUGA AWAGAWA, of the Kyoto Hotel, has been appointed her executor, and we understand that the latter will shortly carry out the above instructions of the deceased by forwarding the above articles to Jerusalem.

THE HEBREW UNIVERSITY

WHAT IT AIMS TO ACCOMPLISH

By Nahum Sokolow

Let not the impetuous take it that patience in this matter is a sign of feebleness and fecklessness. It is easy to go in these matters at a great pace, and yet arrive at disappointing results. In Beiruth, for instance, a number of years ago three were

MR. N. SOKOLOW

opened, by the Americans and the French respectively, two medical colleges. No doubt they have been of some use in the East in their time, and their students stand on a much higher level than the former "doctors" of these countries; but, all the same, they stand only in the second rank in comparison with pupils of a European University. That is the penalty of rashness, and that is not our way. Had we been given the choice between a Hebrew University of an inferior rank or no University, we should have said, No University; let us rather wait for the right opportunity. Once we are going to found a Hebrew University in Jerusalem, the honour of the people and the place demand that it should be equal to all the other great Universities in the world. Whatever proceeds from it into the general world of science must have passed through the most exact and refined tests; the forces working therein must be the choicest of the choice; it has to conquer for itself authority; it is essential that even the bad angels should, against their own will, say, "Amen," acknowledging that we have produced a work—complete, original and new. And why should we not succeed in these high aims? Have we not an abundance of creative geniuses, inventors, and discoverers in all departments? Have not the EINSTEINS, the EHRLICHS, the WASSERMANNS and BERGSONS provided for the realm of philosophy and the sciences? But now they are scattered, and their works swell the accounts of their nations and lands, and when we come before the bar of history, and we are asked what was our contribution to the sum of the knowledge in the world, a SCHLEIDEN is needed to do minute research work among ancient writings in order to garner the Jewish contributions: a research only partly completed, and by an author who has not been spared the censure of having tried to adorn Jews with stolen feathers. This ingathering of the exiles will commence within the Hebrew University. The Jews constantly pray for the ingathering of the exiles, for "our brethren the children of Israel who are scattered whether on the sea or on dry land."

THE JEWISH NATIONAL HOMELAND

GREAT BRITAIN'S PLEDGE

Address Delivered Before the American Zionist Convention in Washington in June Last, by Mr. J. Joyce Broderick, Counsellor of the British Embassy in Washington

"Great Britain has at least one other claim to greatness just now," said Mr. Broderick in bringing greetings to the Zionist convention on June 28. "Her name will forever be associated with the rebirth, the rebuilding and the reconquest of the Jewish homeland.

"You are convinced of the sincerity of the message I bring you. When the British Government made its historic declaration in 1917, it gave the world a lead which I think will have changed the history of the world in many ways. And more recently still another evidence of sincere good wishes was given when we sent our oldest, wisest, and best beloved statesman, Lord Balfour, to participate, as he wished to participate, in an event so dramatic and so historical and so inspiring that it caught the attention of everybody in the world—the opening of the new Jewish University on Mount Scopus. He came back from that visit fully convinced, if he needed conviction, that he had given good advice to the King when he advised him to favor and to foster the reconstruction of the Jewish homeland on the soil of their fathers.

"Now I have observed in your literature and in speaking to some of you that there is a very natural sense of impatience that events do not march more rapidly. If there is any race that knows patience it is yours. Reflect upon the progress that has been made in ten years. Ten years ago the establishment of the Jewish homeland was really a dream and there was not at that time any very evident signs that it was something that would be shortly accomplished. And yet, in those ten years, not only has it been established with the recognition of every nation in the world, but already a great deal of constructive work has been done in Palestine itself. So that the impatience, though natural and justified perhaps, by the rapid march of events itself, is not really justified by the facts. And I feel confident that the difficulties which naturally present themselves to the accomplishment of all that you desire, will be very quickly overcome. At all events I may say that in so far as the British government can accomplish that, they will certainly be overcome."

NOTES FROM IRAQ

An interesting letter from our Basrah correspondent is held over till our next issue.

Rabbi Akiba said to his friends and neighbhors: "Honor your wives, for thereby shall you become prosperous."—The Talmud

Do not grieve your wife without cause, for tears come easy with her.—The Talmud.

HEINE AND JESUS

A TEACHER in Germany recently stated in a letter published in the *Frankfurter Zeitung* that, as a consequence of the anti-Jewish propaganda in that country, many "Christian" high school students refuse to study any of the writings of HEINE because he was a Jew and not an "Aryan." Apparently these students refuse to observe the doctrines laid down in the *Sermon on the Mount* because the preracher of it was also a Jew.

Even the bird flying high up in the air can recognize a miser.—The Talmud

Man should avoid temptation, not seek it.—The Talmud.

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SHANGHAI JEWRY'S GIFT TO THE HEBREW UNIVERSITY.—UNIQUE APPRECIATION.

Editor, ISRAEL'S MESSENGER.

DEAR SIR:—On behalf of the Hebrew Library, I beg to acknowledge receipt of the magnificent library of Hebrew books belonging to the late Mr. SASSOON JACOB SOLOMON, which arrived in Jerusalem in very good condition. We are still occupied in assorting this collection, but first glance has already shown us that the gift is one of very great value.

Mr. NAHUM SOKOLOW, President of the Zionist Organization, visited the library yesterday, and it was with great pleasure that I showed him that fine collection of books which will perpetuate the memory of the late Mr. SOLOMON, and which will for ages to come, prove to all visitors of our library the splendid work done by the Jewish Community of Shanghai for the development of the University.

We hope that the interest, to which you all so nobly responded, awakened in your community by Dr. ARIEL BENSION will be a lasting one.

Very sincerely yours,
Dr. HUGO BERGMANN,
Librarian.

JERUSALEM (*Land of Israel*), 1st May, 1925
HEBREW UNIVERSITY LIBRARY

OUZIEL'S WARNING.

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—I was greatly interested in your leading article on the above theme in your June issue, and desire to commend you for the brave stand you are always showing when tackling with our religious problems. It is certainly pathetic to see that with so much influence and wealth behind the Far Eastern Jews, nothing is being done to maintain the future of Judaism and to safeguard the precious heirloom of our people which was our pride and joy from time immemorial. It cannot be gainsaid that we are sinking fast as a religious community and degenerating to an extent which is bound to bring us disaster and total shipwreck. Chief Rabbi OUZIEL'S warning that a time will come when "in all the large communities in the East there will be no cantors, no teachers, nor Rabbis to lead us..... in the light of the great traditions of Judaism," is a correct diagnosis of the symptoms prevailing all over China and India. If, according to another great Rabbi in Israel, the Rabbis too, are passing, then it can be safely said that the Hazanim are also passing away! What is left? The Shamash? Well, that functionary too was noticed leading the congregations occasionally and with the passing of Rabbi, Hazan and Shamash we shall have nothing in course of time, except as you appositely pointed out in your last issue, architectural beauties with which to admire our ancestral faith! With Torah less and Sabbath less Jews springing up in our midst the outlook is dark indeed! Who can save us from decay and disintegration? Is Chief Rabbi OUZIEL putting any concrete plan by which to hasten the salvation and the redemption of Sephardic Jewry in Eastern communities? It is time that a man of his great influence and prestige does something to save the ship from sinking before the waves overpower us and we become a total wreck.

Enclosing my card.

I am, etc.,
DOBER TSEDEK.

SHANGHAI, 14th July, 1925.

STILL LIVING

The following letter appeared in the North-China Daily News, of the 4th instant:—

EDITOR, NORTH-CHINA DAILY NEWS.

SIR,—In your yesterday's issue, "Chinese" refers to Hebrew as one of the dead languages. Not very long ago, KU HUNG MING, the famous Chinese scholar, in the course of an article in the *Living Age*, has committed the same blunder by stigmatising Hebrew as a dead language. When the writer drew his attention to the glaring absurdity of such a statement, he took refuge in silence. And now comes another scribe of the same race, to deliver the funeral oration on a language which, to this day, is used as a medium of prayer and conversation by millions of Jews everywhere. Furthermore, it is one of the three official languages in Palestine recognized by the government, and many non-Jews in the service of the latter, use it as a medium for conversation and official despatches. May I quote an authority? DAVID YELLIN, the vice-Mayor of Jerusalem, says:—

> "Hebrew is to-day, beyond every shadow of a doubt, the language of the Jews of Palestine. . . : : The Language of the young generation everywhere is Hebrew. The language of our newspapers is Hebrew. The language of all our meetings, theatres, lectures, debates, operas, is Hebrew. And in spite of some of our differences with the government, the Hebrew language is entering even there. In the highest Advisory Council we spoke only Hebrew. The announcements of the Government, its new laws, the official gazette, the industrial bulletin, the signs on its offices, its passports, names of places on stations and trains, postage stamps, in all these you will find Hebrew."

It is obvious from the foregoing that Hebrew is *not* a dead language. When TITUS, 1857 years ago, exclaimed "Judea Capta, Judea is finished," he was unaware that in vanquishing Judea's soil, he did not vanquish Judea's soul. With characteristic zeal and tenacity, ancient Judea had clung steadfastly to her language, the same language through which ISAIAH had poured his sublime prophecy and King DAVID sang his inspiring Psalms. A modern French writer, ALPHONSE DAUDET, has said, "So long as a nation clings to its language, it holds the key to its prison." Ancient Judea believed in the truth of this saying, hence her invincibility to release herself from the shackles of prison and dungeons, and outlive her oppressors, both ancient and modern.

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

SHANGHAI, 2nd August, 1925.

A HORSE IS GOOD FOR THE LIVER.

If you do not ride one try Pinkettes instead. As gently as nature these dainty little laxatives dispel constipation, banish liverishness, sick headaches, biliousness, clear the skin and purify the breath. Chemists everywhere sell them, or post free, 60 cents the vial, from The Dr. Williams' Medicine Co., 60 Kiangse Road, Shanghai.

THE ATTACKS ON GREAT BRITAIN

MAKING KNOWN THE FACTS

The following letter from Mr. N. E. B. Ezra was published in the local leading dailies, namely, The Shanghai Times, The Shanghai Mercury and the North-China Daily News of the 30th and 31st ultimo respectively, under the nom de plume, "A Friend of Progressive China":—

I am pleased to observe in your to-day's issue that Hongkong has taken the lead in cabling to the London Foreign Office a protest against the misrepresentations in many Home papers that the troubles here are due to bad labour conditions for which it is alleged that the British are responsible. That public opinion everywhere needs to be enlightened regarding the real conditions in China, goes without saying. There is much spade work to be done by the Press here and abroad, before the real truth is known and the glaring misconceptions regarding British achievements in China are removed.

"The resolution for certain amendments in regard to Child Labour in the Foreign Settlement of Shanghai at the ratepayers' meeting in April last, was vigorously supported by the then acting British Consul-General, Mr. J. T. PRATT. I happened to know of his great anxiety to secure a quorum for the meeting. I believe he did much canvassing himself, and one of the ratepayers (British) was actually persuaded by him to desist from leaving Shanghai until the meeting was over. I know of no other

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Consul in Shanghai of another nationality who had shown similar zeal and enthusiasm for the cause.

"The persistent misrepresentation of facts must cease. The enemy who is playing a double game and who is hiding himself ostrich-like, must be exposed in all his nakedness. DEAN INGE, the famous Anglican preacher, writer and head of the St. Paul's Cathedral in London, wrote recently that "We have left behind the Middle Ages, but we are living in the Meddle and Muddle Ages." That's it! Will not China take note? Will she not ask and reason with herself, *Cui bono?* Will she not wake up from her slumber and drive away the common foe before he succeeds in bringing irretrievable ruin and injury upon her people and country? England is indeed behaving like a great friend in the present crisis. Never was China able to discover better what a great asset she had in the latter. England sees no reason to depart from her traditional policy of maintaining friendly relations with a nation whose civilization and culture she has never ceased to admire. But, China to-day is in a different mood. But then, let us remember what IBN GEBIROL, a noted Jewish philosopher of the tenth century said! "The test of good manners is in being able to bear patiently with bad ones." *Verb sap!*"

THIS BABY'S CONDITION
Seemed Almost Hopeless Until Baby's Own Tablets Were Tried. Then His Maladies Disappeared

Here is a message of praise and thanks from India. Its writer, Mr. B. Sharma, head clerk at the Cavalry School, Saugor, Central Provinces, states :—

"My baby son, aged 9 months, has been subject to various maladies usual among infants during their teething period. Diarrhoea with slow fever was the leading trouble. The child purged as often as 30 times in 24 hours and vomited undigested milk.

"When I commenced giving him Baby's Own Tablets his condition appeared to be almost hopeless but the contents of one vial had a marvellously soothing effect. His maladies then gradually disappeared, and by the time three vials were finished the child had regained his full strength."

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THE VITALITY OF THE ZIONIST MOVEMENT IN NEW ENGLAND

Address Delivered By Elihu D. Stone At Annual Convention, Springfield, June 14, 1925

FELLOW DELEGATES AND GUESTS:

It is a delight to behold this assembly of men and women who have come from all parts of New England for the purpose of manifesting their loyalty to the cause of our people. This convention speaks eloquently of the vitality of the Zionist movement in New England. We, who are assembled here to-day, represent the militant forces of the Jewish people; we are the spokesmen of those forces who throughout the centuries of oppression and persecution proclaimed to the world the will and determination of the Jewish people to live. The Zionist Organization is the Mt. Sinai beneath which our people the world over are gathered spiritually. As in the days of yore, there is only one choice left to us by the God of History; either to realize the ideals of Zionism or be crushed by the burden of the Goluth (Diaspora). We who are assembled here have made our choice. We crossed the Rubicon. There is no retreat. We are marching forward to the east, under the banner of justice, yes, under the banner of God, for the purpose of restoring the ancient glory of our people in the land of our forefathers—Eretz Yisrael. Again we are pursuing the pillar of light, so that our people may once more be delivered from the wilderness. Our ammunition is the Jewish spirit; our sword is the plow-share; and, our spear is the book. We may well point with pride to our national progress in Palestine. The Jewish agricultural colonies, townships, industries, hospitals and schools established by the Zionist Organization in Palestine constitute the only ray of light that one perceives upon entering the Holy Land. Surely, the Hebrew University is symbolic of the character of our national homeland, which is being developed in Palestine. Its background is spiritual, worthy of a priestly people. The most beautiful epic of modern times is being written by the Jewish people in the East—an epic not of bloodshed but of a peaceful return of an ancient people to its ancient land. Like the Maccabeans of old, our young men and young women—our Chalutzim are reclaiming the land with their very lives. They are establishing their permanence in Palestine by building tabernacles for their souls in the grave. Thus, our Chalutzim are sanctifying the soil of Palestine with Jewish labour and Jewish blood. They are our sentries who guard the gates of Palestine. These Chalutzim will forever adorn the pages of our history and will remain an everlasting fountain of inspiration to all generations. We have the sympathy of the world; we have the support of enlightened humanity. Those who have eyes to see, can see a new star arising on the horizon in the east, which is destined to illuminate the future path of civilization and progress. It may be worthy of note, that among the institutions which we are establishing in Palestine, there is one institution conspicuously absent. In Palestine, synagogues are being built, hospitals, schools and colleges, but no jails.

Fellow Zionists, let us not be disturbed by political setbacks, or by an expression of an unfriendly attitude. We should not be concerned so much, at present, with reference to what a certain statesman or politician thinks about Zionism. We should rather be concerned with what the Jewish people of the world think of and do for Zionism. We are the masters of our national destiny. The complete interpreta-

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tion of the Balfour Declaration will be made neither by England nor by the League of Nations but rather by the Jewish people themselves. The Balfour Declaration is strengthened in proportion to the contributions and sacrifices that we are ready to make for the advancement of our national position in Palestine. It is apparent that the Zionist Organization must demonstrate its strength and influence in Jewish life, not only must we maintain the Zionist Organization, but its ranks must be strengthened, so that it may truly become the instrument of Jewish endeavor. We can only conquer by action and by achievement. One additional colony in Palestine is worth more than eloquence; one additional township in Palestine gives more conviction than all the expositions of logic. Our watchword must be: Greater Effort and Greater Sacrifices. The Zionists must rally their support in a more effective manner to the Keren Hayesod. The National Fund must receive our strongest co-operation. Every agency for the redemption and acquisition of our land should be promoted. Thus, the Zionist Organization will be able to exercise its influence upon the future. Palestine must become and it will become, in the most complete sense of the term—the National Homeland of the Jewish people, if we only will it. We must not permit Great Britain, or any one else, to reduce Palestine to the position of a mere crown colony. In Palestine, complete freedom must be granted to the Jewish flag. We Zionists cannot conceive a Jewish Palestine without the Jewish flag. The two are inseparable. This is our task—a task worthy of the greatest sacrifices. To achieve our object the gates of Palestine must be opened more widely, for the purpose of admitting the thousands of our people who are knocking at its doors. We cannot view with indifference the tragic condition in which thousands of our brethren find themselves to-day and who are being driven from pillar to post, from one frontier to another, without finding a place of rest. The place for the Jewish refugees is Palestine. There, and only there, can they find security. The condition of our refugees is an indictment of our philanthropic agencies, particularly the Joint Distribution Committee, which have agencies which have failed to grant this opportunity to our suffering brethren. Our philanthropists seem to search the globe, Palestine being the only exception, for the purpose of finding a place for them. Thus, they are planted in Mexico and other countries of South America, where their bodies are being consumed and their souls tortured. They would transplant them on the banks of the River Sambation, if they could. It is now being contemplated to raise the gigantic sum of fifteen million dollars with the object of establishing Jewish agricultural colonies in Crimea, under the protection of Soviet Russia. It is difficult to understand the mental process of the champions of that scheme. To invest fifteen million dollars by the Jewish people in Soviet Russia, for colonization work, would constitute the crime of history. To build in Soviet Russia is to build on a volcano. We Zionists must not permit this national tragedy to come to pass. It is our ardent hope that the fifteen million will be raised by those who contemplated, and that it will be applied for the colonization of our suffering brethren. The colonization, however, shall not take place in Soviet Russia, but in Palestine. Moreover, we have a right to say to the exponents of the Soviet Russia Colony Plan, among whom there are leaders who have consented to enter the Jewish agency, under Palestine Mandate and work jointly with the Zionist Organization on the basis of complete equality, that their good faith is being exposed to the acid test. The Russian colonization scheme is a challenge to Zionism. We must accept the challenge. There is no escape. Let us resolve, therefore, to renew our faith and our determination to work in the spirit of our heroic Chalutzim. If it be the decree of destiny, that we of the present generation may not be privileged to behold a liberated Palestine, then let our graves constitute the foundation upon which our children shall continue to work. In this spirit, we approach our duties. Thus, we shall give encouragement to our leaders. Thus, we shall uphold the hands of the man who is carrying upon his shoulders the burden of our national work, our leader—Dr. Chaim Weizmann. To our brethren the world over, we convey our solidarity; to the Chalutzim, we pledge our support; to Zionism, we pledge our loyalty. This is our cause; this our opportunity. With such a cause we cannot fail. We dare not fail.

Ladies and gentlemen of the Convention: Turn your eyes to the east—to the Mizrach. There is the hope of the Jewish people; there is our future; there is our destiny. Turn your eyes to the east—to Eretz Israel.

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ISAAC JOSEPH
Deceased

NOTICE is hereby given that all creditors and other persons having any claims against or upon the estate of ISAAC JOSEPH late of 20 Nanking Road deceased who died intestate on the 30th day of March 1924 and of whose personal estate and effects in China Letters of Administration were granted by H.B.M. Supreme Court for China on the 23rd day of June 1925 to MOSES SOLOMON JOSEPH the natural and lawful nephew and one of the next-of-kin of the said intestate are required to send particulars thereof in writing to the Administrator at my office 17 Yuen Ming Yuen Road Shanghai on or before the 30th day of October 1925 after which date the Administrator will proceed to distribute the assets of the said Isaac Joseph having regard only to the claims of which he shall then have had notice AND NOTICE IS HEREBY ALSO GIVEN that all persons indebted to the said estate are hereby requested to make immediate payment to the undersigned.

J. E. SALMON
Solicitor for the said
MOSES SOLOMON JOSEPH
Date: 2nd day of July 1925.

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OUR BOOKSHELF

Treasures of the Talmud.—Being an Account of the Talmud with Classified Selections from Rabbinic Literature.—Edited by Rev. S. Levy, M.A., Printed by R. Mazin & Co., 139-141 Whitechapel Road, E.I., London, 3/6d. net.

The above work contains the cream of the sayings of the Talmud and selected illustrations of the wisdom and teaching of the Rabbis which should be of invaluable assistance to the Jewish student. This scholarly little book is unique of its kind, placing as it does before the lay reader in a concise manner the main features of a work which has profoundly influenced Jewish life and thought, and has left an indelible impression upon the evolution of Judaism. We earnestly commend it to our readers.

Hebrew Self-Taught.—A Manual of Conversation. Pocket Size. 128 pp. By Philip Blackman, F.C.S. Printed by R. Mazin & Co. 141, Whitechapel Road, E. I., London, 2sh. net.

Hebrew is a living language to-day even outside *Eretz Yisrael*. The publication of the above little book is timely indeed, and should appeal to all students who are anxious to master the sacred tongue. The print is bold and clear with all the vowel points so that it is accessible to everyone who has mastered the first rudiments of Hebrew reading as a stepping stone to acquire a knowledge of the spoken modern Hebrew language. Few words are needed to encourage it to our readers as in these days of Eretz Yisrael restoration, the Bible is the best medium in which the Jewish people could gain their ascendancy in the land of their forefathers. It is the key to the prison gate, and so long as the national language is preserved in the Diaspora, there can be no apprehension regarding the future of the Jewish People in their ancient Homeland, to develop themselves as a nation and preserve their nationhood intact.

The Journal of a Jewish Traveller, By Israel Cohen, B.A., With 13 illustrations and a sketch map 15 sh. 9d net. Published by John Long, The Bodley Head Limited, Vigo St., London, W. I.

We refer to the above in our editorial pages elsewhere in this issue. The book forms, as its title indicates, the record of a remarkable journey that was undertaken by the author to overseas communities.

EREZ YISRAEL.—Published by Keren Hayesod, Ld., 75, Great Russell Street, London, W. C. I. Price 5d.

The above booklet is copiously illustrated which pictures the life and work in the Land of Israel in 32 beautiful prints. We need hardly point out the effective propaganda such a book provides, and as the price per copy is only 5d, we hope the friends and well-wishers of Keren Hayesod will make use of such an easy means of spreading propaganda.

THE DEVELOPMENT OF PALESTINE AND THE KEREN HAYESOD. Published by Keren Hayesod, Ltd., 75, Great Russell Street, London W. C. I.

This booklet aims at giving thoroughgoing and up-to-date particulars on the situation in Eretz Yisrael, and the methods and achievements of the Keren Hayesod. It is not intended as a pamphlet for general propaganda but is for Keren Hayesod coworkers and helpers, and will prove to them an excellent means of information and reference. It should be widely disseminated and in this way cause enlightenment thrown on the general public regarding the utility of the Foundation Fund.

THE LAYS OF ISRAEL.

A delightful volume of poems by MAX BOSHWITZ of Memphis, Tenn., has just come off the press. The book, entitled "The Lays of Israel," has been published by the author and will be procurable through the Bloch Publishing Company of New York.

Mr. BOSHWITZ, who is one of the leading men in the Jewish community of Memphis, has traveled extensively and is gifted with the power of keen yet warmhearted and sympathetic observation, the results of which have been prettily and thoughtfully posited in his volume of poetry. The poems comprise a great variety of subjects. Some of these appeared in print in different weekly and monthly Jewish publications and have been now gathered in one neat little volume, which will indeed form a valuable addition to Anglo-Jewish literature.

Mr. BOSHWITZ is particularly happy in depicting scenes of Jewish home life and in the portrayal of Jewish ceremonies and Jewish observances.

Death Of The Rev. Isidore Harris, London.

We regret to announce the death of the Rev. Isidore Harris, late Chief Minister of the West London Synagogue, which took place on the 14th ultimo, in his seventy third year. Rev. Harris was a wellknown preacher and a prolific writer. His loss will be deeply felt in Anglo-Jewry.

When married people are true and faithful to each other, then God dwells with them and blesses them.—The Talmud.

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THE JEWISH SABBATH

BY DR. EMANUEL GAMORAN
(NEW YORK)

Dr. Gamoran, Educational Director of the Union of American Hebrew Congregations, is the author of a book called "Changing Conceptions in Jewish Education" which has just been published by the MacMillan Company. His book is divided into two sections, one devoted to Jewish education in Russia and Poland, and the other to principles of the Jewish curriculum in America. In the second part of his study he divides Jewish educational values into humanistic and survival values. The Jewish Sabbath is given as an illustration of a survival value which has humanistic and cultural aesthetic aspects.

It is highly unfortunate that lack of knowledge should have brought about so great a misunderstanding of the Sabbath as exists today. There is a widespread impression that the Sabbath is a day of austerity filled with manifold restrictions which make of it a burden to those who observe it. That Judaism did not intend such a result is seen from a mere perusal of the literature enjoining Sabbath observance, as well as from an analysis of what constitute its main features. There is no doubt that the rabbinic idea of making a "fence about the law" resulted in multiplying prohibitions with regard to the Sabbath, but the main ideas of the Sabbath certainly intended no such effect.

The Biblical injunction concerning the Sabbath clearly provides that it should be a day of rest from physical labor. The idea that man should rest after a working week of six days is a humanistic idea. That this was the intention of the original provision is further seen from the very humane clause attached to it that "the man servant, maid servant, the stranger and the ox and the ass" should "rest as well as thou." To give prestige to the sanction of this day of rest is added the reason that even God rested on the seventh day, while the humaneness of the provision is associated with the redemption from Egyptian bondage. Even the angels were commanded to rest on the Sabbath; the legend records that the restless river, the mythical Sambation, which throws up stones all week, comes to rest on the holy Sabbath.

Closely associated with this idea of rest is the conception of the Sabbath as a day of joy, which is emphasized in rabbinic literature and clearly seen from the nature of the many pleasant duties which a Jew is asked to perform for the sake of the Sabbath. Special preparations for the Sabbath, intended to make it particularly joyous are began on Friday afternoon. The house is given a special cleaning in honor of the Sabbath. Special "Hallot" and all kinds of cakes are baked. Dainty Sabbath dishes are cooked. The table, decked with a snow-white cloth, is beautifully set, the bottle of sparkling red wine with which the Sabbath is to be "sanctified" prominently adding color and beauty to the appearance of the room. The ceremonies of the lighting of the candles and the reciting of the special Sabbath blessing usher in "Bride" Sabbath or "Queen" Sabbath, as she is lovingly named by the rabbis. In some homes it is customary for the parents or grandparents to bless the children. The father who comes home from the synagogue with his "Gut Shabbos" greeting adds to the joy and Sabbath spirit in the home by the singing of "Shalom Alekem," a pretty, imaginative Sabbath selection welcoming the angels of peace and rest. To this beautiful home scene the good angel, in company of the angel of evil who peeps in through the windows of every Jewish home on Friday night, gives his blessing to the family and the angel of evil perforce must say "Amen!" The reciting of the "Kiddush" over the wine and the participation by all the members of the family in this ceremony add joy to the Sabbath and impress the young with the beauty of Jewish life. The Sabbath meal with its characteristic dishes is then enjoyed. Between the various courses special Sabbath selections or "Zemirot" as they are called, are sung by the entire family. Where possible several families get together after the meal to continue Sabbath festivity. All come in festive Sabbath attire. Singing and quiet games continue till late at night.

Special prohibitions are mentioned by the rabbis and actually observed today against sadness on the Sabbath. It is considered a duty to eat "three meals" during the day of rest. The description of this joyous spirit of Friday evening applies equally to the following day. Many a rabbinic legend tells of rewards to those who celebrate the Sabbath with joy while one describes the giving of the Sabbath to Israel in the following words:

"The Holy One, blessed be He, said to Moses, 'Moses, I have a good gift in my treasure-house. Sabbath is its name, and I want to give it to Israel. Go and bring them the good news!'"

Not a small part of the Sabbath joy may be attributed to the spiritual activity in which the Jew engaged on that day. Busy during weekdays with earning a livelihood, he had the opportunity on the Sabbath to study to read, to enjoy the kind of rest which is found in the change of activity from the pursuits of a business week to those of learning and intellectual discussion. The Sabbath was a day of rest, a day of joy, but also a day for prayer and instruction. The welcoming of the Sabbath is marked by special services in the synagogue. The reading of the Torah, one portion each week, serves as the basis for study and discussion during the day. In the late afternoon various groups of Jews are to be seen studying Ethics of the Fathers, Mishnah, or Talmud, in accordance with their interest. The third meal of the Sabbath completes the program of the day with more "Zemirot," while the evening prayers, with the reciting of "Habdalah," the special prayer for distinguishing the week-day from the Sabbath, symbolize with their accompaniment of spices, the departure of the "additional soul" with which every Jew is endowed when Sabbath comes.

Those who are acquainted with Jewish life and literature will agree that these are the three essential features of the Sabbath rest, joy, spiritual activity. These three ideas and the practices that grow out of them are humanistic. Economic conditions may make impossible the observance of all of them in the same way in which they were observed in the past. But the consideration of the question of function does not point that present day life militates against these which are the important aspects of the Sabbath. It may be that the rest can be only partial. It may be the spiritual activity will center less about prayer and more about study and discussion and surely some of the Sabbath joy can be maintained.

What then are the reasons for the impression that the Sabbath is incompatible with present-day life? The writer firmly believes that they are to be found not in the essentials but in the unessential aspects of the Sabbath, the many detailed restrictions that were an outgrowth of the idea of making a "fence about the law." These prohibitions do not militate against democracy. They are the kind of personal acts that have relatively little effect on the lives of others. They can be conceivably universalized for the most part and so most of them pass the criterion of universalization. Though in some cases the original reason for their existence no longer functions their observance cannot necessarily be considered incompatible with present-day life, with a scientific attitude to life. But they fail to pass the criterion of functionalism. Social and economic conditions make their observance today very difficult, almost impossible.

It should be pointed out that the general principle underlying most of the prohibitions is, that work which is done on the Sabbath to save work which might be done another day is forbidden. This conception is quite consistent with the main idea of the Sabbath as a day of rest. But as the years passed many of these prohibitions ceased to function in the same way as they did in the past. As an illustration one might take the prohibition against riding on the Sabbath. This prohibition is one which intended to insure Sabbath rest. But it is well known how impossible it is to observe this injunction today and in this country or in any large city. All the conditions of social and economic life militate against it, and to such a large extent that most of the Jews in New York City probably disregard the prohibition. Here is where the criterion of functionalism combined with a rational, balanced application to the question under consideration will be of help. The first will point to the unusual difficulties in the way of observing this prohibition in this country. The second will show that it is not one of the essentials of Sabbath observance. In fact it could well be shown how for some Jews whose business compels them to work on

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Sunday and who also heed this prohibition, the Sabbath is made a day of burdens. Instead of giving them an opportunity to spend the day socially with their friends or relatives whom they might have to travel to see, they are compelled to stay at home and are deprived of the Sabbath joy they might get. It may be that this prohibition, in their case, tends to negate the Sabbath spirit and destroy it by emphasis on the letter.

The writer does not arrogate to himself the right to make decisions on questions of Jewish traditional practice. But he believes that he is justified in pointing out how his criteria of values tend to operate. If used with good judgment and with a historical sense they will actually serve as a guide to the intelligent teacher or curriculum maker. They will lead to emphasis on essentials and will gradually weed out the unessentials in the Jewish curriculum.

It may, however, be contended that, wherever the immigrant parents cherish certain values and the children develop a point of view that will show some of these values to be of little significance, the chasm between parents and children will widen. Such a contention is justified. The answer is twofold. In the first place, it is better that the child should develop this attitude under the guidance of an intelligent Jewish teacher, rather than (as he does now) under the pressure of social and economic conditions of the environment that may at times militate against some things that are of great value. Secondly, under the guidance of the Jewish teacher the child will learn the reason why his parents necessarily have a different attitude to some observances from that which he has. Consideration of history will give him a sympathetic attitude to his parents, and will protect him from the disrespect which is too often shown by those children who have rapidly made their adjustments to the environment without guidance.

The above analysis of the Sabbath serves to illustrate a survival value that is essentially humanistic. Ahad-Ha-am has correctly pointed out that more than Israel has kept the Sabbath, the Sabbath has kept Israel. This certainly is a tribute to the great value that the Sabbath has for maintaining the group life. It would be a mistake, though, not to see the humanistic value of this institution in its three main aspects of rest, joy and spiritual activity. At the same tide, the ceremony of kindling of Sabbath lights and the singing of "Zemirot" may serve to illustrate the type of the cultural-aesthetic value which has intrinisic worth and is not inconsistent with our other criteria. The sheer beauty of these customs can hardly be conveyed to one who has not practiced them.

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"No other commandment has been repeated so often with such emphasis, and with such variety in the forms of expression. "And these words which command thee this day, shall be upon thy heart; and thou shalt teach them dilligently unto thy children." "When thy son asketh thee in time to come, saying: what mean the testimonies, and the statutes, and the ordinances . . . . thou shalt say unto them: . . ." There are, and there always have been, numerous subjects for a child to learn. The Bible contains many references to them; But in relation to none of them has there been imposed a duty upon the Jew to teach it to his children in such mandatory manner. Religion, by its very nature, depends for its continuance upon verbal and visual instruction. Religion has to be formally taught. Without religious education, religion cannot thrive. The future of Judaism depends upon the agencies that transmit it. The fuufure of Judaism depends on he educational institutions in Jewry. It does not depend upon the wealth and the elaboration of machinery, but upon the specifice oontemporary relevency of the tradition that it passed on. It all depends as to whether these Jewish educational institutions are concerving a living organism or merely preserving a mummy."

The task before the Rabbis and teachers, the article concludes, is to arrest the process of disintegration which is inevitable under the present conditions of the Jewish people and to reintegrate the qualities of the Jew into a single harmonious whole. The chief point, according to the writer, is to see to it that Jewish religious educational institutions shall achieve the purpose of "diligently teaching" our sons.

EATING BETWEEN MEALS.

A Thing to be Avoided.

Do you know that the stomach needs rest regularly and that eating between meals is a common cause of indigestion?

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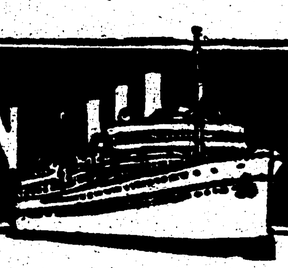

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NEW YEAR NUMBER

מבשר ישראל

Israel's Messenger

22nd Year | *Edited by N. E. B. Ezra.* | Established 1904

SHANGHAI, CHINA, FRIDAY, 11TH SEPTEMBER, 1925. 22ND ELUL, 5685.

ROSH HASHANA GREETINGS

The Editor of ISRAEL'S MESSENGER embraces this opportunity of wishing all his readers, contributors, advertisers, friends, well-wishers and critics alike, a happy and prosperous New Year. 5686 beckons us to stand firm to realize a great ideal which has ever served as a beacon light to our people in the Diaspora. The New Year asks us to witness Israel's place in history and summons us to testify to Israel's ideals. May 5686 recall us to the remembrance of our duty and make every Jew and Jewess contribute toward making the Rosh Hashana a better year, worthy of the past and worthy of the future.

We go forward, fearless,
At Thy blest command;
Through dark waters cheerless?
O'er storm beaten strand,
While Thou, our defender,
Our leader shall be;
Through death or through danger,
We triumph with Thee.

* * *

THE DAY OF ATONEMENT

The Day of Atonement, which falls this year on the 28th inst., will be celebrated with a profoundly impressive ritual on the evening of the 27th and all day of the 28th. Observant Jews fast on this day and sedulously refrain from all labor or secular matters, considering it a Sabbath of Sabbaths. The fast occurs on the 10th day of the month of Tishri according to the lunar calendar and is prescribed in Leviticus 16 and 23, where it is entitled a Sabbath of Solemn Rest. No other feast or fast except the Sabbatic Year is designated so significantly. On this day as on no other the synagogues are crowded with worshippers, gathered to carry out the Biblical injunction "to afflict the soul." it is small wonder that this fast holds the reverence and inspires the awe of scattered Israel. It is so deeply personal and yet so powerfully communal that it seems to cleanse the soul of the worshipper as well as that of the community. Its observance dates back beyond historic record. Fortunately, some part of its observance in pre-Christian times is preserved in the Mishnah. On that day the High Priest, attired in simple white, instead of the gorgeous sacredotal vestments of his office, made atone-

and entered the Holy of Holies, where "behind the veil" he solemnly invoked the ineffable name of God. At the sound of the divine name the throngs of worshippers fell prostrate, exclaiming, "Blessed be His glorious name forever and ever," to be answered with the assurance, "Ye are pure." According to Jewish thought, the act of fasting and the ritual are not the potent factors of the day. The important thing is the individual's own resolution to know his shortcomings and to amend them. As the Talmud points out, the inhabitants of Nineveh were not pardoned, according to the narrative of JONAH, because they put on sackcloth and ashes, but because they repented. The great ritual is a reminder of God's glory and grace, the fasting is a denial of the demands of the flesh until man's spirit may regain the mastery in the guidance of his conduct. Atonement, reformed life, the new spiritual strength are achieved through God's grace found through prayer and self-denial. Sin is a terrible taskmaster and the shaking off of its bonds requires great effort. Hence we emphasize the struggle against it not only in all our prayers but especially in the solemn fast-day of atonement. Not only do we seek guidance and help against personal sin but also against that of the whole community. It is significant that on the Day of Atonement the ancient Israelites were commanded to blow the trumpet, "shofar," as a sign of the year of Jubilee, when all debtors and slaves were to be released. "Proclaim liberty throughout the land to all the inhabitants thereof," is the Bible phrase. Hence, the Day of Atonement is dedicated to human freedom from the greatest of all slavery, the domination of sin. The evening service of the Day of Atonement begins with a solemn and plaintive prayer-melody, known as Kol Nidre ("All Vows") which refers to vows appertaining to the conscience of the individual. Throughout the whole day following, the service is continuous, the intent of which is to awaken within the worshipper a consciousness of his need to orientate himself spiritually, that he may the more worthily do his work in this world. The day-long service culminates in the Ne'ilah services, in which forgiveness is besought for all mankind as fervently as for the individual Jew who utters the prayer. Not the punishment of the sinner, but repentance for his failings and weaknesses, and courage to walk under the burden of life, valiantly, is the keynote of the concluding service. In modern times a memorial service is also a feature of the day. This service reminds the worshipper that death is a consummation of life, and should not be feared. No one who has lived worthily is forgotten, nor is his life void. All who contribute to the

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Israel's Messenger

22nd Year] *Edited by N. E. B. Ezra.* [Established 1904

SHANGHAI, CHINA, FRIDAY, 11TH SEPTEMBER, 1925. 22ND ELUL, 5685.

ROSH HASHANA GREETINGS

The Editor of ISRAEL'S MESSENGER embraces this opportunity of wishing all his readers, contributors, advertisers, friends, well-wishers and critics alike, a happy and prosperous New Year. 5686 beckons us to stand firm to realize a great ideal which has ever served as a beacon light to our people in the Diaspora. The New Year asks us to witness Israel's place in history and summons us to testify to Israel's ideals. May 5686 recall us to the remembrance of our duty and make every Jew and Jewess contribute toward making the Rosh Hashana a better year, worthy of the past and worthy of the future.

We go forward, fearless,
At Thy blest command;
Through dark waters cheerless,
O'er storm beaten strand,
While Thou, our defender,
Our leader shall be;
Through death or through danger,
We triumph with Thee.

THE DAY OF ATONEMENT

The Day of Atonement, which falls this year on the 28th inst., will be celebrated with a profoundly impressive ritual on the evening of the 27th and all day of the 28th. Observant Jews fast on this day and sedulously refrain from all labor or secular matters, considering it a Sabbath of Sabbaths. The fast occurs on the 10th day of the month of Tishri according to the lunar calendar and is prescribed in Leviticus 16 and 23, where it is entitled a Sabbath of Solemn Rest. No other feast or fast except the Sabbatic Year is designated so significantly. On this day as on no other the synagogues are crowded with worshippers, gathered to carry out the Biblical injunction "to afflict the soul." It is small wonder that this fast holds the reverence and inspires the awe of scattered Israel. It is so deeply personal and yet so powerfully communal that it seems to cleanse the soul of the worshipper as well as that of the community. Its observance dates back beyond historic record. Fortunately, some part of its observance in pre-Christian times is preserved in the Mishnah. On that day the High Priest, attired in simple white, instead of the gorgeous sacredotal vestments of his office, made atone-

and entered the Holy of Holies, where "behind the veil" he solemnly invoked the ineffable name of God. At the sound of the divine name the throngs of worshippers fell prostrate, exclaiming, "Blessed be His glorious name forever and ever," to be answered with the assurance, "Ye are pure." According to Jewish thought, the act of fasting and the ritual are not the potent factors of the day. The important thing is the individual's own resolution to know his shortcomings and to amend them. As the Talmud points out, the inhabitants of Nineveh were not pardoned, according to the narrative of JONAH, because they put on sackcloth and ashes, but because they repented. The great ritual is a reminder of God's glory and grace, the fasting is a denial of the demands of the flesh until man's spirit may regain the mastery in the guidance of his conduct. Atonement, reformed life, the new spiritual strength are achieved through God's grace found through prayer and self-denial. Sin is a terrible taskmaster and the shaking off of its bonds requires great effort. Hence we emphasize the struggle against it not only in all our prayers but especially in the solemn fast-day of atonement. Not only do we seek guidance and help against personal sin but also against that of the whole community. It is significant that on the Day of Atonement the ancient Israelites were commanded to blow the trumpet, "shofar," as a sign of the year of Jubilee, when all debtors and slaves were to be released. "Proclaim liberty throughout the land to all the inhabitants thereof," is the Bible phrase. Hence, the Day of Atonement is dedicated to human freedom from the greatest of all slavery, the domination of sin. The evening service of the Day of Atonement begins with a solemn and plaintive prayer-melody, known as Kol Nidre ("All Vows") which refers to vows appertaining to the conscience of the individual. Throughout the whole day following, the service is continuous, the intent of which is to awaken within the worshipper a consciousness of his need to orientate himself spiritually, that he may the more worthily do his work in this world. The day-long service culminates in the Ne'ilah services, in which forgiveness is besought for all mankind as fervently as for the individual Jew who utters the prayer. Not the punishment of the sinner, but repentance for his failings and weaknesses, and courage to walk under the burden of life, valiantly, is the keynote of the concluding service. In modern times a memorial service is also a feature of the day. This service reminds the worshipper that death is a consummation of life, and should not be feared. No one who has lived worthily is forgotten, nor is his life void. All who contribute to the

attainment of man's hope of redemption from poverty, war, famine, sickness, selfishness, and exploitation hasten the advent of the Kingdom of God, which is established as the result of every person's effort to better conditions of life. The memorial service on the Day of Atonement is crowded with tender memories, but utilizes the solemn moment to drive home the paramount duty of living for humanity.

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SUCCOTH

There are three great festivals in the Jewish calendar, Passover, which recalls the release from Egypt; Pentecost, which commemorates the giving of the Ten Commandments on Mt. Sinai, and Tabernacles or Booths, which is a reminder of the forty years the Children of Israel dwelt in the Wilderness. The Bible narrative tells that when MOSES led the Children of Israel out of Egypt, they were not yet ready for entrance to the Promised Land. Therefore, a period of forty years of education elapsed during which they were being trained for future citizenship, east of the River Jordan, and just outside the boundary of Canaan. In that era, nearly all the able-bodied men who rebelled soon after the Israelites were released from Egypt, passed away. The Children of Israel, during those years in the Wilderness, dwelt in tents or huts, so that it is the custom during this holiday to build a booth commemorative of the hardships which the Children of Israel suffered. The second great thought of this festival is one of agriculture. The Feast of Tabernacles is celebrated in the Fall season for a full week, and early in Israel's history this date became the occasion for the harvest pilgrimage. The Jewish farmer came from all corners of Palestine to Jerusalem, thanking God for the bountiful crop he had just gathered in. Therefore, this feast is also called the Festival of Ingathering. From every district of Palestine, Jewish citizens were expected to travel to the holy Temple in Jerusalem, bring their sacrifices, and participate in the glad festival atmosphere. This annual pilgrimage in the Fall offers a record of the earliest Thanksgiving celebration. What the American people celebrate annually on the last Thursday in November, the Jewish nation in Palestine celebrated for a full week, commencing the fifteenth day of Tishri. In cold climate, it is not possible to dwell in booths for one week, so the eating of meals in the hut is frequently carried out by lovers of traditional Judaism. In addition to this ceremony, there are four symbols used in the ritual for this week observance. These are: First, a twig of the weeping willow, which has neither fruit nor fragrance; a branch of the date palm, which produces fruit, but has no fragrance; a branch of the modest myrtle which possesses fragrance, but bears no fruit; and the citron, which has both fruit and fragance. These four are held together while prayers are said, to teach that Israel will continue to live just as long as the several groups of Jews will live together in peace and harmony. The eighth day is called Shemini Azereth, the Feast of Conclusion, being a special observance by itself. In Bible days, on this holiday, the Jewish farmer, just prior to returning to his home for six winter months, would offer a special prayer for rain. The same custom obtains in modern times, and the service on this day is beautified by a tuneful prayer that God will grant sufficient moisture to fructify our crops during this winter season about to commence. The most important days of this festival week are the first and eighth, though orthodox Jews keep the second as well, for special observance in the Synagogue. Likewise do they add a final prayer service on the ninth day, which additional day is called Simhath Torah,—Rejoicing over the Law. This is the happiest day in the religious calendar of orthodox Judaism, when the reading of the Pentateuch is concluded amid great joy, and the opening words of Genesis again commenced with equal gladness. On this holiday, children are brought into the Synagogue and take an important part in the reading of the ritual service. On this one occasion, the solemnity of the Synagogue service gives way to mirth and rejoicing that God has permitted Israel to survive every struggle during many dark centuries.

Succoth, this year begins Saturday, 3rd October.

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DR. WEIZMANN'S RE-ELECTION

VIENNA, Aug. 31.

The Zionist Conference, from which Dr. WEIZMANN resigned a few days ago consequent on a vote of confidence in him being passed by too small a majority for his own satisfaction, passed a further vote of confidence in him to-day by 217 votes to 15. Dr. *WEIZMANN* consented to continue as head of the organization in consequence.

A resolution was also passed broadening the scope of Jewish agency by the inclusion of non Zionist Jewish organizations all over the world in a scheme for the building up of Palestine.—*Reuter.*

General satisfaction will be felt over the re-election of DR. WEIZMANN by a large majority, and his willingness to lead once more the movement which under his wise guidance and administration had succeeded in welding all the conflicting parties together for the common cause. Zionism is not in a position to ignore the leadership of DR. WEIZMANN; we believe there are many years in store for him to render fruitful service to the cause. The fact that the vote of confidence in him mustered 217 votes to 15, shows that the Zionist leader enjoys the esteem of a large section of world Jewry, and that no false steps will be taken to slight him or ignore his past yeoman service for Zionism. In this we would certainly like to associate the name of MR. NAHUM SOKOLOW whose work for the Zionist cause had rendered him immortal in the galaxy of Israel's chosen. Both DR. WEIZMANN and MR. SOKOLOW are today distinguished leaders in Jewry, and we sincerely hope that they may be spared for many many years to come to render yet greater services to *Kol Yisrael*.

We are also pleased to observe that the resolution for broadening the scope of the Jewish Agency was passed. This is as it should be. We see in this the triumph of Israel's dearest aspirations. It means that in the shortest period possible, the Jewish National Homeland will be a *fait accompli* and the Jewish Commonwealth would blossom forth as a matter of course. MR. LOUIS LIPSKY, a noted American Zionist leader, in a contribution in the *New Judea*, of the 31st July last, makes it abundantly clear that the rumour (which was engineered by that arch-enemy of Zionist Jewry, MR. IKE LANDMAN, of New York) that "once the Council of the Jewish Agency had been set up, it would secure the amendment of the Article 4 of the Mandate in order that its text should be nade to harmonise with the new form of the Jewish Agency," is baseless and foundationless. On the other hand, the constitution of the enlarged Jewish Agency is understood to be limited for a short period of a few years without any obligation on each side to remain partners in the transaction. It is clear from this that the sovereignty of the Zionist Congress will not be affected or encroached upon. On the whole, we hail with satisfaction the new forces introduced into the movement, which is a guarantee that within the next half

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a decade or so, we shall witness a most remarkable change for good in Eretz Yisrael. For the present all energies must be directed towards increasing as fast as we can, our man-power in Palestine and augmenting hundred-folds the purchase of land and more land. We are not a whit nervous over the non-repudiation of the CHURCHILL Memorandum by the Congress; we believe in course of time, its shadow will remain as a grim reminder of our weakness to surrender to what seemed inevitable. The tendency today is to hold sacred the sovereign rights of every country recognized by the Powers, and as the Palestine Mandate concedes to us the right to claim our ancient Fatherland, we are firmly of the opinion that when the psychological moment comes, we shall not find the Powers unfriendly to sanction our rights to own that which we lost twenty centuries ago. These are days which require our every ounce of energy to upbuild the future Jewish Commonwealth, and we earnestly hope that the resolutions laid down by the Congress in Vienna, will tend to smooth all the difficulties in our path and pave the way for the Promised Land becoming as Jewish as England is English.

EDITORIAL NOTES & COMMENTS

THE OLD YEAR!

5685 is ebbing. On Friday week it will sink into the grave of time. It opened with hope and closes with more hope for the future of our people. 5685 has witnessed a great exodus of Jews to *Eretz Yisrael* and the future is pregnant with possibilities. May 5686 prove a boon to all Israel and humanity in general!

* * *

"WHAT A CRIME!"

There is a strong movement on foot in America to raise G. $15,000,000 to invest in Soviet Russia with a view to start Jewish colonization in Crimea! What a *crime*! To trust Soviet Russia for anything is the height of folly! Apparently, we learn nothing from history. HEGEL was right when he said, "The only thing men learn from history is that men learn nothing from history." The sponsor of the scheme may be likened to "a blind man on a wild horse galloping on a dark night towards a precipice."

* * *

"THE JEWISH SCIENCE INTERPRETER"

We are in receipt of the above splendid publication edited by RABBI MORRIS LICHTENSTEIN, New York. The articles are all original from the pen of the latter, whose activity in this line merits commendation from *Kol Yisrael*. His achievements thus far have proved of great value to the Jews, who have not hesitated to pay their meed of tribute to him in the shape of testimonials. We hope to give the *Jewish Science Interpreter* an extended review in our next issue.

* * *

WHO IS A RABBI?

Brother N. E. B. EZRA, the editor of that excellent journal, ISRAEL'S MESSENGER, of Shanghai, China, has broken loose again. To him the thought of a Liberal or Reform Jew is as exciting as the traditional red flag to a bull. Here is what he says in a recent issue:

The tendency of "Liberal" Jews to designate their Ministers "Rabbis" must be resisted. To our mind, "Rabbi" does not mean a teacher per se; it means a teacher who conforms to the Biblical and Rabbinical Judaism and the graduates of the Cincinnati College are everything but that. We have travelled too far from the days of Resh Lakish to permit faked leaders to distribute patent medicines to satisfy our spiritual hunger and heal our spiritual wounds. It behooves us to be on the qui vive and uphold our flag from being hauled down by nebi'i sheker and adventures.

It is to be hoped that the alumni of the Hebrew Union College when they read this will not cease to designate themselves as rabbis and that the Hebrew Union College will not hereafter discontinue the bestowal of that title.—*The American Israelite.*

Our contemporary need not be alarmed. Its advice to the alumni and the College will not be ignored. The title "Rabbi" is doubtless in fashion in America to-day. It is enjoyed by all and sundry who understand not the A.B.C. of Rabbinic Judaism. Our contemporary's challenge reminds us of the following story. Once upon a time the term gentleman was an English title only inferior to Duke, Earl, Baron and Knight. In that period a mother came to the English King and asked him to confer the title of Gentleman on her son. "I can make your son an Earl, or a Lord," said the King, "But I cannot make him a Gentleman." Any further comment would be in the language of SHAKESPEARE, like "painting the lily or gilding the rose."

* * *

CONGRATULATIONS!

The American Israelite celebrated its seventy-first anniversary in June last. It was founded in 1854, by the late Dr. ISAAC M. WISE, to defend reform principles which were in fashion in those days. *The Israelite* is also a great champion of oppressed Jews in benighted countries and its columns are always open for acknowledging subscriptions from its readers in aid of the victims of pogroms and racial prejudices. It had raised large sums during its long career in the field of journalism, and had issued, as it were, the following challenge to the anti-Semites:—"You may continue to do the devilish work in killing, maiming and wounding the Jews in your countries. We shall raise the necessary funds with which to rehabilitate their industries and restore their normal lives. We shall see who will get tired first, you, the oppressors, or we the crusaders." Such has been the policy of the *Israelite*. Palliative measures, in its opinion, would solve the Jewish problem, especially when they are based upon philanthropy. No wonder then, our contemporary has shown frantic opposition to Zionism, which aims to break once and for all this foolish policy of squandering our means and resources upon patching the wounds instead of entirely healing them. *The Israelite* to-day is in the minority. It stands isolated in its antiquated policy to maintain and perpetuate an ancient fallacy which is discredited by *Kol Yisrael*, minus the withered branch. At any rate, *The Israelite* has a following of its own, otherwise it would not exist. It is well edited and lives on *zechuth aboth*. May its present Editor, Mr. LEO WISE, live to celebrate its centenary, which is not a long way off.

[Written for ISRAEL'S MESSENGER]

IMMORTALITY

By E. ZACUTTA, Jerusalem (Land of Israel)

Among the rich treasure of anecdotes, parables and fables which the Talmud contains is the following aphoristic comment on man's entry and exit into this world. 'Man arrives, said the sages, with clenched fists crying out loud as though he would grasp the whole universe; but he leaves with outstretched palm in silence as though to adjure us—I take away nothing of what I laboured to possess!

Perhaps in the hectic struggle of life we still—after the close of the Talmud age—fail to appreciate the profundity of that truth: that indeed all that we cherish, and so eagerly aspire to secure, must one day be valueless in our eyes. We play our part on the stage of life—and depart. We are mortal. Of the traits which members of Jewish and English races have in common is the tendency to achieve a poetic immortality by being remembered by their posterity. This characteristic is revealed differently by the two races. The gentile inclines to establish with his wealth memorials of stone; pillars and marble columns that shall testify to the benefaction of the testator. Jews prefer an annual Kaddish, a perpetual light in the Synagogue. In one of his essays Ahad Ha-am suggests that immortality may only be truly explained in relation to one's people. The individual lives for ever only because the nation of individuals continues to live after him. Such a thought gives the keynote to the custom of bequeathing all or part of our earthly estate for public purposes. When children and dependents have been provided for there is no higher purpose that can be served by one's accumulated wealth than using it for the national weal, offering it to the immortal body politic. And so we find that it is a common custom among Englishmen of considerable property always to devise a part of it to some philanthropic educational or other public utility object. Jews are not lacking among these benefactors, but how often do they remember their own people? Rarely do we find that a Jew—however far he has wandered from the fold—but insists upon being gathered into the last resting place of his own people. On the eve of his departure from this plane—as that solemn moment draws near when he must substitute the extended palm for the closed fist—he feels the call of race, of blood, of the past. And if then he would seek to bind himself for ever to his people—there is no mere appropriate means than the bequest of his estate for its national purposes.

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SERVICES DURING THE FORTHCOMING NEW YEAR (ROSH HASHANA) AND YOM KIPPUR WILL BE HELD AT THE MASONIC HALL, 30, THE BUND.

ROSH HASHANA

Friday, 18th September Arbith at 6.00 p.m.
Saturday, 19th September, Shahrith, 7.30 a.m.
Minha 4.00 p.m.
Arbith 6.30 p.m.
Sunday, 20th September, Shahrith, 7.30 a.m.
Minha 4.00 p.m.
Arbith 6.30 p.m.

YOM KIPPUR

Sunday, 27th September, Arbith at 5.40 p.m.
Monday, 28th September, Shahrith at 7.30 a.m.
Yizkor & Musaf 11.00 a.m.
Neila 4.45 p.m.

SEATS WILL BE RESERVED DURING THE 14—18th September, from 5 to 7 p.m. at the Masonic Hall where the Committee will be in attendance.

SERVICES DURING SUCCOTH will be held at the New Premises, 125 Broadway (Boone Road Entrance).

Israel is the Land of Israel. Today it is becoming again before the eyes of this privileged generation a living memorial. The land is blossoming once more. It is springing anew to life by the efforts of a small number of the whole people, of whom only a much smaller number can give themselves—the others contribute their means. If a man ask—how shall my wealth, when I can no longer use it, establish for ever my interest in my people, link myself to eternity with my nation, he will realise that the answer is:—by applying it to Palestine—his and his nation's eternal Home. It has been said that if you would win immortality, you just find a place in the affection of the Jewish people. Surely it is incumbent on each one of us to win that affection, at least by placing at its disposal the material wealth we have harvested, when the great call comes to us. There is a natural inclination to dispose of one's possessions in a manner that will leave a permanent record from generation to generation and at the same time be fruitful in each generation. Fate often plays strange tricks in this respect. What is an urgent need today may be superfluous 50 years hence. Even public buildings outgrow their usefulness and may become burdens; particular scholarships lose significance and so forth. Nothing is more distressing than a worthy intention foiled by the passing of time; an endowment that has become an obstruction. That is why Palestine is the most appropriate objective of a permanent benefaction. The land of Palestine which passes into Jewish national possession if bought by the Jewish National Fund, remains the inalienable property of an instrument controlled by the democratic Zionist movement in its interest. Such land, independent of the terms of any will or trust, is for ever held by the whole people and may never be the subject of private disposition. A name attached to such land is immortal—even as the Jewish people. Whatever the use made of the land—which may vary from generation to generation—agricultural, or industrial, building or farm, it remains the perpetual memorial of the donor. There is no more permanent and useful memorial than land in the land of Israel belonging to the Jewish people. Such a gift is accompanied by the satisfaction that one has virtually enlarged the Jewish National Home by so many acres. One may bequeath 100 or 5,000 acres of land to the Jewish renascent nation: could there be a finer...a nobler last act of a loyal Jew? Is there a better means of winning immortality?

THE LEAGUE OF BRITISH JEWS

AIMS TO DESTROY ISRAEL'S BROTHERHOOD

A DANGEROUS BODY

The Australian Jewish Herald (Melbourne) must be starving for news when it could devote about two pages in its issue of July 10, for chronicling the report of the annual proceedings of the above League. The latter is a sinister body. It exists in order to extol the treacherous actions of reform Jews who, in the last century had expunged all references to Zion from their prayer books. In short, it exists in order to subvert the dearest aspirations of Keneseth Yisrael. Although its President, is President of the United Synagogue, an orthodox Institution, still it must be remembered that his only claim to it is, because he comes from a family which has rendered distinguished services to Jews and Judaism. And the same may be said of Lord SWAYTHLING. *Both live on zecuth aboth. Be that as it may, it is passing strange that our Melbourne contemporary should advertise the League by giving any attention to its nefarious designs on the Jewish People. When the League sent us a copy of its "annual general meeting," with a request to give it publicity in* ISRAEL'S MESSENGER, *we declined to do so on the principle that it is our manifest duty to combat vigorously (and with every fibre of our being, the sinister) forces that strive to thwart Israel's national aspirations and to break and weaken his backbone. Instead of that, we have forwarded the following epistle which illustrates our clear attitude towards that anti-Semitic League:—*

"SHANGHAI, *21st July, 1925.*

"THE SECRETARY, THE LEAGUE OF BRITISH NEWS.

"DEAR SIR,—I beg to acknowledge receipt of a copy of a report of proceedings of your League held at the annual meeting on the 20th May last, containing speeches and an array of names with heavy titles of those who are behind it, for which please accept my best thanks.

"Truth to tell, I did not need your report to acquaint me with the doings of your League, as the *Jewish Chronicle*, the organ of British Jewry, has kept me well informed of your work and the object for which you strive. I need not hesitate to say that I do not view the League with sympathy, and oftentimes I felt impelled to criticize it adversely in ISRAEL'S MESSENGER.

"First of all let me tell you that I am not impressed with the imposing list of names you publish in your leaflet, for in the words of Judge JULIAN W. MACK, which I am not tired of quoting:—"In these democratic days social rank and wealth have ceased to outweigh numbers." What I would like to know is, the number of your subscribers which is the only criterion by which the strength of your League may be gauged. The fact that a ROTHSCHILD, a SWAYTHLING, and a BEARSTED has each given the weight of his name with which to adorn your letter-heads, does not impress me. As a matter of fact, I loathe autocratic beings against whom I have always waged incessant warfare. I have always urged the World Zionist Organization which is truly representative of *K'Lal Yisrael*, minus the withered branch of Judaism, to expose your sinister designs against our people and to repudiate the platform upon which you seek to destroy the nationhood of Israel. Your League is not a credit to Jewry, and every Jew with a spark of feeling for his nation and country ought to repudiate it as wholly treacherous to the cause of National Judaism.

"By the time this reaches you, there will be an assemblage of Jews from all the corners of the globe to attend the Zionist Congress at Vienna, to deliberate upon the problems of revived Judea. This in itself is a sharp rebuke to the existence of the puny League whose strength may be gauged by the fact that it could hardly raise a couple of hundred pounds from its rank and file in order to keep it going! Your past is nil and your future quite unpromising. The meeting which you hold annually simply provokes a nauseating speech from Mr. CLAUDE G. MONTEFIORE who tries to foist his fantastic views upon his audience. We are sick and tired of hearing them and next year, it would be better to invite some one else to address you so that he may give you something new to ponder upon.

"Please do not misunderstand me. I am not trying to influence you to give up your job and disband altogether. I only wish to add that your attempt to cut down the tree of Jewish Nationalism is a waste of labour and energy. Jewish Nationalism is the link that ties the past to a future. It is, I may say, the warp and woof of our existence since the great exile began. To attempt to wreck it is certainly unworthy of those who pride themselves of being loyal descendants of the Patriarchs. May I be allowed to give an illustration?:—

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"A father, before entering upon a distant journey, assembled his children in the garden, planted a little tree, and spake: "Think of your father whenever you look upon this tree, before it shall have blossomed a third time, I shall be with you again, God willing." It blossomed the thrd time, it blossomed the fourth and fifth time, but the father did not return And the children mourned for him as dead, and their tears flowed especially fast and painful, whenever they gazed upon that tree. And there came a friend and counselled the hewing down of that tree that was a source of constant grief. But the children replied. Touch it not, we pray thee, our father planted it. Though the signt of it recalls to us a tearful event, yet is there healing in it for our lacerated hearts. There blossoms *Hope* upon it. Its foliage whispers softly: Your father shall yet return. And they hoped not in vain. Their father did return.

"The foregoing symbolizes the hopes and the ideals of Israel cherished the moment we saw our Temple in flames and our people dispersed throughout the globe like its ashes. Those dark and dreary flights of our exile are about to end, will end and must end and a new era will assuredly begin. That it is already beginning to take root everywhere is the firm belief and conviction of yours faithfully.

"N. E. B. EZRA."

14,839,832 JEWS IN THE WORLD, NEW ESTIMATE CLAIMS

BERLIN (J. T. A.)—The dispute concerning the total number of Jews in the world has become more complicated by the publication here of new figures gathered by Jacob Lestschinsky who claims that the total Jewish population of the world to-day is 14,839,832.

According to the American Jewish Yearbook the Jewish population of the world consists of 15,000,000, while Trietsch's estimate gives the number as 17,000,000. Besides these figures there are others less authoritative compiled in America and elsewhere. Lestchinsky's estimate practically agrees with that of the American Jewish Yearbook.

JERUSALEM (J. T. A.)—Seventy-seven thousand imigrants entered Palestine since the year 1919, it is learned from an official statement published. here. The majority of these imigrants were Polish Jews.

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MR. EZRA'S ROLE IN THE ANTI-OPIUM CAMPAIGN IN CHINA

DEFINES HIS ATTITUDE IN THE CASE: DELIVERS AN ADDRESS TO THE COURT.

A case which created a great deal of interest in Shanghai since January last, came to a head last month, when testimony was given by Mr. N. E. B. EZRA, one of the plaintiffs who summoned a Chinese opium dealer, Yih Ching Woo, for fraudulently diverting to Shanghai a consignment of drug from Constantinople to Vladivostock. The role played by Mr. EZRA in coming to the help of the principal plaintiff, Mr. G. DADUNASHVILLI when the cargo of opium had already disappeared, was clearly stated by him in the evidence which is published below. Mr. EZRA was approached in the matter because of his having identified himself in the past with the anti-opium campaign in China, and as the matter concerned the welfare of the Republic and the local authorities, it was thought that such an accession of influence would materially help to find a clue of the stolen drug. The case has aroused considerable interest and speculation. Questions of nationality, jurisdiction, consular disputes, libel suits, (now pending) and the Police playing a hand in the game, kept the case before the public for well-nigh seven months. The opium raid at 51 Canton Road, was instigated by Mr. EZRA after lodging a complaint with the Spanish Consulate which issued the warrant, with the result that a large quantity of opium was seized and valuable documents discovered on the premises. The defendant was charged with unlawfully disposing of $1,300,000. worth of stolen opium and he was represented by Dr. A. SELLETT. Mr. G. D. MUSSO appeared for Mr. EZRA, and Mr. A. N. FISHMAN for Mr. DAUDANISHVELLI. Mr. J. E. BADELEY for the police and Mr. A. M. PRESTON for various wealthy Chinese summoned in connection with a big opium combine declared by the prosecution to have been conducted by the defendant. The case was heard by Mr. A. J. MARTIN and Magistrate KWAN on the 17th ultimo, and continued for many days consecutively.

MR. EZRA'S EVIDENCE.

After police evidence was given, Mr. EZRA was put in the box, and outlined the role played by him in the case.

Examined by Mr. MUSSO, Mr. EZRA said that he had been resident in Shanghai since February, 1898. He was in business as merchant at 7 Jinkee Road. In 1910 he represented a Singapore firm dealing in Indian opium. After that he had no further dealings in opium. He had at various times been identified with the Anti-Opium Society since 1913. He met DADUNASHVILLI in July last year in Mr. FISHMAN'S office, when the conversation centered round the disappearance of 180 cases of opium and the best way to apprehend the robbers. Mr. FISHMAN was aware of his anti-opium activities and thought that he would take an interest in the matter. A proposal was made and accepted by Mr. EZRA, who said that before proceeding further in the matter he must seek legal advice to satisfy himself whether the bill of lading in respect of the opium shipment was a valid legal document for negotiation. After consulting M. DU PAC DE MARSOULIES, he informed Mr. FISHMAN that he was willing to aid his client in discovering the missing opium.

LETTER FROM MR. DU PAC DE MARSOULIES.

The following letter was read in the court:—

Monsieur N. E. B. Ezra, Shanghai, 24th July, 1924.
7 Jinkee Road, Shanghai.

Dear Sir,—In reply to your letter dated the 21st July, 1924, I beg to inform you that as your only purpose is to help Mr. Daudanashvili to expose the offenders and the opium to the authorities of Shanghai, there is no doubt, in my opinion, that any action of yours of such kind is absolutely legal and would only serve for the benefit of China.

As far as it concerns myself, I am prepared to represent all matters before the Court on your behalf.

Yours faithfully,
A du Pac de Marsoulies.

An agreement was reached and Mr. EZRA consulted his lawyer relative to the bills of lading to make quite sure if it were right and proper to engage in the enterprise. He knew of his own knowledge that M. du PAC has taken the advice of the authorities under whose jurisdiction Mr. EZRA was—the Spanish Consulate. After signing the agreement, he had several meetings and discussions with his lawyer as to how to solve the problem of apprehending the smugglers. He made a disbursement of $500 to M. du PAC for the purchase of opium as the initial step toward the recovery of the missing drug, and he paid a further sum of Tls. 200 for counsel's fees.

UNDER CROSS EXAMINATION

Mr. SELLETT: Who invited you to go to Mr. FISHMAN'S office?—Mr. FISHMAN is a great friend of mine. I often go to his office. I knew him since 1920.

Continuing, Mr. EZRA said that he had never met DADUNASHVILLI before. Mr. FISHMAN related the fact that 180 cases of opium had been shipped by DADUNASHVILLI from Constantinople to Vladivostok.

Mr. SELLETT: Didn't you have a personal opinion that the opium was worth $1,000,000?—The value was not mentioned.

Surely you must have thought it was worth $1,000 or something?—I had no idea.

You must have had some notion that the owner of this opium was a wealthy man?—Probably not. He may have sunk all his capital into it.

At any rate, he must have been fairly rich to be enabled to make such an enormous purchase?—I don't know.

AN UNKNOWN PARTY

Were you informed of the details how DADUNASHVILLI came to be in possession of such a large quantity of opium?—He was in possession of it and was the owner. I don't know from what concern the opium was purchased. The name of the party might have been mentioned but I cannot recall it.

No evidence other than the bill of lading and his own statement was produced to you to show that DADUNASHVILLI was the owner of the opium?—No.

You say you had to make disbursements after signing the agreement?—I had to pay $500 for the purchase of opium from the shop.

Didn't it strike you as somewhat peculiar that a man who could have enough money to buy 180 cases of opium should suddenly be left without so much as $500 in his possession?—He said he was alone in Shanghai and without friends.

You got pretty well acquainted with him before signing the agreement?—Yes.

ANTECEDENTS NOT FAMILIAR

Did you learn from him before signing that he had a circle of friends in Shanghai?—No.

You made no further inquiries as to who he was?—No.

Other than the bill of lading, you had no proof that the opium was diverted from Vladivostok to Shanghai?—No.

Didn't it occur to you that a man dealing in such a large quantity of opium should have receipts and other documents besides the bill of lading?—I was quite satisfied with the bill of lading.

You have never to this day seen any other document?—No.

You signed the agreement with DADUNASHVILLI on your own initiative without submitting it to your lawyer?—Yes.

THAT 5 PERCENT

Under the terms of the agreement, you were to receive 5 percent.?—I was to receive 5 percent in the event of the court awarding judgment.

You would have received roughly $65,000 compensation if you had succeeded?—That is so.

Proceeding, witness said that after signing the agreement, he consulted M. du PAC frequently and discussed ways and means of going about the matter. He at first proposed to M. du PAC to see the Anti-Opium Society, with whose officials he was well acquainted. M. du PAC did not approve because he wanted Mr. EZRA to give a guarantee that the conversation would not be divulged, which undertaking he could not give. The idea was dropped. Mr. EZRA then suggested sending his own detective to purchase opium. This also was turned down. He next proposed sending a delegation to Japan to obtain particulars from the shipping company. It was finally agreed to send a foreign detective to buy opium, by name of SIGERELLI who, after a visit, was very happy over the success of his mission.

WHERE DID THE MONEY COME FROM?

Did you know where DADUNASHVILLI got the money for his trips between Vladivostok and Shanghai?—No.

Did you know whether SIGERELLI was a man of means or did you think him as poor as Dadunashvilli?—I had no idea.

Were you present at the raid on 51 Canton Road?—I was in formed of it but I was not present.

Were you present in court at the time of the application for the search warrant?—I was not told to appear.

About the same time, a civil petition was filed in which you were named plaintiff?—Yes.

Did you see the petition before it was filed?—No.

What explantation did your lawyer give you for that?—Mr. du PAC was busy and did it in a hurry, without letting me know about it.

Mr. du PAC knew that your interest in the matter was not created until some time in August last year?—Yes.

You have seen the petition since it was filed?—Yes—in the papers.

Do you repudiate responsibility for the statement in the petition that you and DADUNASHVILLI are joint owners of the opium?—I have no share in the opium, only in the bill of lading.

The bill of lading in itself has no value except for what it represents—the 180 cases of opium?—It has a value of 1,000 francs per chest recoverable from the steamship company in accordance with the clause printed on the bill of Lading.

You must have known that you acquired a share in the opium when you took over the bill of lading?—There was no opium when I arrived on the scene.

Have you ever taken action against the shipping company to recover?—A proposal was made but the cost proved prohibitive.

A CURIOUS POINT

At this point, Mr Martin remarked that it was rather curious that there was a bill of lading in the original and duplicate and it did not state whether a triplicate had been issued, which would be the case if the bill of lading were in order.

Mr. EZRA, in the course of further cross-examination, stated that M. Du PAC said in August that he would be prepared to defend him in any tribunal that his action was perfectly proper and correct. So long as his intention was to help the authorities, it would be all right and would accrue to the benefit of China.

Mr. MARTIN, at this point, drew Mr. Musso's attention to the fact that a letter written by M. du PAC was a copy and not the original, whereupon Mr. Musso replied that he must have left it at his house.

Mr. Sellett (to Mr. EZRA): You did not know where Dadunashvilli lived. Did you know he was leaving Shanghai after the case started?—No.

CARGO THAT WENT ASTRAY

At the outset of proceedings on the 21st ultimo, Mr. SELLETT resumed his cross-examination of Mr. EZRA.

Mr. SELLETT: We will go back to your activities in connection with apprehending the wrongdoers in this action. Was any letter ever written to the owner or agent of the *Komagata Maru* complaining that the cargo had been wrongfully diverted from its proper destination?—I did not write a letter.

So more than a year has elapsed since the alleged theft and no steps have ever been taken to inform the steamship company, either by yourself or DADUNASHVILLI?—No.

Did either you or DADUNASHVILLI ever take steps to inform Bahaboff of Constantinople of the theft—I don't know about Dadunashvilli, but I did not take any steps.

ACT OF PIRACY

The act which you two complained of—amounting really to an act of piracy—did you take steps to inform the Chinese Government?—No.

The ship on which this virtual act of piracy was committed was a Japanese owned ship and flying the Japanese flag—did either of you take steps to inform the Japanese Government?—No.

Then so far as this act of piracy is concerned, no steps whatever were taken to inform the responsible authorities?—I think DADUNASHVILLI consulted a Japanese lawyer regarding the question of a Japanese ship carrying contraband.

Do you know what was the result of that consultation?—It was quite definitely established that the carrying of opium in a Japanese ship was contraband.

If the cargo was destined for Vladivostok from Constantinople, then you never regarded it as contraband?—According to my legal advice, the trade between Constantinople and Vladivostok was quite legal.

When this private detective of yours was sent to be Gwanho Company to obtain the Bahaboff opium, didn't it occur to you that other shops in Shanghai might be carrying Bahaboff opium?—No, I was quite certain.

You told me in direct examination that you had dealings in opium in 1910. Were your dealings very extensive?—Not very. The opium was consigned from Singapore.

And in 1913 you joined the Anti-Opium Society?—Yes.

That was, I take it, because you became an enemy of opium?—Most assuredly

You have no confidence in people dealing in opium?—Certanly not.

ENGAGED IN LEGAL TRADE

DADUNASHVILLI, on your own showing, came to you in extraordinary circumstances which necessarily required a considerable degree of confidence being reposed in him. Why did you have confidence in him since you say you have no trust in persons dealing in opium?—He was engaged in a legal trade in that particular instance, and having been so shabbily treated by the Chinese, I took an interest in him.

You told us at the last hearing that you were selected to play your part in this case because your status in the Anti-Opium Society would place you in a particularly advantageous position?—Yes.

It is also true, is it not, that so far as your activities in this case are concerned, you did not render any assistance at all?—Why not?—I contributed my services, my experience, my intelligence and my familiarity with such matters extending over a great number of years.

Taking your own word for it, your idea of sending a detective to the Gwanho Company to buy opium could only have come from a man of your unusual intelligence?—I felt so keenly about the matter, because I wanted to reveal the scandal.

THE REWARD

Your further interest in the matter was because you would be rewarded with the handsome solatium of $65,000?—My first interest was to expose the scandal, and then if the Court thought fit to award damages, why, then, I was entitled to my share.

Two months after the case you instructed your counsel to withdraw the case, did you not?—I don't remember.

Let us get down to facts, Mr. EZRA. Did you or did you not at that time, or some time or some time previous to that, instruct your counsel to withdraw the case?—I instructed him to act according to how the case developed.

Did the case so develop in court that you considered it advisable to withdraw the action?—I was in the hands of my lawyer.

You mean to say that if your counsel said that the case ought to continue, it would continue, and if he said it should be discontinued, it would discontinue?—Naturally. I was only following his advice.

A SALINE CARGO

Did Dadunashvilli ever tell you that there was salt in the ship?—Yes.

Did he tell you to whom the salt belonged?—To himself.

Was his complaint to you, then, that his salt also was stolen?—No.

How much salt was there?—2,000 tons.

Did he show you any bill of lading for this salt?—No.

Did he give you any information how he disposed of the salt?—We did not discuss it.

Did it occur to you, by any chance, to discuss if the Chinese aboard the ship stole the salt?—No.

SPANISH INTEREST

In the early hearing of this case, when the question of the confiscated opium came up in court, did not your counsel say this was Spanish property?—

Mr. Musso, at this point, objected and said there were no records to bear out such a statement.

Mr. SELLETT: *The North China Daily News* reported it.

Mr. MUSSO: Newspaper reports cannot be taken as invariably accurate and cannot be relied on for purposes of court actions.

MOTHERS IN AMERICA

Keep Their Children Well With Baby's Own Tablets.

Here Is The Evidence of One of Them.

Tens of thousands of mothers sleep soundly at night throughout the length and breadth of America, knowing that with Baby's Own Tablets in the house their little ones are safeguarded in case of sudden sickness.

Writes one of these American mothers, Mrs. A. H. Waite, of 1207 Fremont Avenue, North Minneapolis:—"I wish every mother knew how good Baby's Own Tablets are, then there would be fewer sick children. My last baby was sickly from birth and the benefit that the Tablets have afforded is simply wonderful. They do all that is claimed for them and more. I would not be without them for anything."

Every careful parent will insist that medicine given to children should be absolutely pure, safe, gentle and free from narcotic drugs. Baby's Own Tablets exactly answer this description. They quickly reduce fever, dispel colic and constipation, check diarrhoea, relieve croup, allay teething pains, cure indigestion, expel worms, quiet the nerves and bring restful, health-giving sleep in a perfectly natural way. Of druggists, or post at 60 cents per vial direct from Dr. Williams' Medicine Co., 60 Kiangse Road, Shanghai.

For instance, in the *North China Daily* News this morning, it is reported in their account of yesterday's proceedings that Mr. EZRA dealt in opium in 1919, whereas it was in 1910. The paper also refers to the ship as an N. Y. K. ship and to the captain of the ship as a certain Captain HARVEY instead of Captain HARRY, and prints other nonsense. This bears out my contention that newspaper reports cannot be relied on for purposes of court actions.

Mr. MARTIN; The Court is unfortunate in that there are no official verbatim court reporters.

Mr. MUSSO: I did not at the time come into this case, but I think what Mr. Du PAC really said at the time was that the Court could not deal with property in which there was a Spanish interest, which is not the same thing as saying that the opium was Spanish property.

Mr. SELLETT produced a clipping from the *North China Daily News* bearing on the point at issue, and Mr. MARTIN read from it passages showing not only that the bill of lading was the joint property of EZRA and DADUNASHVILLI but also that they were joint owners of the cargo. He recalled that the case was well reported by the paper in question, and if it had not been correctly reported he would have noticed it.

Mr. MUSSO: It is time the Court should have an official reporter. (Laughter)

NO OPIUM ON THE SCENE

Mr. SELLETT (to Mr. EZRA) You had part interest in the cargo according to the showing of your own counsel?—Only in the bill of lading, which was assigned to me as security. If the cargo had been in Shanghai, I would not have had anything to do with the case. There was no opium when I arrived on the scene.

Do you want us to believe that your frame of mind at the time was that you did not think there was any opium in the Gwanho shop and yet you sent your private detective to buy Bahaboff opium?—My object was to reveal the scandal—to show that smuggled opium had been stolen.

When you sent a detective to the Gwanho shop, you thought there was no opium?—How do I know? There might or might not have been. The detective was sent for the purpose of finding out. That is his job. (Laughter)

THAT AGREEMENT

Did you know whether anyone besides yourself and DADUNASHVILLI had any interest in this bill of lading?—No.

Was there any witness to your signature in the agreement you made with DADUNASHVILLI?—Mr. FISHMAN.

You said you signed both copies of the agreements and then sent them to Mr. FISHMAN. Then Mr. FISHMAN could not have witnessed it?—No.

When did you make the loan of $500?—In September.

Then it was some time after you both signed the agreement?—Yes.

When the case first started, there was only the original bill of lading in court?—Yes.

How many kilograms of opium was there in the 180 cases?—I don't know.

DADUNASHVILLI did not inform you he had contracted with Bahaboff for 10,000 kilos, representing those 180 cases?—I only knew of the 180 cases.

Did DADUNASHVILLI ever write to you, or you to him, since he left Shanghai?—No.

You have never tried to communicate with him?—Mr. Fishman is looking after him.

A LEADING QUESTION

Mr. MUSSO, at this point, re-examined Mr. EZRA. He asked: Did you trust Mr. FISHMAN when he introduced DADUNASHVILLI to you?

Mr. SELLETT: I object. I know what Mr. MUSSO is driving at. He is suggesting to EZRA a further source of faith in the person of Mr. FISHMAN.

Mr. MUSSO: According to British court practice, a certain amount of latitude is allowed to counsel in re-examination.

Mr. MUSSO's question having been answered by Mr. EZRA in the affirmative, he was about to put further question of a similar trend, when Mr. SELLETT vigorously protested, and the objection was sustained.

Mr. MUSSO (to Mr. EZRA): You stated yesterday you took no action against the Japanese steamship company. Will you tell the Court whose duty it was to take action, if such action was necessary?—Those who had the bill of lading.

Mr. MARTIN: Rather a right than a duty, Mr. MUSSO. Mr. EZRA has dodged the question by saying the holder of the bill of lading.

Mr. MUSSO (to Mr. EZRA): When you said yesterday that you had no confidence in people dealing in opium, did you mean people who dealt at a time when they had a legal right to deal in the opium business?

Mr. SELLETT (intervening): Ask him what he meant by his statement. Don't put leading questions, please.

Mr. MARTIN: I think, Mr. MUSSO, you should let witness explain.

Mr. MUSSO: Very well, your honour.—I meant those who deal in illicit traffic.

MR. MARTIN QUESTIONS MR. EZRA

Mr. MARTIN: We wish to know, Mr. EZRA, why you did not ask the police to assist you?—We did not want any suspicion to be aroused by letting third parties know.

You were afraid that if you consulted the police, the opium dealers would find out about it?—We were afraid to consult anyone. At first I wanted to consult the Anti-Opium Society but Mr. Du Pac did not approve.

Were you an officer of the Anti-Opium Society?—Not an officer, only a member.

Did you ever inform the police? No, but I believe I have once communicated with the Customs.

Has your action in this matter ever been referred to the Anti-Opium Society?—I wished to do so but was turned down by my counsel.

LETTERS TO THE PRESS

Are you still a member of the Anti-Opium Society?—I visit there sometimes when my time permits and write letters to the press.

I am now going to ask you a question, Mr. EZRA, which you need not answer if you don't want to. What is the opinion of the Anti-Opium Society relative to this case now that they know about it?—Mr. GARFIELD WANG told me he is very much interested in the case and is happy that steps have been taken to bring the wrongdoers to book and hopes that success will attend our efforts.

Is the Anti-Opium Society interested in the opium trade between Constantinople and Vladivostok?—Only in Shanghai. It cannot watch Singapore, Bombay and other parts of the world. It is quite helpess.

I take it that the Society morally disapproves of it although it is powerless in the matter?—Yes.

Mr. MUSSO said that this concluded the evidence of Mr. EZRA and applied for an adjournment. He had two more witnesses to call.

MR. EZRA'S ADDRESS TO THE COURT

Soon after the conclusion of the evidence, Mr. MUSSO asked leave of the court to allow Mr. EZRA to make a statement. This having been granted, the latter delivered the following address:—

"MAY IT PLEASE THE COURT!

"After giving evidence in the case in which my name has prominently figured as one of the plaintiffs in the course of the past few months, I beg leave to say clearly that I have done nothing of which I should be ashamed. On the contrary, I feel that I have just cause to be proud for having rendered a signal service to the Government of the Chinese Republic and the local authorities in helping them to unmask a huge conspiracy of opium smuggling in China. I have no hesitation in declaring that, if hereafter I come across a similar case as the one now engaging the attention of the court, I would not refuse to lend a helping hand. I have so far won no recognition, but was rewarded with hate, ridicule and scorn, due, I believe, largely to the malicious campaign initiated against me by one local reptile Press; and I was all along looked upon as if I was the accused person in the action brought before this honourable court. I have suffered for a principle which is recognized by this International Mixed Court, and also because I remained loyal to the instructions given me by our excellent Spanish Consul General, whose protection I have enjoyed since January, 1923. I withdrew from the jurisdiction of the British Consulate in 1911, with the full knowledge and consent of the late Sir EVERARD FRASER. The reason that impelled me to do so, was due to my domestic affairs, and the difference between the laws of England and the Ottoman Empire. I beg to assure your Honour, that it was with great reluctance and very much against my wish that I was obliged to take that step, but nevertheless, I can conscientiously aver that I remained to this day, loyal and true to the ideals and traditions for which Great Britain stands."

HEARING RESUMED THIS WEEK

The hearing was resumed on the 8th instant, particulars of which will appear in our next issue.

MORE THAN WORDS CAN TELL
If
You Want To Develop Your Trade
With The Far East
You Must Read
"CAPITAL AND TRADE"
The Only Authoritative Weekly Trade Journal Published In The Orient
Specimen Copy And Particulars From The Manager, 25 Jinkee Road, Shanghai

THEY SAY—

[Continued from our issue dated 26th September, 1924.]

They say,
What do they say?
Let them say!

That another year is receding into the tomb of history.

That the *Yom Haddin* Jew will soon come out of his shell.

That he will occupy the leading seat in the synagogue.

That he will remember his days of old and implore the Most High to forgive his sins of omissions and commissions.

That Shanghai Jewry has fared well in the year that is fading.

That without an ordained Rabbi great savings were effected.

That the balance sheet looks bright and rosy.

That the Most High looks kindly and mercifully upon His flock.

That come what may, it is best to rely upon our Rock and Redeemer—*Al Abinu Sh'bashamyim.*

That Shanghai Jewry is not in danger of being swamped by the rock of materialism.

That it held its own during the last year.

That the new *Beth Tefillah* to be erected shortly on Museum Road, is a triumph of diplomacy.

That it took years to work the plan.

That it is bound to increase the prestige of the community and bring in rich spiritual harvests.

That so mote it be!

That it is a matter for thankfulness—*Yodu la Shem Hasdo*—that a *hasida b'ummoth haolam*, was found to solve the knotty problem.

That the good old days of getting a *Yehoodi* to build *Beth Hakeneseth* at his expense is rapidly vanishing.

That it is a bad omen for the future.

That it is a matter of indifference to many.

That the *din* may be altered to suit the taste of some.

That we live on the *zechuth* of our forefathers.

That it is best to let well alone!

That it is the path of wisdom to suppress one's views and not air them publicly.

That only martyrs are destined for such a purpose.

That those who make their daily bread by relying upon the whims of their elders should not risk their chances and rely upon *Nais!*

That the new *Beth Tefilah* will be the acme of perfection.

That its architectural beauty will evoke the envy and admiration of friends and critics alike.

That its location will be a great advantage to local Jewry.

That it is hoped to secure for it an ordained Rabbi from England.

That the young man from Shanghai who is now sitting at the feet of Hachamim in London, will be the most suitable leader for the new edifice.

That he will charm and attract many who knew him from his infancy.

That Shanghai Jewry has done well in giving one of her sons for the Ministry.

That there are more HANNAHS and more SAMUELS to be found if only the elders would bestir themselves a little bit.

That Shanghai Jewry is still being envied by outsiders as a model *kahal.*

That despite the departure of her spiritual leader, two years ago, there are still healthy and wealthy symptoms prevailing here and there.

That the community is growing numerically.

That Mr. HENRY SOMAKE, the indefatigable Hon. Secretary of the Jewish Country Club, who had bidden Shanghai *adieu*, has come back in our midst,

That there are many others who are unable to resist the charm of the East.

That local conditions are a living refutation of KIPLING'S assertion that East is East and West is West and never the twain shall meet.

That there are rooms for more Jewish settlers in Shanghai.

That Shanghai bids to become a thriving Jewish centre in the Far East.

That much depends upon her manpower.

That a small community like Shanghai has no reason to be less proud of her accomplishments.

That despite all croakers, we are progressing slowly but gradually in the right directions.

That our young men have not yet volunteered to pilot the communal craft.

That they are still hiding and beating time.

That once a year they come out of their shells with requests to be allowed to read selihoth, maftir and zemiroth during the *Yamim Nora im.*

That it is a healthy symptom.

That it shows we have some rich stuff for the future.

That Mr. D. M. DAVID has grown gray in the service of the Community.

That he still leads while others have retired.

That such a veteran communal worker deserves to be aureoled.

That a public testimonial be tendered him soon after the return of Mr. SIMON A. LEVY to Shanghai.

That the latter is another leader and ardent zealot of whom Shanghai Jewry is proud.

That Mr. E. S. KADOORIE'S return to Shanghai is now over due.

That a new star has risen in Jewry.

That he knows more about *Kaddish* than *Kiddush.*

That the Shanghai Jewish School has made no noise of late.

That the new committee is lying low.

That much is expected from Mr. J. E. SALMON'S trip to London.

That he may be able to stir up the powers-that-be abroad.

That Shanghai has more claim on the local wealthy Jews than Constantinople.

That the Club "Ahduth" is in a flourishing condition.

That it has a surplus and is ready to remove into most commodious quarters.

That the Jewish Country Club is making history.

That it is blessed with a powerful organizer who takes the lead in all its affairs.

That its President has had a much needed rest in the United States.

That he did much by way of cementing the bond of union of local Jewry.

That our young men are still not quite interested in things Jewish.

That their knowledge of Judaism amounts to zero.

That Mr. EINHORN is ready to carve a new generation of Jewish Jews.

That the Hebrew and Religion Classes were neglected during summer months.

That a revival is expected this month.

That Mr. EINHORN has a better plan to promote Hebrew education in Shanghai.

That his past record is his guarantee for furfure success.

That ISRAEL'S MESSENGER was threatened with extinction in the recent general strike in Shanghai.

That luckily, it came out with flying colours.

That the annual meeting of the Synagogue of Tent of Rachel was a fiasco this year.

That the non-attendance of the seatholders was due to the incidence of the strike in Shanghai.

That the Committee had no other alternative but to get themselves self-elected for another year.

That the outlook is not promising.

That *olam hafuch* is dawning upon us.

That thse who pay are relegated to back seats, while those who do not pay are given front seats.

That the non-seatholders are thereby encouraged to attend from a long distance.

That it costs them some fortune to travel in jinrickshaws every Sabbath.

They they enjoy the luxury of enhaling the pure air of the Western district.

That Mr. DAVID ARAKIE is enjoying increased reputation as a journalist.

That his *Capital and Trade* bids fair to become *the* leading journal on finance and commerce.

(Continued on another Page)

A NEW NERVOUS SYSTEM.

What We Should All Like.

There are few of us who would refuse the offer of a new nervous system, were such a thing possible. Most people know what happens when the nerves become "frayed." We grow irritable and touchy, suffer from headache, sleeplessness, or perhaps nervous dyspepsia.

The next best thing to a new nervous system is to build up the one you have. That is certainly possible, but it can only be done in one way, and that way is through the blood. The nerves receive their nourishment from the blood, and if that is thin and poor, the nerves must of necessity suffer.

By building up the blood, you feed the nerves. That is not only sound common sense, but a scientific fact. And to build up the blood, there is nothing to equal Dr. Williams' pink pills. The new rich blood created by these pills will feed the starved nerves, irritability and depression will disappear, and new life and vigour will course through the veins.

So begin to day to build up your nervous system anew by commencing Dr. Williams' pink pills. Of chemists, or direct from Dr. Williams' Medicine Co., 60 Kiangse Road, Shanghai, $1.50 per bottle, $8.00 for six, post free. Good for men and women too.

That the new publication on Rubber issued by him has made a hit in local circles.

That three prominent local Jewish financiers figure in the portrait gallery.

That more publications are contemplated by the same author.

That the Shehita question in Shanghai has improved and there is less grumbling.

That the Jewish Communal Association is eager to satisfy all and sundry.

That it has acquired name and fame during the last decade.

That the Ohel-Moishe synagogue is still looking forward for a suitable site.

That every now and then the members thereof bestir themselves and advertise loudly their meetings in the local Press.

That the Jewish Press is seldom patronized by them.

That they have an eye on goyim.

That subscriptions for the erection of a new Beth Hakeneseth are invited from the general public.

That once a year the problem of prayer-halls becomes acute and soon forgotten.

That the best way to solve the question is to issue an appeal to the Joint Distribution Committee, New York.

That Mr. E. ZEITLYN is conceded to be the leading lawyer in the Colony.

That he has a reputation of winning cases.

That he is a gifted pleader and possesses magnetic personality.

That he has a great knowledge of Talmud and commands great *hareefuth*.

That he was destined for the Rabbinate, but ultimately drifted to the Bar.

That he impresses the Bar and the presiding Judge with his *pilpul*.

That for a lawyer to know the Talmud is an advantage, second to none in any other realms of literature.

That Mr. ZEITLYN is a conforming *Ish Yehoodi*.

That he is *adam kasher*.

That he observes the Mosaic dietary laws, whether on land or on sea and even in the air.

That he observes punctiliously the Biblical injunction of *lo teshaketsu eith nafshothechem*.

That his twice a year visit to Shanghai enables him to assume the role of a lay-Rabbi.

That his last Passover sermon delivered at the Ohel-Rachel synagogue was a masterly darush, which entitles him to infinite credit.

That he will shine again in that role in the coming *Awful Days*.

That may he come and go with Father JACOB'S benediction pronounced upon him.

That the Society for the Rescue of the Chinese Jews did not make sufficient noise.

That it lacks FAITLOWITCH.

That WONG needs to be watched.

That missionary work in Judaism for the Jews is badly and sadly neglected.

That there is a great clamour for reading Mitzwoth in the leading synagogue during the New Year and Yom Kippur.

That a young gentleman who is reputed with a melodious voice, is prepared to purchase the selihoth arbit of yom Kippur for one hundred dollars.

That the committee is against "auctioning."

That Mr. J. E. SALMON'S melodious voice will be missed this year.

That Mr. M. MYERS is reputed to be one of the best singers and readers of *piyutim*.

That his conception of *Shaliyah Tsibboor* propounded by him in ISRAEL'S MESSENGER last year, has coincided with that of the Chief Rabbi of the British Empire.

That he has now the stamp of approval of no less exalted a personage, than Dr. HERTZ.

That those who criticized him last year must now come forward to bless.

That criticisms regarding communal matters should not be suppressed but welcomed.

That autocracy in our rank should not be tolerated.

That Harbin Jewry is poorer by the death of Mrs. KAUFMAN.

That it would be hard to replace her.

That Zion mourneth the death of an ideal woman in Israel.

That 5685 found a poor matrimonial market in Shanghai.

That our young boys and girls need some lecturing.

That the present rate in which we travel is dangerous.

That it is time for the two local Clubs to strive for larger efforts to hold meetings and social functions.

That the library attached to the leading synagogue is doing good work, thanks to the librarian, Mr. SALEM S. DAVID.

That Mr. DAVID has added no new books during the last two years.

That the well is getting dry and need replenishing.

That also no new periodicals are coming in: some are two years old and reminds one of a visit to the Sailors' Home.

That a new library will be installed in the new Shearith Israel synagogue when completed.

That Shanghai Jewry's gift of books to the Hebrew University has evoked warm appreciation everywhere.

That the late Mr. S. J. SOLOMON, of blessed memory, has had a great *zechuth* in having his library removed to Eretz Yisrael.

That Chief Rabbi OUZIEL, of Tel-Aviv, is the coming leader to lead Sephardic Jews from the sea of wilderness to the Promised Land.

That may 5685 bring to this unhappy world all the blessings, contentment and joy for which we hope.

That we may all survive the economic depression and witness a period of trade prosperity.

That 5686 is a year of hope to All Yisrael.

That so note it be! *Ken yehe ratzon w'nomar Amen!*

NOTICE

THE NEXT ISSUE OF "ISRAEL'S MESSENGER" WILL APPEAR ON THE 9th Oct., 1925. Correspondents are kindly requested to send in their contributions not later than the 2nd proximo, or earlier if possible

TO INSURE THE LIFE AND INTEGRITY OF THE JEWISH SPIRIT HELP REBUILD THE JEWISH HOME-LAND IN PALESTINE

The Principal Rebuilding Instrument Is The Keren Hayesod

The activities which are basic to the life and growth of Palestine, like immigration, agricultural colonization, education, the promotion of building construction, medical service and sanitation, public works, promotion of trade and industry, etc., owe their existence and progress largely and in most cases principally to the Keren Yayesod.

Have you made your 1925 contribution to the Keren Hayesod? Make it promptly—make it generously!

KEREN HAYESOD

75 Great Russell St.

London W. C. 1

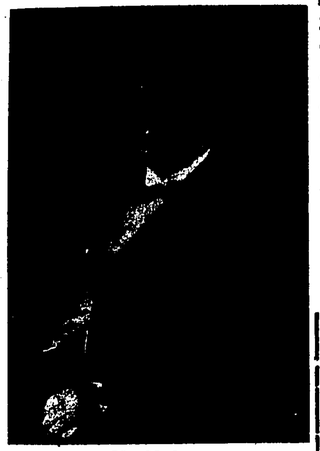
NOTES FROM CONSTANTINOPLE

DEPARTURE OF MR. MORDECAI LANDAU TO ERETZ YISRAEL

[FROM A CORRESPONDENT.]

CONSTANTINOPLE, 1st Aug. 1925

Constantinople Jewry has given a hearty farewell to Mr. MORDECAI LANDAU on the occasion of his departure to the Land of Israel. Mr. LANDAU is an old resident of this place, an honoured communal worker and a distinguished citizen, having been decorated with the title of *Haver* by our Chief Rabbi some years ago, in token of his public spirited work on behalf of our community. Prior to his departure, he was presented with a testimonial in Hebrew which reflects the sentiments of local Jewry towards the departed leader. [Facsimile of the Hebrew text follows]:—



Mr. M. LANDAU.

כבוד מרדכי לנדוי

מקטר סגש לכבוד ידידנו, עמדת תפארתנו
איש רום המעלה, אשר עבר׳ מי הגבירה ונעשה
בר כצוח מ׳׳ה מרדכי לנדוי שליט׳׳א
קשה פרי׳׳ך מכמנו ידידנו התכם וחנכבדי
אף כי לשיחת לבנו נעים לנו נסיעתך לארץ
אבותינו, לבלות את ימי זקנתך שם, ולהתענג
על דיו כבודה ותפארתה, להשתעשע יחד
שנותך עם אנשים ישרים ונכבדי ארץ כראוי
לאיש כמוך אך לראבון לבנו עשה נסיעתך
הו״ג שות כרוכה בין אנשי עירנו לישבא. כל
ימי שבתך פה זה שש ועשרים שנה חיית לנו
למאור עינים מנהיג ומנהל עדתינו, יועץ חכם
בשבת תחכמני, משען לחם לעניים מזונים,
רעבים השביע ערומים הכסה, כרבים כושלות
תאחז. גם לשעך ולאכזיך שמחת תסר
כפתנמים מחוכמים וגמבמאים נעימים. ועתה
חסרו לנו כל אלה. נעגעים אליך מרדכי
ידידנו. הה! לנדוי אחד לא נשאר בקרבנו,
אך מה לנו להג הרבה, חנעשה אין להשיב.
גזרת אכזר. ויהי צאתך לשלום ובואך לשלום,
יתן לך ה׳ הטוב שיבת טובה ובריאה ויוסף
לך שנות חיים, ותזכה עוד לראות בנחמות
ציון וירושלים ונשמע ממך בשורות טובות
ונעימות, וזאת תהי כל נחמתינו.
אוהבי הנאמן בלב ונפש
יעקב זילבערמאן

Mr. LANDAU has cherished the dream of spending the eve of his life in Eretz Yisrael, and no inducement could be held out to him to remain here. His departure has left a gap in our rank which will not be easily filled. As an ardent lover of Zion, he demonstrated his faith by contributing one thousand pounds sterling to the Palestine Restoration Fund. He has several children, one of whom Mr. A. LAUNDAU, is a resident of Shanghai. I understand that Mr. LANDAU will make Tel-Aviv his future home where he has bought land and property. What is our loss is Zion's gain.

THE ASHKENAZIE COMMUNITY

New Association Launched

We understand that a meeting of the members of the Ashkenazie community was held recently, at the Jewish Club "Ahduth," under the auspices of the Ohel Moishe Synagogue, when the advisability of forming a representative body to represent the growing interests of the Ashkenazie community in Shanghai was discussed. After considerable discussion which lasted for several hours, in the course of which every one present proved himself an orator, it was unanimously decided to found a Jewish Communal Association to be conducted along the same lines as that of the Sephardic community. At first it was thought desirable to join forces with the latter, but it was given up for various technical reasons, such as the difficulty of languages, customs etc. It is, however, understood that some of the leaders of the Sephardic community have given their approval of the formation of the new rival Association and it is hoped that within a month or so, the new body will start to function.

New Officers of the Ohel Moishe Synagogue

At the above meeting, the following new officers were elected to serve for the ensuing year, namely, Mr. I. SHAININ, President, Mr. J. L. FRIEND, Vice President, Mr. M. RAKUSEN, Hon. Secretary, Mr. H. KAMMERLING, Hon. Treasurer, Committee: Messrs L. WINIKOFF, A. EINHORN and A. FEIN.

Services On The Yamim Nora' Im

The Ohel Moishe synagogue will hold services during Rosh Hashana and Yom Kippur at the Hall of the Masonic Club. A graduated Cantor from Harbin will officiate. From 1st October next, the Ohel Moishe Synagogue will move into a commodious quarter, namely, corner of Broadway and Boone Roads. The prayer hall was renovated and made fit to accommodate 3 to 400 people, besides which there is accommodation for holding meetings and lectures which will be placed at the disposal of the Hebrew Relief Society, Hebra Kadisha, Kadimah etc. It is hpoed that the new premises will become a centre of all Jewish activities of the Ashkenazie Jewry.

A Paid Secretary

It is contemplated to engage a paid executive secretary, in accordance with a similar proposal made by ISRAEL'S MESSENGER two years ago, and thus relieve the honorary secretaries from their great burden and bring about more efficiency and substantial results. The vacancy will soon be advertised, and we understand a liberal salary will be paid to the right man. We commend the initiative taken and submit it for consideration to the Sephardic community whose work is being greatly hampered for want of voluntary workers. A paid secretary is the only solution of the problem and we urge it upon the latter once more.

MR. ARCHIBALD DAVID BUYS THE WARD BUILDING

The Ward Building, the big office and apartment building next door to the Navy Y.M.C.A., in Szechuen Road, has been sold by the owner, Mr. Thomas Ward, to Mr. ARCHIBALD DAVID for a sum stated to be in the neighbourhood of Tls. 400,000.

The Ward Building is one of the largest in Shanghai and is comparatively new, having been built three years ago and was the first apartment on American lines to be built in the Central district. The new owner is member of the firm of Messrs. SASSOON J. DAVID and Co., Ltd., 14 Kiukiang Road, and is well-known in Shanghai and London.

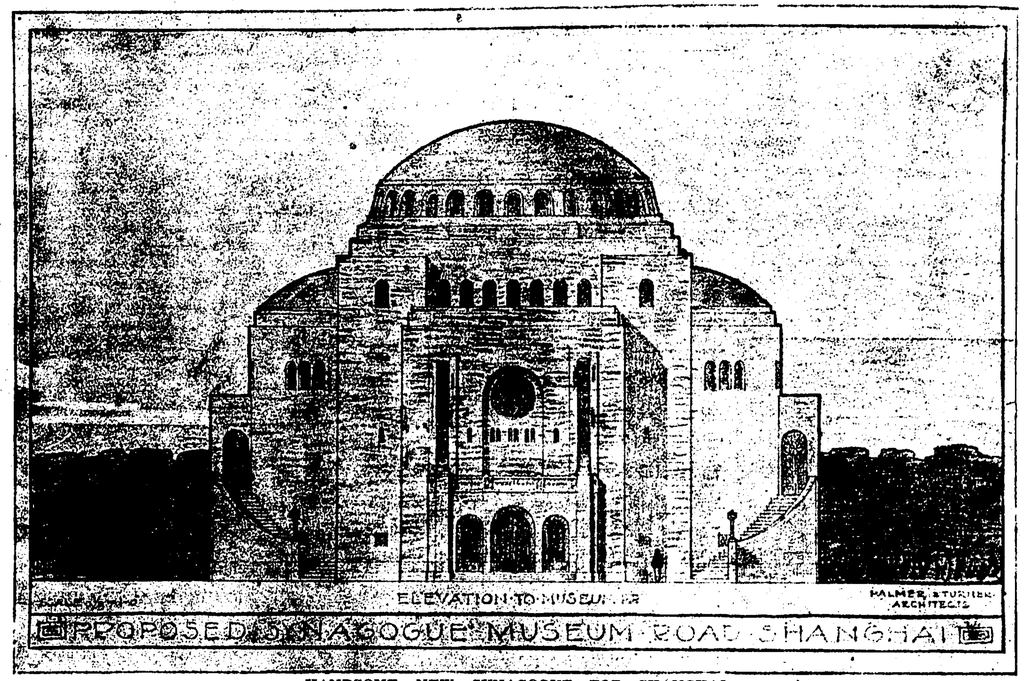
"Can you read that?"

"Yes, but I can't understand it!"—*"Dorfbarbier," Berlin.*

The Jewish Science Interpreter, says:—

A JEWISH SCIENTIST NEVER WORRIES, NEVER FEARS; HE IS ALWAYS CONTENTED AND ALWAYS HAPPY.

AN IMPOSING EDIFICE



HANDSOME NEW SYNAGOGUE FOR SHANGHAI

Reproduced above is a picture of the new Shearith-Israel Synagogue Building to be erected on Museum Road next December. Messrs. Palmer and Turner, the architects, are to be congratulated on the beautiful building they have designed, a type of structure which is quite new to Shanghai and which promises to be as handsome within as without. The entire expense is borne by Mrs. S. A. HARDOON. [*Photo by The Shanghai Sunday Times.*

PALESTINE WINES, LIQUORS AND BRANDIES

Far Eastern Agency

We are pleased to announce that recently steps were taken to re-organize the local branch office of Societe Carmel Oriental, and with this end in view, the management has passed into the hands of Messrs S. EZEKIEL and N. FRED NISSIM, both well-known business people in Shanghai. An office at No. 72 Szechuen Road has been opened, where the needs of all will be served and every attention to the order of Palestine goods will be given. The wines advertised come direct from the cellars of Baron de ROTHSCHILD, known familiarly as the "Carmel" Brand. The wines have won world-wide fame for their purity, excellence and topping flavour. Eretz Yisrael is the home of the grape, and Carmel wines are bottled in that country. There is nothing to compete with these wines, and if our readers wish to convince themselves of this fact they could order a bottle as a trial. Carmel Wine has carried the highest prizes at all exhibitions, and it contains no foreign ingredient. If you want the real, succulent grape wine, you are insured in "Carmel" which is a household word in Europe. The physicians prescribe it in cases of anemia and a run down system, and a better health giving wine than Carmel is not obtainable.

We would impress upon all our readers the desirability of supporting Eretz Yisrael industries, which would be a great factor in the future upbuilding of our Homeland. Every dollar worth of goods purchased would mean strength to the colonies and labour to the halutzim. The local branch of the Societe Carmel should, therefore, receive the support of all those who love to see the future of our country become self-supporting and forward in her export trade.

WORLD'S RENOWNED WINES OF PALESTINE.

CARMEL BRAND

Beware of Imitation

SPECIAL PRICES FOR THE HIGH HOLYDAYS:
Phone C. 8745 or Write for Samples and Prices.

SOCIETE CARMEL ORIENTAL
Palestine Wine Company:
72, Szechuen Road: Phone: Cen. 8745.
CLOSED ON SATURDAYS:

On Rosh Hashana and Yom Kippur—Remember the Jewish National Fund

Who is redeeming Eretz Yisrael? Every Jew ought to know it. It is the Jewish National Fund (Keren Kayemeth le Israel), founded by THEODOR HERZL in 1901, that redeems the soil of Palestine as the inalienable property of the Jewish people; it also improves the ground by draining swamps, drilling wells and laying out roads, thus making the land fit for cultivation; and it then turns over the land in hereditary lease, on easy terms, to any Jew who may be willing and capable to work it.

All the settlements of the heroic Jewish Halutzim (pioneers), the pride and hope of agricultural Jewish Palestine, are to be found on the land of the Jewish National Fund. The entire colonization work of the Keren Hayesod is being carried out on National Fund soil. The National Fund also provides the sites for Workmen's suburbs and Garden Cities, as well as for important National Institutions. The National Fund also plants trees on its estates in hundreds of thousands, thereby making the climate more healthful and the soil more fertile.

All the land thus far acquired by the Jewish National Fund, approximating 175,000 dunams, is already occupied. There is no more free land available for the hundreds of Halutzim who are already waiting in Eretz Yisrael to be colonized and the thousands of them who are on the way to Palestine. On the other hand, fine opportunities now offer themselves for the acquisition of large and valuable tracts of land, but these opportunities may be missed because of a lack of funds.

The Jewish National Fund therefore appeals to every true Jew to donate on Rosh Hashana and Yom Kippur a piece of land in Palestine for the Jewish people. Let the wealthy and non-wealthy give according to their means.

Fellow-Jews! The sacrifice we ask of you is insignificantly small in comparison with the sacrifices of our brave Halutzim who are giving their all for the restoration of the Jewish homeland. Consult your own conscience, your Jewish heart, your racial pride and do your duty to your People. Claim no exemption, attempt not to evade your own sense of duty, bring your brick towards the great structure, help redeem Erez Israel!

Jewish National Fund Commission for China
11 JINKEE ROAD, SHANGHAI, (China)

ZIONIST CONGRESS AT VIENNA OPENS

City Quiet Since 6,000 Police Have Been Mustered

VIENNA, Aug. 19.

The fourteenth Zionist congress was opened yesterday evening by Mr. WEIZMANN in the presence of representatives of the Austrian Government, the League of Nations, diplomats from Britain, America, France, Germany and elsewhere.

The initial sitting of the congress passed off without incidents, but previously there has been serious rioting owing to bad blood caused by the Austrian Nationalists anti-semitic propaganda. The entire police force of six thousand had been mustered to cope with the disorders in which 40 persons have been injured and over a hundred arrested. There has been much damage to property. Sentences of eight to 14 days' imprisonment have been imposed on the persons arrested. Vienna is now quiet.—*Reuter.*

SUES HENRY FORD FOR $1,000,000

Mr. AARON SAPIRO.

Mr. HENRY FORD and the Dearborn Publishing Co., have been sued by AARON SAPIRO for $1,000,000 in the U.S. District Court, Detroit. Sapiro, who is the originator of a plan of co-operative marketing for farmers, had been declared in the *Dearborn Independent*" that he was "one of a conspiracy of Jewish bankers who seek to control the food markets of the world."

ISAAC JOSEPH
Deceased

NOTICE is hereby given that all creditors and other persons having any claims against or upon the estate of ISSAC JOSEPH late of 20 Nanking Road deceased who died intestate on the 30th day of March 1924 and of whose personal estate and effects in China Letters of Administration were granted by H.B.M. Supreme Court for China on the 23rd day of June 1925 to MOSES SOLOMON JOSEPH the natural and lawful nephew and one of the next-of-kin of the said intestate are required to send particulars thereof in writing to the Administrator at my office 17 Yuen Ming Yuen Road Shanghai on or before the 30th day of October 1925 after which date the Administrator will proceed to distribute the assets of the said Isaac Joseph having regard only to the claims of which he shall then have had notice AND NOTICE IS HEREBY ALSO GIVEN that all persons indebted to the said estate are hereby requested to make immediate payment to the undersigned.

J. E. SALMON
Solicitor for the said
MOSES SOLOMON JOSEPH
Date: 2nd day of July 1925.

SOCIAL AND PERSONAL

Mr. and Mrs. MAX FRIEDMAN'S home have been brightened by the arriva! of an infant son.

* * *

Mr. and Mrs. E. S. OBORNE recently arrived from Manila and left for Europe via Suez.

* * *

Mrs. S. S. LEVY has returned from her vacation.

* * *

Mr. SALEM S. DAVID has spent a brief holiday at Tsingtao.

* * *

Mr. A. E. MOSES has returned from his vacation to Kuling.

* * *

The Chesed-el Synagogue, Oxley Rise, was the scene of a pretty wedding last month, when Miss RACHEL DAVID, fourth daughter of Mr. B. DAVID, and sister of Mr. J. B. DAVID, both of Singapore, was married to Mr. FREDERICK HENRY JERRARD, of Saigon. The officiating minister was the Rev. EZRA MEYER.

* * *

Mr. and Mrs. ALBERT COHEN announce the birth of a son.

* * *

Dr. F. REISS has returned from a holiday trip to Japan.

* * *

Mr. ISAAC ABRAHAM, left for Jerusalem last month, to join his father Hacham ABRAHAM, who is well-known to local Jewry.

* * *

Major NATHAN, who is connected with the Kailan Mining Administration and Chairman of the Peking Syndicate has left Tientsin for England. He was given a farewell dinner by Mr. YEHKING-CHO, the Minister of Communications and many other well-known officials in Peking.

* * *

Mr. R. E. TOEG has returned from his vacation to Tsingtao.

* * *

Mr. A. M. NAER and Mr. BENJAMIN NAER who are now en route to Eretz YISRAEL, take this opportunity of extending to all their relatives and friends a happy and prosperous Rosh Hashana, *kethiba and hathima toba.*

Mr. A. M. NAER with his son Mr. BENJAMIN NAER, left for Jerusalem on the 29th ultimo, per *Paul Lecat*. Mr. NAER, Sr. is a Hebrew scholar of note, having been educated in Wilna. He had rendered yeoman work for Zionism in the early history of the movement. Mr. NAER has lived for a number of years at Chita, Siberia, and at the instance of Mr. I. A. GOLDBERG, founded the first Zionist Association in Chita, which was the centre of much Jewish activities. In 1903, Mr. NAER organised a Zionist society in Harbin, working hand in hand with Mr. SOSKIN and others, until it grew into a powerful branch of the World Zionist Organization. For well-nigh a quarter of a century Mr. NAER worked for the Zionist ideal, and he considers himself greatly rewarded by being able to spend his future days in *Eretz Yisrael*. Mrs. NAER will leave Shanghai for Eretz Yisrael after a few months.

Mr. BENJAMIN NAER was educated in the local Jewish school and speaks Hebrew fluently. He should be an asset to the land of his dreams. During the recent riot in Shanghai, he rendered yeoman service as a Volunteer in the Maritime Company and was commended by Col. GORDON for it.

* * *

Mr. J. H. EZEKIEL has returned from his vacation.

* * *

Mr. C. S. GUBBAY left for the Colony last month.

* * *

Mrs. ABRAHAM AARON SALEH, formerly of Calcutta, left Jerusalem with her son for Shanghai to visit her daughter Mrs. KELLY DAVID. The latter finds the climate here quite unsuitable and will leave for Jerusalem with her mother and brother next month. Mrs SALEH is expected here next week.

The Shanghai Hebrew Reief Society acknowledges with thanks the following donations in memory of the late Mrs. F. ROSENFELD:—Mr. KLIENE $10; M. DAVID $5.

* * *

The many friends of Mrs. A. LANDAU will be pleased to learn that she is progressing well from her recent illness which necessitated her being operated at twice, at St. Marie's Hospital. Mrs. LANDAU has passed through a severe ordeal and her present progress is a source of great satisfaction to her husbond and friends.

* * *

Mr. R. A. BERAHA has spent a fortnight vacation in Tsingtao.

* * *

Mrs. S. SIMMONS will leave for New York next week to visit her son and daughter-in-law, Mr. and Mrs. M. SIMMONS.

* * *

Mr. and Mrs. M. MYERS will be "At Home" at their residence No. 318 Yu Yuen Road, on the 13th instant from 4 to 5.30 p.m., on the occasion of the consecration of a Sepher Torah in memory of the late Mrs. MYERS, who died at Bagdad last year. No special invitation is sent out and all friends are kindly requested to take note of this only intimation.

* * *

Dr. O. FISCHER, the well-known local attorney, has spent a vacation in Japan and returned to Shanghai last week.

* * *

The head of the Vienna Rothschild bank Baron EDMOND de ROTHSCHILD donated five hundred thousand pounds sterling to Palestine reconstruction according to an announcement made before the Zionist congress at Vienna.

* * *

Among those who travelled to Japan per *Nagasaki Maru* last week were, Mrs. J. H. SOLOMON, Miss M. TOEG, Mr. and Mrs. M. FRIEDMAN, Mrs. K. ABRAHAM, Miss M. ABRAHAM and Miss P. ABRAHAM.

* * *

Mr. K. BERMAN, Co-, Manager of Messrs S. BEHR and MATHEW sailed for Tsingtao this week on a business trip. Mr. BERMAN will return in November next.

* * *

Mrs. A. M. NAER and her family extend happy greetings to all their relatives and friends for *Shana Toba Umborecheth.*

This group was taken on August 16, when a tiffin party was held in the old ball room of the Astor House Hotel, in honour of the eighteenth birthday of Miss Mary Kammerling. Forty-five guests were present and thoroughly enjoyed the happy occasion. Mr. and Mrs. Kammerling, parents of Miss Kammerling, are seen first and fifth from the left hand side. *[Photo by The Shanghai Sunday Times.*

Messrs E. E. ELLIS and L A. TOBIAS have arrived from Hongkong.

* * *

Mrs. S. H. HOWARD and Mr. A. HOWARD have removed from No. 2 Yates Road, to No. 255 Bubbling Well Road.

* * *

Mr. and Mrs. J. M. JOSEPH who have been spending a vacation at Tsingtao are returning to Shanghai next week.

* * *

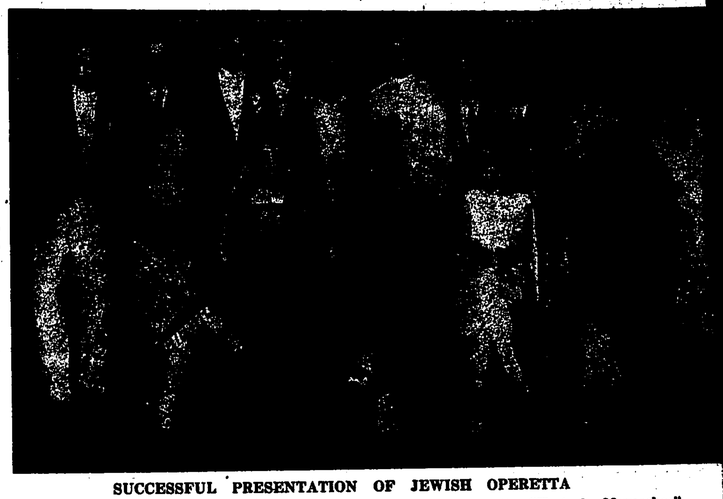
Mr. Z. SACHS has sailed for Hongkong

* * *

A correspondent draws our atention to the fact that the Strand Hotel at Tsingtao is so fully crowded with Jews, that it reminds him of Purim Ball in Shanghai!

"If the engagement is broken off, why not return the ring?"

"I am keeping it until the next one sees what is expected of him!"—*"London Mail,"* London.



SUCCESSFUL PRESENTATION OF JEWISH OPERETTA

These are the performers who made their debut in the operetta "Hertzele Meyeeches" given last Sunday night at the Jewish Club "Ahduth." Reading from left to right, front row, seated): Miss M. Zretin, Miss M. Mrantz, Mr. S. Wulff (stage manager and producer), Miss Zena Feldman and Miss Zelda Feldman. Standing, left to right: Messrs. M. Rimmerman, G. Greenberg, P. Feldman, S. Greenberg, Mr. Kischinevsky (pianist), S. Feldman, L. Greenberg, S. J. Feldman, H. Whitgob, E. Whitgob, and A. Katz. In the very near future the Jewish Amateur Dramatic Circle will produce the famous play "The Wild Man." *[Photo by The Shanghai Sunday Times.*

VICTORIA THEATRE

TAKES PRIDE IN PRESENTING **For ONE WEEK** COMMENCING on MONDAY, September 14th

THE WORLD-FAMOUS SCREEN STAR

RAQUEL MELLER

IN

"THE LAND OF PROMISE"

IT'S NOT ONLY A GREAT SCREEN MASTERPIECE
IT'S LIFE ITSELF!

The call of a Jewish girl's religion and the sacrifice it entailed.—WHAT WAS SHE TO DO? OBEY the instincts that surged uppermost as her father, the RABBI, repeated the solemn Easter prayers or MARRY the Christian engineer, the man she loved, and thus place herself beyond the pale of her people's recognition and disgrace her father's name?

SUCH QUESTIONS loom large in our lives and when the crises come NONE CAN SAY, not even ourselves, HOW WE'LL SOMETIMES ANSWER THEM.

COME and SEE how all, by the will of Providence, somehow glimpse the glorious LAND of PROMISE, which is ever open to all those who act well, think honestly and love sincerely in the topsy-turvy thing that we call LIFE.

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ACKNOWLEDGMENT

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—I acknowledge with thanks receipt of your letter of May 27, and hope you will accept our thanks for your kind intervention on our behalf in regard to the books of Mr. HAI and Mrs. GORDON.

Very sincerely yours,
HUGO BERGMANN,
Librarian.

JERUSALEM (Land of Israel), July 5, 1925.
Jewish National and University Library.

THE CHINA MUSLIM LITERARY SOCIETY

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—I have pleasure in enclosing a copy of the Constitution of "The China Muslim Literary Society" for your kind perusal. I asked Mr. D. LEVY what would be the best way for publicity of the lofty views expressed therein, and he rightaway asked me to send you a copy. I trust you will be kind enough to write a paragraph or two in your esteemed paper ISRAEL'S MESSENGER regarding the movement.

As you know the ideals and aspirations of Islam are based on the very same solid spiritual foundation as that of Judaism. We hearken to the voice of our Father ABRAHAM, and the spiritual gems of SOLOMON illuminate the pathways of our respective creeds. The fundamental basis of the unity of the Godhead is emphasized in all our sacred books.

Trusting that both our creeds will go hand in hand proclaiming the truth to the pagan world,

I am, etc.,
C. S. YANG.

SHANGHAI 12th August, 1925.
8 Tsin Chong Lee,
Native City.

[The Constitution referred to above, makes interesting reading. It refers to the 50,000,000 Mohammedans scattered in different Provinces throughout China, and the need for cultivating the creed of Islam. We Jews have no quarrel with Islam. We recognize its ethical doctrines and the emphasis it lays on the Unity of the Godhead. Alla Akbar is a Jewish creed; we glory in the spread of Islam, with which we have lived in peace and harmony for several centuries. Islam, equally, has no quarrel with Judaism, as Mr. YANG, a cultured Chinese-Muslim points out in his interesting communication. We have always cherished the belief that, both Judaism and Islam, should establish a real spiritual *entente cordiale*, and work jointly for the furtherance of Allah's kingdom on earth. Such an ideal is by no means remote, now that there is a great awakening of truth among the votaries of the two great faiths.—Editor, ISRAEL'S MESSENGER.]

A TIMELY SUGGESTION.

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—As I am informed that the foundation stone of the Shearith Israel Synagogue will be laid in December next, thanks to the munificence of Mr. and Mrs. S. A. HARDOON, may I suggest that the forthcoming unique function should not be robbed of all its glory, but that every effort be made to make the occasion a noteworthy event in the annals of the history of our community? In the absence of an ordained Rabbi in Shanghai, we are bound to suffer from a lack of a spiritual force in our midst. To obviate this, I would earnestly suggest that an invitation be extended by the powers-that-be, to the Chief Rabbi of Harbin to come to Shanghai to assist the local functionaries in their exercises. I am certain that Rabbi KISELEV will not hesitate to undertake the trip and thus lend his personal service and grace the occasion by his presence, if an official invitation were extended to him. It is not often we have ceremonies of this sort, and it is, therefore, imperative that the opportunity to impress upon all and sundry the solemnity of the occasion should not be concealed. When the foundation-stone of the Ohel-Rachel Synagogue was laid seven years aggo, we had fortunately here a renowned Cantor who had organized a choir and conducted an impressive service. The forthcoming function calls for a similar arrangement to be made, and I believe that no suitable dignitary could be had than the Chief Rabbi of Harbin.

I make this suggestion in all seriousness and hope that it will appeal strongly to all your readers who are interested in the welfare of Judaism in China, and especially the committee of the Shearith Israel Synagogue.

I am, etc.,
JACOB L. FRIEND.

SHANGHAI, 17th August, 1925.

THE CHINESE DESIGN.

The following letters appeared in the North-China Daily News, of the 14th, 17th and 18th ultimo, respectively:—

To the Editor of the
NORTH-CHINA DAILY NEWS.

DEAR SIR,—CONFUCIUS has said, "If you want to know the moral and cultural standard of a people, hear its music." I confess I was surprised to hear the sort of "music" played by "A Chinese Lady" in your to-day's issue. Her letter breathes a spirit of intolerance for her foreign guests in China and adds, "If they (the foreigners) are so much angry with the Chinese, why don't they pack up and go back to their own country?"

If "A Chinese Lady' thinks this spirit of unbrotherliness is going to strike terror in us, she is quite mistaken. It is conceded that there are more Chinese residing outside China than foreigners inside. The benefit accrued to China by coming into contact with foreigners has been immense. Without the latter, his brain, his capital, his genius, China would be to-day an undeveloped country, and her prestige nowhere. Indeed, China has much to be thankful for by her close intercourse with the Westerners. The time has not yet arrived, and will never arrive, for any nation, and least of all by a nation represented by "A Chinese Lady," to become independent of any nation and country. Happily, the ideals of the human brotherhood have made good progress in this century and we have come to realise the fact, and realize it well that humanity is one great brotherhood, no matter what be the countless forms and expressions of its hopes and ideals. Nations are mutually interdependent, they are so near to one another in this age of steam, electricity and aeroplanes, they know one another so well, that the agitation for war, strife and ill-will is a crime which should be nipped in the bud and not tolerated. Out of trade and commerce has grown and will further grow, an international comity that augurs well for the future. We dare not overlook the fact that nations are bound by common ties of human necessities as are members of a household; and when that idea roots in men's hearts (and may I hope in the heart of "A Chinese Lady" as well?), international peace and goodwill will follow. The latter, I confess, has made a poor contribution on the subject and indeed cuts a sorry figure. "It is the function of genius," says EMERSON, "to indicate to lesser minds the paths they must pursue." "A Chinese Lady's" genius, unfortunately is of such poor stuff that we must wait for the rise of another feminine star in China, to indicate to her teeming millions, "the paths they must ppursue".

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

SHANGHAI, 13th August, 1925.

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

SIR,—From the letter of Mr. EZRA in your yesterday's issue, I can see that he entirely misinterpreted my first writing to you or he deliberately twisted my version to enlist sympathies from foreigners in general. Certain, this is the most efficacious means to gain support for one's weaker position; and I believe the present blockade to an early settement of the Shanghai troubles is wholly due to those in authority who play the same trick by showing time to mitigate the feeling of indignation on he part of the Chinese.

Civility is a matter that runs in reciprocation, and when it goes too far from one end, it is bound to bring havoc and misery to the other. China has been too generous to some other nations that made possible the inhuman shooting of her innocent people on May 30.

After the tragedy, did we ever find any expressions of sympathy from a person of Mr. EZRA'S calibre who professed to know the doctrine of brotherliness and the need of interdependency of nations; or did we ever see the remote indications of conciliatory attitude by the responsible government, who claim justice as their traditional virtue?

Are we, Chinese, not the children of God? We love what is pleasant to our feelings, we dislike what hurts our person and property just as much as you do. You can never expect to strengthen the ties of nations by soft words and cajoleries. We have enough sugar-coated pills, the effect of which is so disastrous that we are now awakened to realize what is represented as brotherliness nowadays. Mind you! My dear Sir, you must smile to others, if you want smiles from them.

I am, etc.,
A CHINESE LADY.

SHANGHAI, Aug. 14, 1925.

*** Reference to this is made in to-day's Notes and Comments.—Ed. N. C. D. N.

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

DEAR SIR,—A lady was riding in a street car with a number of children, when the conductor came around and asked: "Madam are those your children, or is it a picnic?" To which she replied: "They're mine, and I assure you it's no picnic."

After reading the second letter of "A Chinese Lady," in your to-day's issue, I am inclined to believe that we are not indulging in a sort of "picnic" but that every word, every sentence and every thought that breathes and burns in her epistle is her own, her very own. She, however takes exception to my letter and sees no reason why I should write about her and reply to her epistle. Well, some of your readers may recall that eloquent poem "To the Preacher", by CHARLOTTE PERKINS GILMAN, one of America's most brilliant poets and critics:—

"Preach about yesterday, Preacher!
The Time so far away.
"Preach about to-morrow, Preacher,
Beyond this world's decay.
"Preach about the other man, Preacher,
The man we all can see.
"Preach about the other man, Preacher,
Not about me!"

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

SHANGHAI, 17th Aug, 1925.

RESOLVE IN YOUR HEART:

Never to worry
Never to fear
Never to lose hope in the future.
Never to lose faith in God
Never to harbor bitterness
Never to delay the accomplishmnet of a duty
Never to lose heart in the fight for an ideal
Never to stop achieving
Never to be contented with yourself
Never to be discontented with your lot—

The Jewish Science Interpreter (New York).

THE LATE LADY GORDON

"A Splendid Pro-Semite"—Jewish Tribute

Under the caption of "A Splendid Pro-Semite," the organ of British Jewry, the Jewish Chronicle, in its issue dated 31st July last, pays a glowing tribute to the late Lady GORDON, *who died at Kyoto, Japan, in June last. Our contemporary has borne public testimony to the good work of the deceased for the Zionist cause and the liberal contributions made by her to Keren Hayesod. Incidentally, The Jewish Chronicle, has published a tribute in the same issue, from Mr. N. E. B. Ezra, Editor of "Israel's Messenger." Our London contemprary's tribute runs thus:—*

We deeply regret to announce the death, at Kyoto, Japan, of the Hon. Mrs. A. E. GORDON. She was a true and constant friend of our people. Proud to call herself a convinced pro-Semite, she let pass no opportunity of showing the earnestness of her profession. She championed the Jewish cause whenever and however she could. The deceased was at one time a Lady-in-Waiting to Queen Victoria, of whom she frequently spoke as an ardent believer in he British-Israel theory. A few years ago Mrs. GORDON settled in Japan. When she resided in London she was brought into personal contact with the Zionist Movement, through the good offices of Mrs. KATHLEEN Manning, now Lady (John) Simon. It was at the moment when the Zionist Congress had decided to despatch to East Africa a Commission in order to examine and report upon territory which Mr. JOSEPH Chamberlain, on behalf of the British Government, had offered to the Moverment, for the purpose of Jewish colonisation. The Congress, however, refused to supply any funds for the purposes of the Commission, and on this being brought to the knowledge of Mrs. GORDON, she decided herself to bear the whole of the estimated cost, amounting to £2,000. She stipulated, however, that the gift should be strictly anonymous, although she agreed that the source of it might be divulged to the then leader of the Zionist Movement and two others connected with it. She also said that when she had passed away she had no objection to the fact of the gift being made public. When the Balfour Declaration and the Mandate were promulgated, Mrs. GORDON greeted them with unfeigned and unrestrained joy. No Jew hailed them more thankfully, or blessed the Almighty more sincerely, than this good and pious lady for the emancipation of our people which they were held to portend. For she was a firm believer in the future of the Jewish race as a force in the well-being of humanity at large. To the Palestine Foundation Fund she sent from Japan to the Editor of THE JEWISH CHRONICLE a donation of £1,750, again stipulating that it should be an anonymous donation, and accompanying the gift with an expression of her regret that she was unable to send more. Sir Herbert Samuel received from her £500 for some Palestine purpose, and recently she sent a collection of books to the Hebrew University. But, it is not by the material help which this good lady rendered to the Jewish cause that she will be chiefly thought of. She possessed in a marked degree a sense of human brotherhood and a love of mankind. She was endowed with a deeply religious spirit which induced her to find good in all creeds and to perceive the recognition of an Almighty Father in all faiths. Her gentle character, her beneficent disposition, and her single-minded zeal, will be remembered and cherished throughout their lives by all who knew her.

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NOTES FROM IRAQ

[FROM A CORRESPONDENT.]

BASRA, 10th July, 1925

Sir Sassoon Heskel's Resignation.

The fall of the Cabinet has led to Sir SASSOON'S retirement, who acted as Finance Minister for four years. It was expected that his name would figure in the new cabinet but it proved otherwise. I understand that he will be appointed a Director of the Turkish Petroleum Co., in London to represent the Iraq Government on the Board. His future movements will be watched with interest.

The Alliance School's Activities.

The Alliance Israelite School Old Boy's Union, is rendering a good account of its literary activities. Recently KHAN BAHADUR MIRZA MOHAMMED, C.I.E., lectured on the "Biography of Sir MOSES MONTEFIORE" which was published in the *Times of Mesopotamia*, and created a great deal of interest on the subject. So far the majority of lectures were delivered by non-Jews, the Jews being conspicuous by their absence. There is, however, one notable exception. Dr. AFLATOUN BEY is the only co-religionist who spoke from the Union's platform and whenever he does, he creates a great stimulation for Jewish learning and culture. He was lately appointed Hon. President of the Union, which he has accepted. From his leadership a great deal may be expected, although at one time, it was expected that Mr. YACOOB NOAH would assume the leadership. The latter's popularity is on the wane, inasmuch as he does little or nothing to promote the weal of his co-religionists. Although he is blessed with wealth, he lacks the heart with which to warm the pulse of the rank and file. The latter is to be congratulated on having secured such a gifted personality as Dr. AFLATOUN as their leader. With his appointment, Basra Jewry may look forward to the future with confidence.

Social Basra.

On the 28th ultimo, a reception was tendered to Dr. AFLATOUN, Mrs. AFLATOUN and Mr. WADIE ZABAI, Editor of the *Times of Mesopotamia*, (Arabic) section) by the Union. The object of the receptin was to show honour to these notables and to stimulate interest in things Jewish amongst the younger elements of the community. Mr. ZABAI delivered a stirring address on the occasion, with the result that several new members were enrolled. This new move augurs well for the future, thanks to the leadership of Dr. AFLATOUN.

DR. & MRS. AFLATOUN

Our Education Problem.

As a result of some strong criticism in the *Times of Mesopotamia* on the lack of proper educational system in our school, Rev. Mr. I. S. NATHAN, B.A., has been appointed Principal of the latter, until such time as the Anglo-Jewish Association of London sees fit to depute a Headmaster from London, and also a Headmistress. I understand that our community has approached the above Association, requesting it to send competent teachers for the school. Meanwhile, the appointment of Mr. NATHAN, albeit temporary, has given great satisfaction and already some notable improvement in the internal affairs has been effected by him.

Direct News From Eretz Yisrael To Basra.

I am pleased to state that the Editor of he *Times of Mesopotamia*, Mr. J. D. LEWIS, who, by the way, is a pro-Semite, has arranged for direct news service from *Eretz Yisrael* to Basra. He was fortunate in securing the services of Mr. P. CORNFELD, the well-known Editor of the *Palestine Weekly*, who will in future act as correspondent for the local daily. The Basra community is gratified over the prospects of getting the latest news from the Jewish National Homeland through the local leading newspaper, which naturally finds its way into several Jewish homes.

China Trouble Causes Worry.

The riot and the strike in China has created uneasiness in all the local Jewish circles. Shanghai is indeed a far-off country, but it has enough friends and relatives to link them with our community. We look forward to the arrival of ISRAEL'S MESSENGER with eagerness and impatience. The recent (May) Number to hand was read with avidity by local readers. I gave a copy to a leading member of our community, who informed me that after reading it, he has forwarded it to Mr. MENAHEM DANIEL, the well-known philanthropist of Bagdad. Several applicants lately asked for copies and I am pleased to say that quite a few are open to subscribe. ISRAEL'S MESSENGER is a popular organ here and is always read with interest by Iraq Jewry.

SPANIARDS, MOROCCANS AND JEWS START CAMPAIGN OF MONUMENT TO MAIMONIDES

Madrid (J. T. A.)—Maimonides, the great Jewish philosopher, astronomer, physician and Talmudist of the 12th century, the first to attempt a reconciliation between religion and science, will be honoured by Jews, Spaniards and Moroccans 721 years after his death, by the erection of a monument.

A campaign for 10,000 pesetas for the purpose of erecting the monument on Maimonides' grave, which is situated on the shore of the Lake of Tiberias in Palestine, was launched here as a result of a visit to the grave of Ignacio Bauer, Spanish-Jewish banker and president of the Jewish Community in Spain. The grave is a place of pilgrimage, held in reverence by Jews and Arabs and has been almost destroyed by the frequent visitors.

The campaign was initiated with the subscription of 5,000 pesetas by Igancio Bauer, and an equal amount subscribed by Don Manuel L. Ortega, distinguished Christian Spaniard. The "Casa Universal de los Sefardies" of Spain and the "Associaciones Hispano Sefardies" of Morocco have undertaken to raise the necessary sum. The campaign met with an enthusiastic response in Christian Spain where Maimonides is lauded as "the Great Cordovan, the glory of Spain and Israel."

ZIONIST CONGRESS FACES CRISIS

VIENNA, Aug. 28.

A crisis has overtaken the Zionist organization.

At yesterday's meeting of the Zionist Congress Dr. Weizmann, who is popularly reputed to have converted the Earl of Balfour to Zionism, resigned from the Executive Committee, following a vote of confidence, which, though it was passed by an overwhelming majority, was characterized by many abstentions.—Reuter.

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[Written for ISRAEL'S MESSENGER]

THE MESSIAH

BY PAUL SAUL

The Messiah of Israel is not an individual*, but an Era or Stage in Evolution. It is an Epoch or period in which Religion will cease to be on paper, taught at school and practised in temples. It will then become *Assimilated* and manifest as subjective experience. The knowledge of God in particular, will overflow the world of Humanity "as the water covers the bottom of the Ocean" (of the Mind). This stage is the Sixth. We are now in the Fifth. The ultimate stage or Goal is the Divine Nature when Man will recover his God-like Image and Likeness or Perfection. Of this Goal it is written "Az tithanagh 'al Adonai" i.e. thou shalt then enjoy the Divine Bliss or Blissful Immortality. The numerical value of Az—one and seven respectively i.e. one stage, the Seventh in Evolution. It is the Stage of Rest, Peace, Triumph and Blessedness for whom? For the Divine Nature involved in man and thrown into the Ocean of Nature. It is therefore written "Wenacha 'alou ruach Adonai" i.e. the Spirit of God shall then rest or manifest in Harmony upon him.

When will the Messianic Period Arrive?

For Israel, the Messiah is perpetually approaching. He is expected almost daily. Yet the event seems remote. The fact is that a definite time for it, is fixed and guaranteed by God. The Spirit, however, is above being impeded by space and time. All the past and future are open for its vision and material obstructions vanish from its way. For the released and purified spirit, therefore, the Messiah may come *"to-day"* The Messianic period can therefore be *"hastened"* and the way to it be very much shortened. In fact the world has seldom been without

Forerunners or Pioneers of the Messiah.

Such were, for instance, ENOCH, NOAH, ABRAHAM, MOSES, ISAIAH, ELIJAH and all the Judges, Prophets, Psalmists, Sages and Moral and Spiritual Reformers of Israel. Indeed what Jewish mystic failed to claim to be the Messiah himself? In discussing this subject in the Talmud four sages, the initial letters of whose names make up the word Messiah in Hebrew, each called the Messiah after his own name in order to show that he was aware that his Spirit was a spark from the Messiah's. Thus, "Rabbi SHELAH said Shiloh was his (the Messiah's) name. Rabbi YANNAI said Yinnon was his name," and so forth. The Truth is that the Messiah is potentially latent in *every* human being and consequently he is present here and now in all. He may flash out as intellectual *genius* like a SPINOZA, or manifest as a Spiritual Reformer as the Prophets or a sublime singer as the Psalmists. All these are like the Grapes of the Spiritual Vine of Israel, "the Vineyard of the Lord of Hosts," "The Spirit of the Lord God is on me!" exclaims the Prophet, or "thus saith the Lord, God!" or "I have seen God!" Or, "In that Day (the Messianic Period) ye (mankind) shall know (realize by personal experience) that I am (that) is the Spirit) in the Father(is at-one-ment with God) and that you are in me (by the Law of the *Indivisibility* of the Spirit) as the Essenic Initiate, JESUS had preached, in the Holy Land. The New (?) Testament, so called, is a seven sealed work by Jewish Initiates and when cleared from the legends and myths in which it has been shrouded it will become more acceptable to Jews than to Christians. Yet these legends and myths are most important and interesting occult revelations for those who can decipher them.

The Forerunners of the Messiah in other Nations

are men like MELCHIZIDEK, or the great AVATARS of India, like CHRISHNA or GOTAMA the BUDHA. There are Initiates that claim that the Spirit of MANOO of India Manes of Egypt, MOSES and MINOS is the same in various incarnations. This reminds one of the revelation by the Transfiguration on the mount. Indeed, waiving aside for an instant, the strife of the sects and creeds, what is there to prevent the Spirit of the Messiah from manifesting as a ZOROASTER, LAO TZE, CONFUCIUS, or MOHAMMED? A reasonable way of judging of these is by the fruits or results. Have they helped in uplifting the moral, social and spiritual status of any nation or community? If they have then they are the genuine spirit of the Messiah. Says CHRISHNA to his disciple: "Whenever virtue subsides and vice predominates I incarnate to re-adjust the world." Every human being is involved in the birth-labour and pangs of the Messiah. Providence has ordained that spiritual saviours should spring up to save the nations.

When Passing Through A Crisis

MOSES, AARON and MIRIAM appeared in Egypt. MORDECAI and ESTHER saved them from HAMMAN, and ELIJAH saved them from a spiritual crisis, and so forth with SAMSON DEBORAH and others. The latest may have been THEODORE HERZL. Christianity saved the life of the nation by the spiritual conquest over the pagan world—a conquest too astounding for words and too early even now to estimate its other innumerable benefits in the future. JESUS, JOAN, PAUL and the other followers and disciples were not by accident, or coincidence or miscalculation, born Jews. Blood ties are everlasting for they bear the seal of the Most High. Did JESUS, after his resurrection, speak Greek or Latin, sit down to a meal of ham, rabbits and omit to say the grace before dividing the bread? Did he preach crusades and pogroms against his own flesh and blood? The Jews may disown him. He may disown them. Other nations may adopt and deify him. But does all this undo his blod-ties and un-Jew him? Can he ever become a Greek, a Roman or an Englishman? Did he ever express a wish to even change his nationality? He seem to know no other atmosphere than that of Judaism. Grapes can never be figs or pomegranates. Once a Jew, forever a Jew. The ways of Providence are too deep and mysterious and they are ever righteous. So far no recognised prophet has appeared to proclaim the transfer of God's choice from Israel. God can never be mistaken in His choice. If He do, are the people chosen to be blamed? It is true the scripture adapts itself to human ways of thinking but the Divine scheme is always behind it. The Messiah idea is Jewish. We must do our utmost to become righteous and faithful to the Truth for the backbone or "girdles of the Messiah are Righteousness and Faithfulness." We are passing through,

The Birth-Labour and Pangs of the Messiah.

These are, the sweat of the labourer, the tears of the brokenhearted, the groans of the sufferer, the sighs of the disappointed, the agonies of the victimised, the oppressed and confined, the frying pan of the needy, the fire of the despairing and the conflagrations of the battlefield. Righteousness and faithfulness have not yet predominated and the beast and viper in human nature has not been tamed to allow the "Wolf to dwell peacefully with the lamb and the infant to play with the viper in safety and harmony." Innocence is still the victim of wolves, foxes and boa-constricters in man. The Messiah is still remote though we can bring not only him but the Ultimate Goal to the Divine Nature, *"to-day."* The single and only passage that leads towards Heaven, God, His Angels and the Messiah is through

Man.

"The soul of man is the Lamp of God that can penetrate all the mysteries" Proverbs XX 27. Nature is the recruiting and drilling field for all the Inhabitants of Heaven, and man is "the Gate that leads towards God through which the righteous pass." Psalm CXVIII 20. "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" says JESUS. "Education is the manifestation of the perfection already in man. Religion is the manifestation of the Divinity already in man" says a Hindu SWAMI. but man must not be estimated by the few cubic feet of honest flesh of his physicol constitution or the streamlet of his earthly consciousness from his mind. It is now a scientific fact that our normal consciousness is a streamlet from the subnormal and the river of this subnormal is running towards the Ocean of the Supernormal. Instict is confined within the subnormal—wherein the experiences of all our past lives are carefully stored and preserved. Reason is confined to the normal or present consciousness. Moral and Spiritual Illumination, Inspiration and Perception dawn upon the purified and uplifted soul from the Sublime Supernormal that is slowly unfolding within ourselves in the form of genius, clairvoyance, telepathy, advanced consciousness of the trance, thought reading and transference, prophetic visions and experiences. Religion is derived from the supernormal. It refuses the wrangling and discussion of logic. It enjoins implicit faith and call for realization. It should be lived as the innermost life and not repeated parrotlike. God is one—The Truth is one. The many religions represent them in various names and forms. The Messiah will reconcile and unify all the religions in Harmony and Peace. Man is the real Home of the Most High. The pure heart is His Holy of holies. He is the shrine of Truth, the sanctuary of Glory, the Tabernacle of Justice, Faith, Hope, Love, Peace, Charity, Mercy, Patience, Courage, Honour, Righteousness, Holiness, Tenderness, Sympathy, Compassion, Cheerfulness, Harmony or Beauty, Strength, Resignation; the Temple of Life, Intelligence, Religion and Divine Majesty and Dignity, the Monarch, Prophet and Priest of Nature, the Epitome of THE ALL, the incomprehensible

* We differ. Rahamana perok, rahamana Shezeeb m'hai da'ta—*Ed. Israel's Messenger.*

Macrocosm posing as the unfathomable microcosm, the Harmony of two extreme contraries, namely, spirit and matter, the Love-Pledge of God and Nature, the rightful Heir of the spiritual and material universes; Divinity tested, vindicated and earned by all. It can cost in patient labour, sufferings, exile, privation sand martyrdoms or selfsacrifices.

"Like a woman with child, that draweth near the time of her delivery,
Is in pain and crieth out in her pangs;
So have we been on thy account O Lord.
We have been with child, we have been in pain,
We have as it were given birth to a spirit
Yet we have achieved no salvation on earth
Neither have the inhabitants of the world come to life."—ISAIAH 26—17 and 18.

[I have followed the Hebrew in the above paraphrase.]

* * *

For Genesis, JOB, the Psalms, the Proverbs, ISAIAH, DANIEL, to say nothing of JESUS, JOHN and PAUL, Jewish blood and tears have not ceased to saturate the dust of the earth and their sighs to pervade the atmosphere of this Planet, and all this because of the crucifiction. Now the cross consists of two lines. One perpendicular rising from earth to heaven as emblem of the Spirit or resurrection and the other horizontal or prostrate the emblem of death or "the dead letter that killeth." . . . . Can you you have a clearer allegory of man and the scriptures in which the soul and body and the literal and spiritual are fixed and nailed? But it is as hard to persuade the lay Christian as to persuade the lay Jew of the mythical allegories of JOB and JONAH. Man is destined to conquer and control all nature and her forces. He feels this instinctively and longs for its realization. He, therefore, is always prone to accept the extraordinary, the wonderful, the adventurous, the miraculous and occult than any wisdom in the shape of a commonplace garb. A JONAH for three days singing in the belly of a whale is more agreeable to him than all the wisdom the allegory can teach. Children love toys and attempt to swallow them! The lifeless doll is beter than a living baby for the little girl. The Initiates spiritualize man, nature and the scriptures and therefore can read "sermons in trees and books in running brooks." For them Man and Nature are verses that embody the ideas and ideals of our Heavenly Father loudly and clearly published—an everlasting Sermon preached by the Original and Highest of Majesties, the Wisest of Professors, the Holiest of High Priests and the sublimest of Prophets.

"The intellectually advanced shall shine with the Brightness of the Firmament and they turn the many to righteousness as the Stars for ever and ever."—DANIEL 12—12.

Truth is heavy, therefore few care to carry it.—The Talmud.

The tradesman at his work is the equal of the most learned doctor.—The Talmud.

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Here is a film story that possesses all the vivid colour, movement, pathos and drama of a real life episode, the action alternating between a city in the East Balkans and the nouveau riche social circles of London, the plot dealing with the life of a Jewish family whose outstanding members are the Rabbi's daughter Lia and the Uncle Moses who rises from being a small moneylender to the position of a powerful financial magnate.

Every reader should make it a point to see this picture which is thrilling and captivating through and through. Mr. A. Ramos is to be congratulated upon securing this magnificent film for his Shanghai patrons. Vide our advertisement column elsewhere in this issue.

Support the aged without reference to religion; respect the learned without reference to age.—The Talmud.

Know the true value of time; snatch, seize and enjoy every moment of it. No idleness, no laziness, no procrastination; never put off till to-morrow what you do to to-day.—Lord CHESTERFIELD'S Letter to his son, Dec. 26, 1749.

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We have as it were given birth to a spirit
Yet we have achieved no salvation on earth
Neither have the inhabitants of the world come to life."—ISAIAH 26—17 and 18.

[I have followed the Hebrew in the above paraphrase.]

* * *

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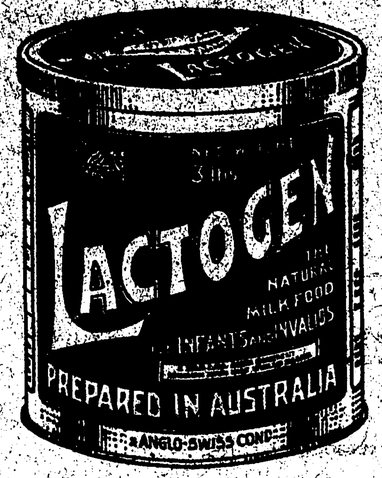

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EMPRESS OF CANADA	Nov. 2		Nov. 4	Nov. 7	Nov. 16
EMPRESS OF RUSSIA	Nov. 14	Nov. 16	Nov. 18	Nov. 21	Nov. 30
EMPRESS OF AUSTRALIA	Nov. 30		Dec. 2	Dec. 5	Dec. 16
	1926				1926
EMPRESS OF ASIA	Jan. 10	Jan. 11	Jan. 13	Jan. 16	Jan. 25
EMPRESS OF CANADA	Jan. 25		Jan. 28	Jan. 30	Feb. 8
EMPRESS OF RUSSIA	Feb. 8	Feb. 9	Feb. 11	Feb. 13	Feb. 22
EMPRESS OF AUSTRALIA	Feb. 22		Feb. 25	Feb. 27	Mar. 10
EMPRESS OF ASIA	Mar. 8	Mar. 9	Mar. 11	Mar. 13	Mar. 22
EMPRESS OF CANADA	Mar. 22		Mar. 25	Mar. 27	Apr 5
EMPRESS OF RUSSIA	Apr. 5	Apr. 6	Apr. 8	Apr. 10	Apr. 19
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SHANGHAI, CHINA, FRIDAY, 9TH OCTOBER, 1925. 21ST TISHRI, 5686.

"ZIONISM TRANSCENDS ALL LOCAL CONSIDERATIONS"

We regret to observe that the appeal for the unbuilding of Erets Yisrael is not making rapid headway in our midst. The tendency to shirk obligations is gaining ground in certain quarters. Of course, this is not confined to one class of Jewry, but unfortunately it is prevalent everywhere. The propaganda for the Jewish Homeland has not made sufficient stride to awaken a spontaneous feeling of appreciation to accomplish our maximum best. There are those who imagine that this kind of work should be left to American Jewry, who may be expected to look into the matter and contribute their millions for the upbuilding of the Jewish Homeland. Others think that local institutions must be supported, no matter what happens to Erets Yisrael. Both imagine that they have spoken the last word on the subject. Unfortunately, we are confronted with an element who are utterly void of all sense of obligation to their National Homeland, and who live on bread alone. No question of sentiment moves them to do a patriotic duty, nor take into consideration the fact that unless we unite together in our national work, the task will be a hopeless one for the Zionists. We have before us some extracts from an address delivered in South Africa by Rabbi J. L. ZLOTNIK, the delegate of the Jewish National Fund, wherein he shows in an unmistakable manner that, "Zionism transcends all local considerations, for to-day it must be clear that our nation's only hope of vitality and, indeed, very existence, depends on the successful development of the movement." If only our people would take the trouble to study some of the problems besetting us, there would be no pessimism regarding the future outlook. The majority are still in the the dark regarding the great task before us, and there are times when one feels like surrendering to the inevitable. But we are *am keshe oreph* and this "stiff-neckedness" helps up in a way to bear patiently with the slow progress of our work and wait for the good that is yet to be. Rabbi ZLOTNIK'S address referred to above, deserves to be widely advertised, for he answers those critics who are prevalent in every community everywhere. Says he:—

> The Jewish people has set out to restore a land. It is impossible to do this with the means that one could, for instance, restore, or even build a *Shul*. Millions of money are required, and each community must do its utmost. To argue that appeals for National purposes must take their place beside those of charitable organizations, no matter how important, is to show no sense of values, or any appreciation of the issue involved. Unless we build, and build quickly, our National centre, which will stand four square to all the winds of adversity and assimilation, we are building our communal institutions and organisations on shifting sand. Zionism transcends all local considerations, for to-day it must be clear that our nation's only hope of vitality and, indeed, very existence, depends on the successful development of the movement. Away, therefore, with all these petty reasons and excuses! Let us be thankful that it is only money we are called upon to give. Do we expect to succour our nation and therefore ourselves without sacrifice, sacrifice that really hurts? Would it have been better that instead of giving up perhaps something or our comforts, we should have seen our whole property destroyed, our wealth robbed, our dear ones killed and outraged, and our holy things profaned? Great as our deeds may be, they are a mere candle-flame besides the huge consuming, *auto-da-fé*, which our brethren have kindled in other parts of the world for the honour of the Jewish name. Let us rather help to light that lamp, whose rays are already beginning to shine in Erez Israel.

If the foregoing will help to dispel the wrong impression of our duties and obligations towards our Fatherland, Rabbi ZLOTNIK has not therefore spoken in vain. His arguments are unassailable and the force of the appeal should penetrate into the hearts of all thinking Jews and Jewesses and encourage them in joining the large army of workers, for the upbuiding of that land which is to this day associated with our daily prayers, the home of our dreams and hopes.

EDITORIAL NOTES & COMMENTS

REJOICING IN THE LAW!

Let us all greet the Simhath Torah with the following *Lullab-y*:—

Le' hayim, my brethren, Le' Hayim, I say!
Health, peace and good fortune I wish you to-day.
To-day we have ended the Torah once more,
To-day we begin it anew as of yore,
Be thankful and glad and the Lord extol,
Who gave us the Law on its parchment scroll.

* * *

THE SIGNIFICANCE OF SUKKAH

A noted Christian medical doctor has this to say anent the booths, in a work which we read recently:—

> I wish it were incumbent upon us as with the Jews, to enjoy a week in booths and tents at least once a year. Take off to the wood-lot on your farm, or to the nearest place of the kind you can reach, enough to make you fairly comfortable, going to the house only as necessity demands. No one knows what a restful, health-giving playtime they can make of it, unless they have tried.

THE DELINQUENCIES OF THE ORTHODOX RABBINATE

The Western Association of Jewish Ministers is the only Jewish body in the United States to take a stand on the anti-evolution trial in Tennessee, expressing the views held on the subject by the "liberal" wing of Judaism. And yet what about the orthodox wing? Have they no say in the matter? How long will the latter leave the field exclusively to the former? Indeed, how long? *Yashain al teradam*! Ah, for an ELIJAH to wake up the orthodox Rabbinate from their deep sleep!

• • •

A SEASON OF JOY

Simhath Torah is a season of joy. Of course, we do not rejoice because we have finished our weekly readings of the Law, and thus got rid of an unpleasant task. We rejoice that God has given us an opportunity to complete another year in mediating in His Law. And in order to show that we are not tired of our duty, we immediately commence to read the Scripture again. One bridegroom—HATHAN TORAH—is called up to the Law to read the last chapter of Deuteronomy and after this having been gone through, another bridegroom—HATHAN BERESHIT—is called up to read the first chapter of Genesis. Thus, we testify ur unweariness in meditating in Torath Moshe. Its ways are ways f pleasantness, its paths are paths of peace and hope and faith.

• • •

A MODERN COLLEGE FOR HAZANIM

According to our contemporary, *L'Universe Israelite*, of Paris, a school of Hazanim and teachers of religion will be opened at Strasbourg this month. Those eligible should not be under 14. The term of instructions should be from 3 to 4 years and given *gratis*. During the first year the students will be taught Hebrew, Grammar, History. Bible, Hebrew writing Pentateuch with Rashi. The second year includes general study in French, arithmetic, book-keeping, history and geography. The third year will be devoted to the study of music and hazanouth, based upon Traditional Judaism.

It is a forward movement and we hail it with satisfaction. While the Ashkenazie Jewry train their Hazanim, the Sephardic Jewry is content with anyone with a smattering knowledge of Hebrew, regardless of his qualifications for the post to assume the duties of Hazan. There can be no remedy for the present deplorable conditions in all the Sephardim congregations, until the latter wake up and establish a modern College for the training of Hazanim. It is really a matter for the Rabbinical authorities in Erets Yisrael to decide and settle. We hope that Chief Rabbi OUZIEL, of Tel-Aviv, will not hesitate to solve the vexed problem for Eastern Jewries. The whole question, to our mind, is simple and should not be delayed any long. Shanghai Jewry, as well as other congregations in the East, are faced with a burning question, the solution of which will go a long way to restore the Synagogue as a real spiritual centre for our people. To-day it is anything but that!

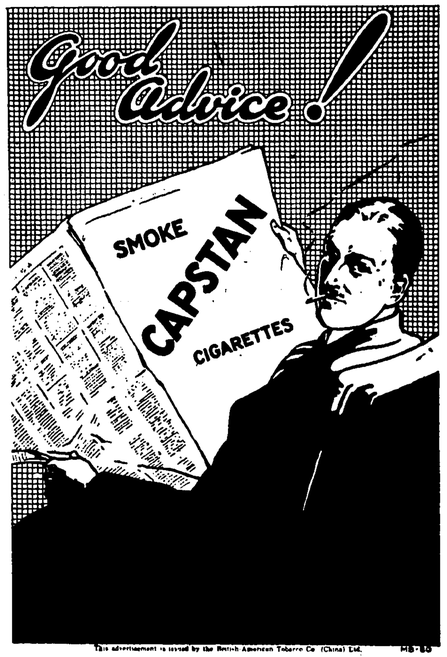
• • •

ZIONISM—A POLITICAL MOVEMENT

The charge is often made that the Zionist leaders generally submit without resistance to the tendency to whittle down the BALFOUR Declaration, or minimize the political aspects of Zionism. This idea became strongly entrenched since the CHURCHILL Memorandum was published in 1922, but we are assured that this is entirely fallacious. Mr. J. HODESS, of London, a noted journalist writing in the *Zionist Record*, of Johannesburg, makes some striking observations on this point. Says he:—

> The lament about the political weakness is unfortunately too true, but not new. We can, of course, complain, but we can blame none but fate. Surely it is no new discovery that we are in many respects impotent, that we have not behind us that political power by which we might enforce our demands. Do these wise men and skilled politicians, whose eminence in other spheres of life is as great as their political achievements are small, do they imagine that Zionist leaders are blind to the weak spots in the political situation? Or do they think that the heads of the movement are accepting the position without demur and are doing nothing to resist the attempts made to weaken the political posts that they have secured after many years of inexhaustible, one might say, almost superhuman labours?

The foregoing is undoubtedly a strong case in favor of Dr. WEIZMANN, whose re-election at the recent Congress has saved the movement from a crisis. We agree with the London *Jewish World* that it is impossible to find a suitable successor to Dr. WEIZMANN, whose task is made more hard by the enemies within, who clamour to rescue their discredited theology from being utterly annihilated. Dr. WEIZMANN should be loyally supported by the Zionists in his difficult task, and there is no reason why he should not stand firm in resisting the further inroads of the anti-Zionists or pseudo-Zionists. In the last analysis, the ultimate success of Zionism is bound to be achieved from its political standpoint, which is the fundamental basis of the movement founded by the unforgetable leader, Dr. HERZL.



CAUSELESS ENMITY

Public men are, as a rule, accustomed to criticism and attacks. The "causeless enmity"—*sin'ath hinnam*—which they innocently provoke is sometimes enough to cause innocent blood to be shed. The greater the man, says the Talmud, the greater is his *Yetzer harah*, evil inclination. *Kol gadol m'habero yitzro gadol mimmennu*. Our Sages knew of the inherent weakness of human nature, otherwise they would not have inserted a special prayer for the *Shaliyah Tsibboor*, to be recited by him on behalf of the whole *kahal* every Sabbath, for the removal of *sin'ath hinnam* from their midst. From time immemorial, this vice had played havoc and caused the downfall of kings and dynasties. That terrible word "hate" still survives; men hate each other for political reasons, for business reasons and for social reasons. One sees his neighbour in business prospering a little more than himself, and he pays him the tribute of his hate. And so on, *ad infinitum*. Here is a CLEMENCEAU story, which he tells about himself:—

> "I was walking the other morning in the Tuileries when a mother pointed me out to her little girl.
>
> "'What did he do, that gentleman?" asked the child.
>
> "'He served the country,' replied the mother, with excessive grandiloquence.
>
> "'Like Joan of Arc, then?'
>
> "'Yes, like Joan of Arc, my dear—'
>
> "'Well, then, why haven't they burned him?'

"You see," added CLEMENCEAU, "I am waiting." And every public man who is worthy of his steel is waiting for his doom. This "causeless enmity" is inherent in every being, be we pious or be we impious, makes no difference. There is but one way of ridding ourselves from it, and that is, to pray, as King DAVID prayed, *Leb tahor bera li Elohim, we ruwah nachon haddesh b'kirbi*. Create me a clean heart, O God; and renew a steadfast spirit within me.—Psalms 51—13.

• • •

OUR DISPERSED NATION

In our last issue, we published the statement made by LESTSCHINSKY that there are about 15 million Jews in the world, which is about one per cent. of the world's total population. To some this figure may appear as a surprise that the devotees of Judaism are so few in number, which may likely prejudice the claim that Judaism is a world religion. Of course, this sort of argument has long been exploded as untenable. A religion's value or worth should not be counted by the millions which follow it, but the example of the lives they lead. Judaism does not encourage proselytism as others do. Some years ago, ARCHBISHOP MANNIX passed through Shanghai and deplored the fact that only two millions of the 400 millions of the teeming population of China had been christened, but he drew consolation from the fact that "the mills of God grind slowly." Thousands of years elapsed, he said, from the fall of man in Eden to the advent of JESUS, and, therefore, short sighted human nature must not be impatient but "leave it in the hands of God." That's it! That is the reason why Judaism hesitates to secure converts by the aid of missionaries. The Jewish ideal of the Golden Era foretold by the prophets

> When from pole to pole and from sea to sea
> Man unto man as a brother will be
> When tyrants will cease, and sin no more rage;
> This will be Israel's Messianic Age.
> When from pole to pole and from sea to sea
> One truth will reign, and all creeds will agree;
> When God will be loved by child and by sage
> This will Israel's Messianic Age.

will be brought about not by sword or coercion, but as ARCHBISHOP MANNIX has quite appositely, but rather unconsciously said, by the "hands of God."

• • •

INGRATITUDE

Some of our readers have complained to us of the sheer ingratitude to which they have been subjected by those who ought to have been first to extend them their meed of tribute. Others have complained that they are not receiving the support or patronage from the members of their own community to which they belong. There are so many grievances related that we regard them as bizzarre. Those who render service should not expect any reward, for as the Talmud says, "He who runs after glory, finds glory running from him; but he who runs from glory, finds glory pursuing him." This is as it should be. We must perform our duties *Lishma*, as our Sages appositely taught. But then there are several *hedyotim* who are not well conversant with the ethics of Judaism, nor with human nature. The mere performance of a duty on their part, must be a signal of another equally meritorious deed to be performed by the community *per se*. For instance, if A is a baker and B is a banker and if both are contributors to some charitable communal institutions, the community is in duty bound to patronize them, otherwise they must necessarily cease to be members or subscribers thereof! This sort of argument was dinned into our ears lately and the threat has even been applied to this journal! With men in such a frame of mind it is futile to argue and make them amenable to reason. It is, however, best to leave them alone,

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and begin to raise another generation of Jewish Jews. We hope Mr. EINHORN will not fail to inculcate the beauties of Jewish ethics in the juveniles under his care, now that he has started the Hebrew and Religious classes.

For every evil under the sun
There is a cure, or there is none;
If there is one, try to find it;
If there is none, never mind it.

* * *

THE SUPREMACY OF THE BIBLE

The Jew is admonished to read his Bible daily until he finishes reading it in Simhath Torah. This festival is characteristic of the Jewish people. The Midrash says: "Before the Torah was revealed to Israel, it was offered, in succession, to all nations of antiquity. The children of ESAU, inhabitants of Mount Seir, were asked, "Will you accept My Law?" And they cautiously replied, "What is written therein?" "Thou shalt not kill." How then can we accept the Law? Our motto is, "By thy sword shall thou live, War is our trade, and the sight and sound and smell of carnage are grateful to our senses." The Ishmaelties, dwelling on Mount Paran, were then approached. They too enquired as to the character and contents of the Law offered them. And when they heard the commandment, "Thou shalt not steal" they also drew back. How can we accept a creed that forbids theft," said the Bedouins of the desert, "when our hand is against every man, and every man's hand against us, when we live by plundering the passing wayfarers." And so all peoples unanimously rejected the proferred gift. They feared that the Law of Fire would scorch and harm them. Israel alone, with the rash impetuousity and enthusiasm of youth, replied, "All that the Lord bids we will do and obey." And Israel became the Almighty's elect people, His first-born son. No wonder HENRIECH HEINE has exclaimed.

> What a book! vast and wide as the world, rooted in the abysses of creation, and towering up beyond the blue secrets of Heaven! Sunrise and sunset, promise and fulfillment, birth and death, the whole drama of humanity are all in this book! Its eclipse would be the return of chaos; its extinction the epitaph of history.

* * *

TWO STUDENTS OF PILPUL

To what extent some of our people have grown accustomed to exercise their mental powers and thus retard Jewish progress, may be gauged by the skill they exhibit in discussing Jewish problems. One noted Jewish divine, a pastor of a wealthy congregation in New York, whose emolument runs into five figures per annum, objected and still objects to the phraseology of the BALFOUR Declaration, since it refers to the establishment of *the* Jewish Home in Palestine, insteady of *a* Jewish Home. From pulpit and platform, from the columns of newspapers and the pages of magazines, he has exercised his ingenuity in favour of his thesis and thundered fire and brimstone against his opponents for not deleting the objectionable monosyllable from the Declaration. To "RAB SHEMUEL," as he is better known to the readers of ISRAEL'S MESSENGER, it makes a world of difference, if Palestine is *the* Home instead of *a* Home for the Jewish Nation. And as such, unless he has his own way, he will have nothing to do with it. And now comes another combatant, the prototype of "RAB SHEMUEL," a faithful disciple of his in the art of pilpul. He is the Editor of *The Jewish Shomer*. His pen and voice have been dedicated for the now discredited theology of a century-old Judaism. It is his mission to belittle the Jewish Nation and their national aspirations. He gives aid and comfort to the enemies of the latter. He objects to Dr. HERTZ, being designated as Chief Rabbi of the British Empire. In his opinion the title is a misnomer. He would however, be satisfied if the latter would be known as Chief Rabbi *in* the British Empire. And he gathers around him a band of *sopherim*, in order to fill his columns that his contention is supported by *din*. Curiously enough both "RAB SHEMUEL" and the *Jewish Guardian* have a dislike for the monosyllable The. However, both indulge in pilpul and are a credit to the withered branch of Judaism in America and England respectively. But as to the real service contributed by both of them to the solution of the Jewish Question, it amounts to the colossal sum, better known in the school of arithmetic—ZERO!

JUDAISM AND SYNAGOGUES IN THE FAR EAST

THE NEED FOR RABBIS

The London Jewish Chronicle of the 21st August last, published a letter which should be of great interest to Jewry here and in India and the Far East. The problem broached is an old one, and is likely to become chronic if no steps are taken forthwith to remedy the alarming state of affairs. The laissez faire attitude which animated us in the past should be abandoned and radical steps taken to stem the tide of disintegration now rampant in our midst. We invite correspondence from our readers, both local and abroad, as we want the subject to be discussed in all its ramifications so that a step forward may be taken to restore that which we are fast losing in our mad race towards materialism, which eats like a canker into the vitals of our spiritual foundations. We want to assure our readers that there is no more burning question before us to-day, than to re-kindle the lamp of our faith and to stem the tide of degeneration in our camp. A spiritual leader, a qualified Hazan and proper Jewish education, are to-day our greatest requirements, and it is time that the Elders of our community who are responsible for the spiritual welfare of the present generation and the generations that are yet unborn, should bestir thmselves in the matter and not let the present deplorable state of affairs drift aimlessly to the detriment of our existence as Am Segulah. We want to discuss a serious problem in a serious way, and the letter referred to above is reproduced herewith in extenso in the hope that it may provoke some healthy opinions which will enable us to arrive at a proper solution of our problem:—

Editor, The Jewish Chronicle.

DEAR SIR,—Synagogues in the Far East and in India are noted for their architectural beauties, many of which dazzle the eye of the visitor, impressing with their beautiful decorations, marbles and stones. But, alas, they depress heartily those who seek in them the balm of spiritual healing. They possess no driving power to elevate the thoughts of the worshipper in his efforts to commune with his Maker. The why and the wherefore of this deplorable situation are not far to seek. The dearth of spiritual leaders is driving the rising generation into the arms of materialism, abyss and despair. The absence of an ordained Rabbi to expound, teach and preach the lofty tenets of Judaism aggravates the situation, while the monotony of the untrained Hazan renders the service uninspiring. The upshot of this can be better imagined than described. As I have said, while we have Bathe Hakeneseth noted for their beautiful architectural designs we have not the right men to preside over them. Fancy a business-like organization built at an enormous expense and yet possessing not the guiding hand of an expert to direct its affairs! Such an anomaly is only possible with our beautiful synagogues in China and India! Our olders—our men of wealth—think the best may to perpetuate Judaism is by erecting beautiful Beth Tefillas for the glory of the Most High, but they do not consider how the rising generation could be made to understand and appreciate the beauties of their faith without an ordained Rabbi to minister to them. It is an alarming situation portending danger for Diaspora Jewry in the Orient. No less an exalted personage than Chief Rabbi BENSION OUZIEL, of Tel-Aviv, has sounded a note of warning. In a letter published in the local Zionist organ, ISRAEL'S MESSENGER of the 3rd April, 1925, he characterizes the situation as one calling for the united supports of Sephardim Jewry. Says he:—

> "The bitter 'Galuth' dispersed the Sephardi communities in various places, where a lethargic sleep fell upon them tearing them far away from all the Jewish communities in Europe, this having the essential cause of the great spiritual degeneration of this portion of Jewry....There may come a time, when in all the large communities in the East there will be no cantors, no teachers, nor Rabbis to lead these scattered sons of the Diaspora, in the light of the great traditions of Judaism."

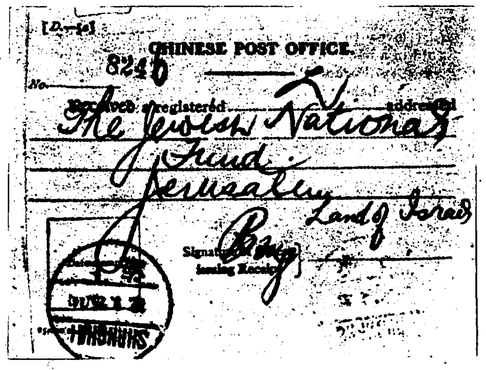
This is the fruit of our fifty years' inactivity which is bringing us a dearth of spiritual leaders and driving our people to spiritual bankruptcy. Will we not learn a lesson from the present decay of Jewish idealism in our midst? As HAMLET said, "Aye, there's the rub." And as LOWELL sang, "Once to every tribe and nation comes the moment to decide." Should we decide now or let fate overcome us until we are no more? Are we to learn nothing from history? Was HEGEL right when he said, "The only thing men learn from history is that men learn nothing from history?" We incur a grave risk in following the line of least resistance and hugging to ourselves the belief that all is well with us. In these days when the craft of Judaism is tossing on the very tempestuous waters, and threatening to capsize any moment, it behoves us to analyze the situation critically and not ignore the danger that is ahead of us. To my humble mind, there is but one solution of the ill that affects us. One synagogue in the Orient built less, or even one disposed of in order to save Judaism, would hurt neither Jews nor Judaism. The cost of erecting a synagogue together with the purchase of the site comes to about £30,000. Interest on this sum would be enough to train a few young men annually in the Rabbinate at the Jews' College. These young men will not fail to add lustre to the name Jew and Judaism. These young men would do much to perpetuate Judaism and Jewish lore than a synagogue does standing as a passive witness to the Most High. I know of some HANNAHS who would gladly give their SAMUELS to the Rabbinate, but, unfortunately they have not the means to do so. Create an endowment fund and the whole question will be solved automatically. There must be found ways and means by which our bright young SAMUELS be given a chance to don their armor and enter the Yeshiba to prepare themselves for the Rabbinate. We have enough doctors, lawyers, engineers, etc., but where are our spiritual leaders? Charity means to think aright, to feel aright, to act aright. We who have proclaimed this undying truth should not be derelict in our duties and refuse to face this problem. Diaspora Jewry is dying spiritually and our elders will incur a grave risk if they do nothing to save the bark of Judaism from being capsized. Twenty centuries ago, we lost our soil and managed to save our soul. Now that we are about to recover the soil, must we lose our soul?

Yours sincerely,

N. E. B. EZRA.

SHANGHAI, July 9th, 1925.

THE CHINESE POST OFFICE KNOWS THE WHEREABOUTS OF THE LAND OF ISRAEL



In our issue of January last, we published the correspondence which we had with the local Commissioner of the Chinese Post Office, wherein the latter notified this office, that he had issued instructions to the Chinese staff to take note of the fact, that hereafter all letters addressed to Palestine, would be sufficient if the term "Land of Israel" were substituted. A year has passed since that notice was issued, and we are assured that not a single mail matter has gone astray in consequence. We are enabled to publish above a facsimile of a receipt of a registered letter issued recently by the local Chinese office, where the term "Land of Israel" is distinctly indicated by the latter.

JEWISH LIFE IN SHANGHAI

AS OTHERS SEE US

Individual Consciousness of Jew Factor in Having Kept Race Intact 12,000 Miles Away

BY MARCELLA CROHN RUBEL

(New York)

The subject of a possible Jewish life 12,000 miles away no doubt surprises you. Far removed from all Jewish atmosphere and stimulus, it is amazing to see what strides our people have made by way of carrying on the religion and identity of the race, and how many varied Jewish activities are promoted among them.

There are nearly 3,000 Jews in Shanghai alone, not to mention other live Jewish communities in the Far East. These Jews have come from Europe, America, Australia, Palestine and Arabia. The majority came from Bagdad and Russia. Most of the Russian Jews are highly cultured and speak the pure, uncorrupted Russian, beside many other languages. Unlike their non-Jewish fellow Russians, who, having been exiled forcefully by the Bolshevik reign, are now starving by the hundreds in Shanghai alone—the Russian Jews were early settlers in China, and, with the exception of the Ghetto Jews, they are now prosperous merchants, doctors and lawyers. Most of them left Russia decades ago, to escape Czaristic persecution and the prejudiced limitation of opportunity; some fled Russia; a friend of ours reached China from Port Arthur during the Russo-Japanese war, and still others entered for adventure or for the ordinary industrial pursuits. Not only are their personalities and tastes dominantly Russian, but their homes are, likewise. Their table set with the much storied *samovar* and the 12 to 15 varieties of *sakuska* or *hors d'oeuvres*, is a rare sight here in America, but a not unusual one in Shanghai. Though in their religious life, most of them have drifted far from the traditional observances, they are actively prominent in all the Jewish communal affairs. Their support of the Hebrew Relief Society, which administers succor to the hungry, clothesless and sick Jews of the Shanghai Ghetto, is most commendable. The funds are raised through the *Purim* Ball every year at the fashionable Cafe, attended by Jews and Gentiles alike. Last *Purim* 1,000 people enjoyed the festivity, and about $4,500 was added to the coffers of the Society. Whenever possible, the father of some needy family is enabled to go to America, by loans and transportation, to seek a living in a land where the Chinese competitive cheap labour is not an insurmountable obstacle to the white breadwinner.

BAGDAD JEWS NUMEROUS

To return back to the Jewish population: The Bagdad Jews form a unique group. They are by far the most numerous in Shanghai, and the most religious. They are also known as Arabian or Black Jews. Their antecedents date back to Spain before the Inquisition, after which time they migrated to Arabia, and future generations settled in the Far East. As a matter of fact, these Jews were among the first "foreigners" there. They are dark-complexioned and dark-haired, without exception; and might easliy be taken for natives of India. Most, if not all, Arabian Jews are British subjects, and speak with a distinctly British accent. Their children are sent abroad for education, and are as Westernized as you and I. The largest and most elaborate private estates are owned by the Bagdad Jews, who made their fortunes in the Orient. Almost half the shopping, business and residential district is owned by these wealthy Jews. And Shanghai is by no means a minor metropolis. The grounds of one estate, belonging to the famous EZRA family, took me a full twenty minutes to traverse. Gardens that make you reminiscent of fairy tales—the open-air swimming-pool, the outdoor gymnasium, with electrically operated apparatus; the nine-hole golf course, the beautifully kept hothouses, the several tennis courts, are some of the attractions of only one of the many show-places in the city owned by the Arabian Jews.

In point of religion, they are *Sephardic* Jews, like their Spanish and Portuguese co-religionists. Their synagogue service, with the sing-song inflections in the chanting, and their customs, are the same. I happened to attend the wedding of an Arabian couple, and the ceremony was entirely unfamiliar to me. In many homes, the Chinese cooks are trained to prepare food according to Arabian style, and, though the dishees are not unpalatable, they are totally different from anything the Western Jews are used to enjoying or even seeing. Even the Passover *matzoths*, made by Bagdad Jews in Calcutta, are, like their other pastries, very much heavier than ours.

To my disappointment, I found very few American Jews in Shanghai. They are decidedly in the minority. As is the case all over the world, the self-respecting, race-conscious, law-abiding Jew

is respected by the non-Jewish world. Like the other foreigners in China, they are engaged in professional and commercial pursuits—mainly the latter. There is no *esprit de corps* at all among them, as many of them have intermarried, and all of them necessarily mingle socially with the non-Jews. One of the prominent Jews (a graduate of Columbia University) there, is married to a pure-blooded Chinese girl who was educated in a *lycee* in Paris, speaks a beautiful English and French without the slightest tinge of accent, and dresses so stylishly that her clothes are the envy of many of her sex from the Western Hemisphere. She has been fully converted to Judaism, and is proud to count herself one of the Jewish people. She is accepted into the top-notch society and homes. This is not the only case of Sino-Jewish alliance.

It is gratifying to know that anyone may continue his Orthodox Jewish life, even in China. In Shanghai we have three permanent synagogues—two organized by the Arabian Jews, and one by the Western Jews. During the High Holidays, I had the choice of five synagogues, of which three were especially organized for the holiday season. I attended the one under the auspices of the Russian Jews, and I was transplanted to a synagogue of the New York East Side. The beshawled, bewigged women, with faces reflecting evidence of a life-time's suffering; the poor, hungry-looking men, with venerable beards, and the scores of unkempt children, bespoke a Jewish Ghetto of which I later learned. Could I believe my eyes? There, before us, were the *Torah*, the improvised portable Ark, the *Neer Tawmid*, the *Shofar*—everything that one would expect to find in a house of worship, but hardly in China—the extreme opposite side of the earth. The young American Jew, through whose efforts the *schule* exists, conducted the services to the letter of the Orthodox law. The *Yiskor* services, or memorial prayers for the dead, were not unusual in that they were in great measure responsible for the large attendance. It was really hard to believe that I was actually worshipping in China, the land of the heathen—until, on leaving, I was brought to my senses geographically by the yellow faces and appalling filth of the Chinese coolies who were hawking their ill-smelling pastries, baked while you wait, on the very premises of the synagogue, in their itinerant, charcoal-burning kitchenette, which they carry on their backs. I wish you could personally visit the *Ohel Rachel* Synagogue—the largest and most permanent Arabian synagogue in Shanghai Through the beneficence of a well-known Jewess, the temple was built on a large acreage of ground—a huge white granite building surrounded by lovely gardens, and an adjoining synagogue house. Duringt he Succoth festival there is a succah attached.

In fact, all the holidays may be thoroughly observed. On *Kol Nidre* Eve, I had dinner with a friend whose Chinese cook spoke fluent Russian, and who had prepared a good old-fashioned Jewish meal, with the customary—almost legendary—filled fish, noodle soup, chicken and huge holiday bread. Candles stood on the table, and the *Yahrzeit* lamp was lit. Appropriate prayers were read, and a genuine Jewish spirit was more than appreciated by the ten Jews, from almost as many corners of the globe, who sat around the table. In my own home, my candles were lighted every Friday night, and my doorposts all bore the symbolic *mezzuzzas*, which were, incidentally, copied by a Chinese boy in a brass shop, from an Allen Street model. *Matzoths* were available for the Passover though the demand was unexpectedly greater than the supply. *Kosher* meat is obtainable, and there is a special committee to supervise this work. There is even a Jewish cemetery in Shanghai.

HEBREW SCHOOL

The Jewish community subsidizes a Hebrew school, whose curriculum provides secular and Hebrew studies. This school, which, by the way, serves luncheon daily to its pupils without charge, engages in athletics to as great an extent as the other schools, and it is interesting to know that at the yearly athletic jamboree of the International Boy Scouts, the scouts from the Jewish school take the lead over all the other schools in Shanghai, year after year. There is a local Zionist association, whose purpose is to propagate the Zionist ideal and raise funds for Palestine. The community is now fostering a project to provide for the building up of an entire city in Palestine. Shanghai Jewry looks after its social sphere as well. They have a Jewish club, for recreational and cultural purposes; a Jewish country club, with all the facilities of the other country clubs; and plans are now on foot for the building of a complete community centre, on the lines of our centres here in America. N. E. B. EZRA, foremost in Jewish affairs, edits the monthly Jewish magazine, ISRAEL'S MESSENGER, whose pages deal with topics of not only local, but universal interest. Its correspondents write from many far-removed points. The editor, owing to his delight in taking issue through his columns, openly and belligerently, with antagonists, makes his paper very interesting for us Americans there, who would otherwise miss the spice of verbal combat so prevalent in American Jewry. One could follow the campaign for the Jewish Theological Seminary, the conclaves of the Non-Partisan Palestine Conferences, conditions in Central Europe, American immigration restriction—in fact, the whole gamut of Jewish current world affairs and sentiments.

Daisy Brand

SOME YEARS AGO, RABBI FRANCIS L. COHEN, OF SYDNEY, AUSTRALIA, WROTE TO RABBI HIRSCH WHO WAS THEN IN SHANGHAI, TESTIFYING REGARDING THE KASHRUTH OF DAISY BUTTER.

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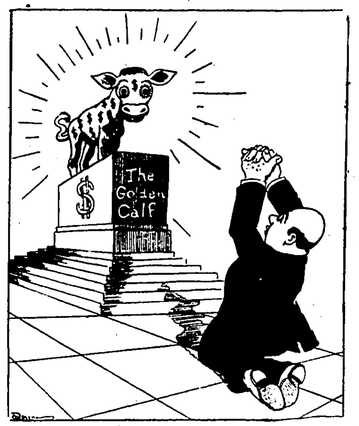
To touch on the charitable disposition of the Shanghai community—let me say that, for causes Jewish or non-Jewish, local or abroad, their contributions are neither reluctant nor paltry. Among the many recipients are the local impoverished Russians of the ex-Czar's army of "Whites," that bloodthirsty body of men guilty of monstrous outrages against the Jews. Mr. KADOORIE, an Arabian Jew, opened up his palatial home, Marble Hall, on one occasion for the benefit of the American Women's Club, when 500 ladies played Mah Jongg within its portals; and on another occasion, to welcome the American "Around-the-World" flyers, when no less than 1,000 guests were entertained. Mr. Kadoorie has given over $1,000,000 for Palestine. On *Chanukah*, last year, 250 children were made happy with fruit and sweets. The good work done by Jews in this largest city of far-off China is inestimable.

It is not infrequent that a personage of note makes a visit to Shanghai, to bring some Jewish message from the Occident. Mme. Bella Pevsner stopped off *en route* to Australia on behalf of the Jewish National Fund, and Mrs. Caroline Greenfield raised an appreciable amount for *Hadassah*. Mr. Ben Zion, representing the Zionist Executive at London, fired the community with Zionist inspiration. No matter how repeated are the requests, no visitor ever leaves Shanghai empty-handed.

The climax of any report bearing on Jewry in China must be touched with the romantic tale of "the tribe" of Chinese Jews in Kaifengfu. The only identifying relic they have, to prove that they were originally Jews, is a broken tablet saved from the ruins of the ancient temple in which their ancestors worshipped. The site of the temple still stands. The present generation, however, is so totally assimilated by early intermarriages that they cannot be distinguished from the pure Chinese among whom they live as an integral part.

There is little more to report on Jewish life in Shanghai. Let me summarize by saying that the Jews there are the same as those in the West, with the same racial characteristics, the same history, and the same God. And the remarkable part of it is that they can worship God in each and all of the ways in which we do here in America; with piety that is none the less fervid by reason of its 12,000-mile separation. No matter how isolated the corner of the globe, it seems that there can always be found some Jews who refuse to forget that they are Jews. Is not this individual Jewish consciousness a prime factor in having kept the Jews extant and intact as a race to this day?—THE JEWISH TRIBUNE (New York).



"THE MODERN WORSHIPPER"

"Money—'tis the most damnable curse inflicted upon mankind by the Lord's adversary. Take the most tender, the most feeling, the most human man and give him wealth, and before long he will become as cold and hardened as the coins that tinkle in his pocket. No heart is so callous, so insensible to the woes and agonies of suffering humanity as the heart that is snugly encased in gold."

MR. ELSLEY ZEITLYN IN SHANGHAI

AN INSPIRING PERSONALITY

Among the visitors who arrived in Shanghai to celebrate the Jewish Festivals, was Mr. ELSLEY ZEITLYN from Hongkong. Mr. ZEITLYN is an interesting personality. He was called to the Bar in 1906, by the Middle Temple, being sponsored by Mr. RUFUS ISAACS, now Lord READING. He read law with Mr. F. E. SMITH, now Lord BERKENHEAD and "went the Northern Circuit" which is the famous training ground for England's Commercial lawyers. He was specially retained in a number of cases in 1922, at Hongkong and is still busily occupied with his work. Mr. ZEITLYN left the Colony at considerable sacrifice in order to spend his Holydays in Shanghai, amidst most congenial surroundings. He received his Rabbinical training from his father who was referred to in the *Hayamiymch* as the High Priest in Israel, by the greatest Rabbinical lights of his age. Furthermore, Mr. ZEITLYN studied in France for a number of years under eminent Rabbinical authorities from whom he acquired a deep thirst for Jewish lore. In London, he took an active interest in communal work, having been identified with the Board of Deputies, the Mizrachi Organization and the Jews' College. He was Vice-President of the first Keren Hayesod Committee of England and acting Chairman during the first year in 1920—1921. Mr. ZEITLYN has travelled extensively; he visited Erets Yisrael recently and noted the progress made in the upbuilding of the Homeland. During his recent visit here he occupied the pulpit at the Ohel-Rachel Synagogue and delivered powerful sermons which created a profound impression upon his audience. At the express request of some of the leading members of our comunity, these sermons will shortly be published in pamphlet form at their expense in order to give them wider publicity, and also as a tribute to the scholarship of the lecturer. Needless to say, the latter has endeared himself to a large circle of friends and his next visit to Shanghai is awaited with eagerness and impatience. Mr. ZEITLYN leaves for Hongkong next week and it is not improbable that he will be present at the laying of the foundation stone of the Shearith Israel Synagogue in December or January next. Mr. ZEITLYN is a fine orator and his pulpit discourses are brimful with flashes from the storehouses of Jewish lore in which he is an adept and original thanker. Orthodox Jewry has missed a dynamic force by his preference for the Bar, but, nevertheless, it is interesting to note that he gives occasional attention to the "calling" and the eloquent messages issued by him from the pulpit somewhat make up for that which Orthodox Rabbinate has lost. A fine type of Jew, an inspiring personality, a great *lamdan* and a fine exponent of Traditional Judaism, is he whose portrait adorns this column. May his like increase in Israel!

MR. ELSLEY ZEITLYN

THE TYRANNICAL MAYOR

In a Galician city it once happened that a Polish landowner made a complaint against his Jewish neighbor, because the latter had put up a Sukkah (booth) for the feast of Tabernacles. The Pole insisted that the mayor order the immediate demolition of the hut, as an unsightly building The mayor, who happened to be a Jew, there-upon ordered the Jew to take down the shack within ten days, under penalty of paying a fine of two hundred gulden!

Though sorrow must come, where is the advantage of rushing to meet it? It will be time enough to grieve when it comes; meanwhile hope for better things.—SENECA.

HIGH COMMISSIONER FOR PALESTINE

Field-Marshal Lord PLUMER, who has been appointed to succeed Sir HERBERT SAMUEL as British High Commissioner for Palestine. Lord Plumer assumes the title and duties of Commander-in-Chief for Palestine.

ISRAEL'S BOOK—THE MYSTERY OF MYSTERIES

I use the Scriptures not as an arsenal to be resorted to only for arms and weapons, but as a matchless temple, where I delight to contemplate the beauty, the symmetry, and the magnificence of the structure, and to increase my awe and excite my devotion to the Diety there preached and adored.—BOYLE.

* * *

It is a belief in the Bible, the fruits of deep meditation, which has served me as the guide of my moral and literary life. I have found it a capital safely invested, and richly productive of interest.—GOETHE.

* * *

Within this awful volume lies
The mystery of mysterics.—SIR WALTER SCOTT.

* * *

There are no songs compared to the songs of Zion, no orations to those of the Prophets; and no politics like those which the Scriptures teach.—MILTON.

* * *

He who reads the Scriptures at night is enwrapped in Grace during the Day.
—The TALMUD.

VICEROY OF INDIA

Lord READING, Viceroy of India, who returns to his post for a few months. As Chief Justice of England, Lord READING held an enviable post, being one of the most judicious men known, and his ability aided him in ruling India, a land where he had very little experience. Lord READING is physically ill, but returns to his post until a successor is appointed. Upon his return to England, it is rumoured that he will be offered either a Marquisate or the Knighthood of the Garter.

SOVIET RUSSIA AND ZIONISM

THE cabled report in the public press of a telegram that was received by the Zionist Congress in Vienna from a number of Zionists in Soviet Russia read like a voice from the grave and indicated agony of spirit and of crushed ideals. The message said:

"From the darkness of prison cells and the ice fields of Siberia, suffering under disappointment in the Soviet shibboleth of equality and freedom for all peoples, we send brotherly love to world Jewry. It is a cruel joke of destiny that the moment which is the most decisive for Jewry finds the Russian Jews who nurtured Zionism excluded from participation in its work and from the present congress because conditions in Russia prevent our co-operating with our brothers outside.

"Zionism is being maliciously destroyed by the Soviet. Its followers are forced to flee from the hangman. Many are suffering in exile in the Ural Mountains and Siberia.

"But the time for silence is over. At the fourteenth Zionist Congress the cry should be heard, 'Down with the persecution of Jewish patriots in Soviet Rusia; Down with persecution of the Hebrew culture and language by the Bolshevists!'"

TO INSURE THE LIFE AND INTEGRITY OF THE JEWISH SPIRIT HELP REBUILD THE JEWISH HOME-LAND IN PALESTINE

The Principal Rebuilding Instrument Is The Keren Hayesod

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KEREN HAYESOD
75 Great Russell St.
London W. C. 1

CONSECRATION OF SEPHER SHEL HAFTAROTH AND SEPHER TORAH

On Sunday the 13th ultimo, at the residence of Mr. and Mrs. M. MYERS, No 318 Yu Yuen Road, a large number of local residents gathered to witness the ceremony of consecrating a new Sepher Shel Haftaroth, in memory of Mr. MYERS' mother, who died at Bagdad last year.

After the Minha service which was read by Mr. D. E. J. ABRAHAM, Mr. MYERS greeted the assembly, thanking them for their attendance and drawing their attention to the unique ceremony. He spoke as follows:—

Mr. M. MYERS.

LADIES AND GENTLEMEN:—

I feel gratified to see you all here this afternoon, to witness the presentation of a Sepher shel Haphtaroth to the synagogue Ohel-Rachel. The express wish of my family is to consecrate this Sepher, to the memory of my mother KHATOUN BATH YATTER, who had peacefully passed away, at Bagdad, at about this time last year, at the age of 92. I sincerely wish you all to attain to that old age, in peace, harmony and plenty. I have no doubt, that this Sepher would prove to be a useful and splendid addition to the present Sepher collection, and a delightful novelty to the old and young members of your synagogue alike, who had so far, read out the Haphtaroth and the benedictions, from a book they invariably carried with them, but, henceforth, will be able to read out same, with ease and ardour, from this beautifully written Sepher. On behalf of Mrs Myers, my children and myself, I beg to present this Sepher to the Ohel-Rachel synagogue with our best wishes for the welfare of that sacred and handsome edifice, and thank you all for your presence here this afternoon. (Cheers).

Mr. D. M. DAVID, President of the Jewish Communal Association, responded as follows:—

"In the absence of our Chairman, it devolves upon me to say a few words on behalf of the Trustees, and Committee Members of the Ohel Rachel Synagogue. The Sepher Shel Haftaroth which Mr. MYERS has just donated to the Synagogue in memory of his late mother, is a unique gift of its kind in Shanghai, and will be highly appreciated by the youngsters when ever called up to read their portion. The facility which the scroll offers them is bound to dissipate nervousness and create more confidence in their reading. I hope Mr. MYERS will live long to see his children, grand-children and great grand-children to make use of the precious gift. I feel confident that I am voicing the sentiments of the committee and the members of the Ohel-Rachel Synagogue in thanking Mr. MYERS for his excellent present which is bound to be a useful acquisition to our Beth Hakenesseth."

The gathering then adjourned to the Synagogue where the sepher was deposited.

CONSECRATION OF SEPHER TORAH

On Thursday the 17th ultimo, a large gathering assembled at the residence of Mrs. J. AARON, to witness the consecration of a Sepher Torah. Mr. M. MYERS took the opportunity of congratulating her for the valuable gift made to the Shearith Israel Synagogue, and spoke as follows:—

COMMITTEE AND KAHAL OF THE SHEARITH-ISRAEL SYNAGOGUE LADIES AND GENTLEMEN:—We are gathered here this afternoon through the courtesy of Mrs. AARON to take part in the dedication of this valuable Sepher-Torah to the memory of her husband—the late JOSHUA AARON, who had been of a kindly disposition, a useful member of our community, and a friend in need. But, alas he was cut off in the prime of life, much before he reached the age advocated by the great Psalmist, as the span of life. He said, "yemey shenothainu baharim shibif shana w'im bighburoth shemonim shana." Thus, you see, that the Psalmist limits our age to three score and ten, with a rider that, "but by reason of strength, one can live up to four score." Now, the word strength that he elected to employ in this instance, please understand, does not strictly imply physical strength only. It is ambiguous, and pregnant with a field of penetrating suggestions: such as, the strength of your duty towards your God and humanity, the strength of brotherly love, relief and truth; the strength of moderation, forbearance, commiseration, labor and sorrow, the spiritual, moral, virtuous, and righteous strength, and the strength of a multitude of other noble sensibilities and good actions that expand the heart.—He is dead, but not forgotten. The smile that he always had for friend and foe alike, is still fresh in our memory. And who can tell that the spirit of our departed friend, at this moment, is not hovering over us, participating in this sacred ceremony, and blessing you all for the tribute you have paid him, by your presence here this afternoon? On behalf of Mrs. AARON, I have the honour to present this pretty Sepher-Torah, to the Shearith-Israel synagogue with hopes of its ultimately being lodged in the Hekhal, of the new synagogue—the proposed magnificent structure, that is shortly going up in Museum Road—the generous gift of our esteemed friends Mr. and Mrs. S. A. HARDOON, to your deserving congregation, which has been without a permanent home for a period of 26 years, not unlike NOAH'S dove which found no rest for the sole of her feet, until the waters were abated, from off the earth. I sincerely hope that the advent of this Holy Book will bring prosperity to your kahal in abundence. Dear and respected friends, on behalf of Mrs. AARON I thank you all from the bottom of my heart for your attendence.

Mr. J. H. EZEKIEL, the Hon. Secretary having suitably responded, the gathering adjourned to the Synagogue where the sepher Torah was deposited.

THE JEWISH BIBLE

The most learned, acute, and diligent student cannot, in the longest life, obtain an entire knowledge of this one volume. The more deeply he works the mine, the richer and more abundant he finds the ore; new light continually beams from this source of heavenly knowledge, to direct the conduct and illustrate the work of God and the ways of men; and he will at least leave the world confessing that the more he studied the Scripture the fuller conviction he had of his own ignorance, and of their inestimable value.—SIR WALTER SCOTT.

MR. ELSLEY ZEITLYN IN THE LOCAL PULPIT

On the second day of Rosh Hashana, Mr. ELSLEY ZEITLYN occupied the pulpit of the Ohel-Rachel Synagogue and delivered a powerful sermon on the "Significance of the Shofar." The discourse was illuminated with flashes from Midrash and Talmud and created a great impression upon the congregants.

INSTANT HELP FOR WORRIED MOTHERS.

Night Holds No Terrors for the Mother Who Keeps Baby's Own Tablets In The House.

What mother does not know those nights of unrest when baby—sleepless, feverish and in pain—keeps her awake, tense with anxiety, yet helpless to give the little one relief!

To all such mothers Baby's Own Tablets, kept ready in the house, give just the help needed. Reducible to a powder in a moment, these little Tablets can be administered without the least difficulty or delay, and their soothing helpful effect is so prompt as to seem almost miraculous.

The action of Baby's Own Tablets is thorough yet exceedingly gentle. They reduce fever, dispel colic and constipation, check diarrhoea, relieve croup, allay teething pains, cure indigestion, expel worms, quiet the nerves, and promptly bring restful sleep in a natural way. Are guaranteed absolutely pure, safe and harmless even to the youngest infant.

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

SOCIAL AND PERSONAL

A New Year Card of greetings has reached us from Mr. J. E. Salmon who is now in London enjoying a well-earned vacation.

* * *

The remains of Dr. Theodore Herzl, founder and first leader of the World Zionist Organization, will be transferred to Palestine within the next year, according to the decision of a special commission appointed by the Zionist Executive.

* * *

Mr. Alexander Horne who left in July last for Frisco, is doing excellent work on behalf of the Society for the Rescue of the Chinese Jews. The American Jewish Press is showing great interest in the revival of the Orphan Colony, judging from the cordial reception given by the latter to Mr. Horne's addresses and letters on the subject.

* * *

Mrs. S. Simmons left for New York on the 22nd ultimo.

* * *

Among those who returned from their vacation last month were, Mrs. Mozelle Goldenberg Levy and her children, Mrs. E. E. Ellis. Mr. M. J. Nathan Mr. Z. Sachs. Dr. R. A. Belilios, Mr. and Mrs. Max Friedman, Mrs. J. H. Solomon, Mr. S. Moosa and Mr. and Mrs. J. M. Joseph.

* * *

Mr. Elsley Zeitlyn arrived here on the eve of Rosh Hashana and is staying at the Jewish Country Club.

* * *

Dr. and Mrs. Ariel Benson are touring Spain in the interests of Keren Hayesod. For a short while, they have been in Vienna to attend the Zionist Congress.

* * *

Emir Feisul, king of Mesopotamia, is the guest in London of Mr. E. S. Kadoorie, of Shanghai. The king accepted Mr. Kadoorie's invitation to stay at his home in London during his visit to the British capital.

* * *

Miss Sarah Tuttleman, Secretary of Judge M. D. Purdy, of the U. S. Court for China, accompanied the latter to Tientsin last month, where a number of cases are awaiting the session to be held there. Miss Tuttleman will return on the 19th instant.

* * *

The Tientsin Hebrew Association has issued an announcement to those concerned that it has acquired a permanent place for its Synagogue, which is located at 166 Race Course Road, British Concession.

* * *

Mr. Maurice Bienamin returned from a holiday in the United States by the str. *President Taft* last week

ARE YOU?

Are you troubled with constipation? Are you bilious or liverish, headachy or "blue"? If so Pinkettes are your need; being laxative perfection they clear away such troubles in a night. Try them; "you'll feel better in the morning!" Of chemists, or post free, 60 cents per vial, from Dr. Williams' Medicine Co., 60 Kiangse Road, Shanghai.

MEXICO JEWS PLEDGE DONATION FOR ZIONISM AND DRAW LUCKY NUMBER.

MEXICO CITY, MEXICO.—(J. T. A. Mail.)—Intentions to make donations to Zionist purposes seem to incur the favor of the stars in the Mexican lottery.

I. Rosenberg, president of the local Zionist association, and his three officers, were talking at the door of Rosenberg's business, preparing to close up for the night. A ragged boy, selling tissue-paper slips with numbers on them, approached and offered them a sure chance at the fifty thousand peso prize of the next day's lottrey. "We'll buy a ticket between us, and if we win fifteen per cent is for the Zionists," said Rosenberg.

The others agreed. The next day the papers published the winning numbers, and the big prize went to the ticket held by the four Zionists. The prize is forty-five thousand pesos, after the regulation tax is deducted.

MR. NATHAN STRAUS IS THANKFUL

We are in receipt of the following interesting letter from the Grand Old Man of New York Jewry:—

"Driftwood"
Mamaroneck
New York, September 3, 1925.

My dear Mr. Ezra,—I am just in receipt of your esteemed favor of July 31st, containing Israel's Messenger's congratulations on our golden wedding anniversary.

We assure you of our highest appreciation of your good wishes and of your continued generous recognition of our efforts for the less fortunate.

Very sincerely yours.
Nathan Straus.

THE TELEPHONE'S DELAY.

"That's old Dogsbody leaving the telephone kiosk. He's ninety-two years of age now."

"Lord! How old was he when he went *"Sydney Bulletin," Australia.*

THE LATE MR. RONALD SASSOON

BEQUEST TO JEWISH CHARITIES

We are relinbly informed that Mrs Flora Sassoon, of London, has forwarded to Bagdad a draft for £6,400/- out of the estate of the late Mr. Ronald Sassoon to be distributed as follows:—

Beth-Hamidrash	£2,500.00
Tomekhae Tora	2,000,00
The Great Synagogue	1,000.00
The Jewish Hospital	400.00
The Alliance School	400.00
Refua Association	100.00
	£6.400.00

THE JEWISH NATIONAL FUND

Box Clearances.

Ohel-Rachel Synagogue	$1.58
Shearith Israel Synagogue	2.75
Box No. 357, per Mr. and Mrs. Salem S. David	10.80
	$15.13

Further contributions will be gratefully received and duly acknowledged in Israel's Messenger. Box-holders are further kindly requested to make the necessary clearances and remit their collections to this office.

Ereb Yom Kippur Collection

On the eve of Kippur day, Messrs Fein, Hasser and Goberink collected about $100.00 and it is expected to secure a contribution of $200.00 from the Ohel-Moishe Synagogue for the Fund.

Hanuccah Ball

Arrangements will shortly be made to organize the Hanuccah Ball in December next. Those who are willing to join the Committee are kindly requested to communicate with the Kadimah. It is hoped that this year's Ball will beat all previous records so that a handsome collection may be made to swell the local collection for the Fund.

"Tears are often to be found when there is little sorrow and the deepest sorrow without any tears."

"Though sorrow must come, where is the advantage of rushing to meet it? It will be time enough to grieve when it comes; meanwhile hope for better things."

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CORRESPONDENCE

OLAM HAFUCH

Editor, Israel's Messenger.

Dear Sir,—In your last issue, I read about Olam Hafuch, which means a perverted world. May I ask you to enlighten me regarding the use of this expression in Jewish lore?

Enclosing my card.

I am, etc.,
A Student.

Shanghai, 14th September, 1925.

[The Talmud relates that when Joseph, the grandson of Joshua the Levite, lay sick unto death, he had a wonderful dream. Being asked what he saw, he replied: "I behold a perverted world. Those who were influential on earth are not recognized in heaven, and those who share the divine glory above were unnoticed while they lived on earth." He meant that the divine order of justice and righteousness which ruled in heaven had not yet descended to the world below.—Editor, Israel's Messenger.]

WANTED: BACK NUMBERS OF "ISRAEL'S MESSENGER"

Editor, Israel's Messenger.

Dear Sir,—We receive at the Library the regular issues of your publication, 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 important that it should be complete. Will you be so kind, therefore, as to send us copies of the members needed, which are as follows:

Vols. 1 to 6;
Vol. 7, nos. 1 to 6, 9 to end of volume (previous to 1921);
Vol. 8, no. 4 (1921);
Vol. 12, no. 1 (October, 1924).

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 appreciated 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 method 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.

Very truly yours,
E. H. Anderson,
Director.

New York, August 10, 1925.
The New York Public Library,
476 *Fifth Avenue.*

LADIES' MODERN DRESSING—A PROTEST.

Editor, Israel's Messenger.

Sir,—I shall thank you to allow me space in your valued columns to protest against the somewhat extravagant and immodest manner in which the fair sex are dressed. It is an unedifying spectacle to see women and unmarried girls with short skirts, low necks and without sleeves. Our standard of morality must be low indeed when we tolerate extravagant and immodest dressing. This evil has invaded even our places of worship, for lately I noticed a number of ladies who wore dresses with low necks and sleeves. It is time that a protest should be lodged against this craze. Synagogues are not dancing-halls, and it is time that the powers-that-be should drop a hint about it and appeal to the healthier class of men and women in our community restrain their children from falling an easy prey to the modern "Book of Fashion." To my mind, the art of dressing should be carefully studied and decently cultivated by decent beings and not vulgarized.

Before I conclude this letter, permit me to say that the habit of some congregants to converse during the time of service is growing without being checked by the powers-that-be. This is a practice which should not be tolerated by the latter, and I hope some attention will be given to it before it becomes perpetuated as part and parcel of our "Abodah" in the House of EL ELYON.

Thanking you for inserting this letter in your esteemed journal and with my best wishes.

I am, etc.,
Salem S. David.

Shanghai, 24th September, 1925.
1054, *Avenue Joffre, Hababa Cottage.*

AUSTRALIAN JEWRY AND THE SUBTLE PROPAGANDA OF THE LEAGUE

Editor, Israel's Messenger.

Dear Sir,—I have read with interest your dignified rebuke to the League of British Jews in your last issue, regarding whose mischievous propaganda it is time some strong actions are taken. The League has no following worthy of note. It consists of a handful of autocratic and aristocratic individuals who have a horror for Jewish Nationalism. It came into being as a result of the famous Balfour Declaration which had been hailed with joy and satisfaction by world Jewry. It was left for the League to sit in sackloth and ashes to bemoan over the faded glory of Reform Judaism, which was the first to expunge the word Zion from the prayer-books. The League evidently knows where to look for converts. Its attempt to capture your paper for its wild and vicious designs upon the Jewish people, should be an example to other Jewish publications to beware of the wolf in sheep skin. Apparently, Australia afforded some happy hunting-ground for the League. With a, so-called, orthodox Rabbi in Sydney openly revolting against the spirit of Traditional Judaism and a weekly paper [not the *Australian Jewish Chronicle*,—Ed.] openly preaching sedition against Jewish Nationalism, it is no wonder that the League found some response over there. I have before me The Journal of a Jewish Traveller, by Mr. Israel Cohen, B.A., in the course of which he writes about the subtle propaganda of the League, and says:—

> "The Great Synagogue, the largest Jewish place of worship in Australasia, presented an unusually crowded appearance of the Sabbath morning in expectation of the sermon I was announced to deliver. The occasion was of interest to the congregation as well as to myself, as although nearly three years had elapsed since the issue of the Balfour Declaration, and grateful hosannas had meanwhile been voiced in most synagogues throughout the world, no reference to that epoch-making document—so I was told—had yet been made in the pulpit of the Sydney Synagogue. On the contrary, some tracts published by a "League of British Jews," which was created, rather paradoxically, for the purpose of blunting the effect of the British Government's Declaration, had been placed some months before on every seat, where the worshippers found them on their arrival, to the indignation of not a few."

It is to be hoped that the world Zionist Organization will see the advisability of delegating more envoys to that far-off centre of Judaism, in order to teach them what true Judaism and Zionism is. Some of the Rabbis over there are very poor specimen of orthodoxy, and it is due to them that the Jews of Australia are not forward and abreast of the times. The League, like the Christian missionaries, can only plant its seed upon sterile Jewish soil and Australian Jewry should not be allowed to halt between two opinions. Its Press is still divided over the question, and no time should be lost to counter the subtle propaganda of the League. At the same time, I cannot help saying that the tendency at present is to advertise for Rabbis who are in sympathy with the Zionist ideal. The latest assistant Minister appointed in Sydney is an ardent Zionist, who does not share the hositle views of his Senior colleague. The latter, according to the Journal of a Jewish Traveller, is "still sitting on the fence and open to conviction," but truth to tell, he is as unrepentant and rabid an anti-Zionist, as the most radical hazir-eating reform Minister, Reverend David Philipson, of Cincinnati, is. Both have strong aversions for Zionism, but, happily, Australian Jewry is awakening to the danger which it is running in engaging anti-Zionist Rabbis, who have no future in orthodox Jewish pulpits, now that Zionism is winning its way into the hearts of world Jewry. The present intolerable position in Australia can be ameliorated, if the rank and file have sufficient backbone in them to resist the few noisy elements in their camp, and drive them miles away from their moorings. I cannot help saying that you have rendered a great service in drawing the attention of your readers to the matter, as your stand is bound to draw the notice of the powers-that-be in Australasia, and thus bring about a better atmosphere of, and a clearer understanding for Zionism in that prosperous and thriving Jewish community.

I am, etc.,
An Australian Jew.

Shanghai, 18th September, 1925.

NOTICE

THE NEXT ISSUE OF "ISRAEL'S MESSENGER" WILL APPEAR ON THE 6th Novr., 1925. Correspondents are kindly requested to send in their contributions not later than the 30th instant, or earlier if possible.

THE FOURTEENTH ZIONIST CONGRESS

INAUGURAL SPEECHES BY DR. WEIZMANN AND MR. SOKOLOW

Greetings by Official Representatives

[FROM A CORRESPONDENT.]

VIENNA, 20th August, 1925.

The Fourteenth Zionist Congress was opened at the Konzerthaus, Vienna, on August 18th, 1925, in the presence of an assembly of 3,000 people, including 300 delegates and as many newspaper correspondents. There were also present a large number of official representatives of various Governments, including those of Austria, Great Britain, the United States of America France, Germany, Italy, Holland, Switzerland, Czechoslovakia, and the Commissioner General of the League of Nations, Dr. ZIMMERMANN.

The proceedings were opened by Dr. WEIZMANN, President of the Zionist Organisation, who delivered the following address:

A Hearty Welcome

In this hour, when we are solemnly assembled for renewed labour on the tasks so dear to us, I bid you all, delegates and guests, a hearty welcome. It is for me an honour, as President of the Zionist Organisation, to greet the Government of the Austrian Republic. We thank you, Herr BUNDESMINISTER, heartily for the hospitality accorded to our World Organisation by your Government in this beautiful city, to which we are bound by a great and ineffaceable memory. It was from here that Theodor Herzl issued his summons to the Jewish people. From here went forth the prophetic message of his "Jewish State" to the scattered tribes; here he worked creatively, and at the same time painfully in the restless haste of a few crowded years, and it is here that a simple stone—but bathed in the light of immortality—tells of a unique mission and far too early a consummation.

"Peace and Civilisation"

"A cause of peace and human civilisation" THEODOR HERZL loved to call our task, and that was how he conceived it. In this spirit we are come here, and we are certain that the population and Government of this country, that understands the significance of peaceful and friendly international relations, will know how to honour this spirit and what it yields in aspiration and achievement. We also heartily welcome the representatives of the Jewish Community of Vienna, and the Spanish-Jewish community of this city, to whom we extend our fraternal greetings.

Tribute To Great Britain

It is for me a privilege also to bid welcome to the representatives of foreign Governments, and foremost the representative of Great Britain as the Power that has assumed the Mandate of the League of Nations for Palestine. I am not merely discharging a duty when, on this occasion, in the name of the Jewish Agency, I request the emissary of the Mandatory Power to receive an expression of our gratitude, our goodwill, and our respectful and confident regard. For feelings of deep and heartfelt obligation have long been entertained by the Jewish people for the great nation whose strongest tradition is still the Bible. We know full well that the Mandatory Power, in accepting the Mandate, also assumed a great task; we know, however, also that our work is contributing—ever more contributing—towards furthering the fulfilment of that task. The spirit in which the work of upbuilding the Jewish National Home is conceived gives us the complete assurance that will not only redound to the credit of the Mandatory Power and the Jewish people, but will also be a contribution to the progress of humanity in general.

In this responsible task of the upbuilding of the Jewish National Home, the goodwill of the Mandatory Power and the confident assurance of the Jewish people have daily to be manifested. So far as we are concerned, we shall not fail in this manifestation.

Welcome To Many Governments

With great satisfaction I also bid welcome to the representatives of the Governments of the following countries: Argentine, Belgium, Bulgaria, Czechoslovakia, Denmark, France, Germany, Greece, Holland, Jugoslavia, Poland, Portugal, Roumania, the United States of America, and the Representative of the League of Nations.

That we are enabled to welcome so many Governments as our guests is, in addition to the high honour, also a sign of the standing which our movement—twenty-eight years after its modest beginning—has won. Already the first, perhaps not too great, but still strong group of pioneers have obtained a firm footing in the land of our promise and our destiny. Already the seeds of a commonwealth have been planted. And although we will not so far exaggerate as to lose all sense of measure and proportion, we are already—and you, honoured representatives of Governments, testify thereto by your presence—an embryo member of the family of nations, with our Home guaranteed by the League of Nations—of the family of nations which, after hard and long preparation, let us hope in the not distant future we will peacefully and worthily enter.

Jews Are A Nation Like The Rest

Already it has been vouchsafed to us to anticipate this happy feeling, which is so simple and yet for us is almost like a miracle, the feeling of being a nation like the rest. For a few days, those who were privileged to attend the opening of the Hebrew University on Mount Scopus, which was honoured by the spiritual leadership of that great statesman and great friend of our people, Lord BALFOUR, and by the participation of the chosen representatives of the civilised nations of the world in the finest work of the creative power of the people, its spiritual centre—for a few days we were the happy forerunners of a generation that will come after us. They will be imbued with power, that for us is still the goal of ideal aspiration though it, nevertheless, begins to take shape under our very eyes and under the work of our hands.

Our Aims And Achievements

Honoured Congress, friends, and fellow-workers! We will have to give an account of what we aimed at, of what we have achieved and experienced since our last Congress. And still more shall we have to say to one another and to deliberate on what lies before us

In agreement or in friendly difference of opinion, the discussions will probably range less round achievements and successes than round responsibility, anxieties, worries, and also mistakes here and there. For it is an undertaking of tremendous difficulty, harder than any task with which the suffering and hope, enterprise and enthusiasm of man have been confronted. Just on that account it were perhaps appropriate, at this hour, to convince ourselves, by an unprejudiced review, that the sacrifice of the best that is in us has not been uncrowned with blessing. These have been two years of palpable consolidation in the land and a continuously growing extension of our assets in men, material and creative forces.

The immigration, based on our preparatory work, responding to the call of Zion, but also impelled by sad external conditions, has grown from some hundreds to several thousand per month. In its wake has developed a quite extraordinary activity in all departments of public and private life, in the economic, social and cultural spheres, which encourages and surprises us, and at the same time confronts us with problems of a kind and extent previously quite unfamiliar. We cannot, and should not, conceal our satisfaction at the fact that since the beginning of our activity on the new legal basis of the Mandate, the Jewish population of Palestine has been nearly doubled. We all know, however, that this gratifying increase denotes for us only a beginning. We know, too, that we must incorporate it in the organic structure of the young commonwealth, the strong and simple foundations of which are: national language and culture, national soil, and national work.

Hebrew Organ of the World Zionist Organization

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Growth Of Jewish Homeland

In the towns have arisen hundreds and hundreds of new dwellings. An astonishingly enterprising and diverse industrial and commercial activity has developed on both large and small lines. In ever growing measure the new enterprises are seeking to open up markets for their products. Simultaneously, moreover, the foundation of the work of reconstruction, agricultural settlement, the redemption of the land, the wedding of the Jewish peasant to the soil, has made gratifying progress. In Erez Israel and beyond, the cry resounds ever more insistently for "Land! more land!" The acquisition of considerable areas of land was a worthy answer to the demand of the new men of the Jewish soil. But the opening up of new colonising possibilities confronts us immediately with a host of difficult problems involved in well-conceived and successful colonisation which will demand our whole attention and energy.

The Jewish Land

The land, pulsating with young life, begins to radiate its spirit over the whole *Galuth*. The power of attraction of Erez Israel has grown greatly in recent years, not merely among the pioneers and those preparing themselves for settlement in the country. Many of those who were previously indifferent to our hopes have been drawn under the spell of Erez Israel and in deed or intention display a readiness to collaborate in its upbuilding for the honour of the Jewish name.

We hail with especial satisfaction the continuously growing member of young people in our own ranks, which is a guarantee for the bringing into play of ever new forces in the spheres of our activity. We have also to record a growth in the readiness to give material assistance to our two central national funds. The Keren Kayemeth and the Keren Hayesod, for the redemption of the soil and for the upbuilding of the National Home, have become rooted in the hearts of hundreds of thousands of friends. This is an encouragement for the future, in which we shall have to demand much, very much, more, measure for measure, as our work grows and as we must desire to see it grow.

We Are Moving Forwards

So we can look back on the past two years not without satisfaction, although our demand for greater and quicker achievement, and although self-criticism, and the criticism of others, will guard us against any sort of self-complacency. One thing is certain: we feel—and it is a precious feeling—that there is life in ourselves and in our cause, and that we are moving forwards. That gives us to-day energy and strength in the face of the obstacles and difficulties that we shall have to master on the morrow. What we have created, our achievement hitherto, is the product of the combination of two factors—the Zionist movement, of which our Zionist Organisation is the strongest and clearest expression, and the creative *Yishub* in Erez Israel.

It will be for the Congress to give the Organisation new strength and new impulses, this Organisation which has achieved great things and is destined to achieve still greater. The Congress will also have to give the *Yishub* its due: unstinted support and trust, the trust of an Organisation that has lovingly witnessed its work and knows how to appreciate its labours. And so, friends, in approaching the tasks that lie before the Congress, I adjure you to carry out your work as responsible representatives of the Zionist will throughout the entire world, and in spirit and understanding united with our brothers and sisters in Erez Israel. I declare the Fourteenth Zionist Congress open! (Loud cheers).

Mr. Sokolow's Speech

Mr. N. SOKOLOW, President of the Zionist Executive, said that it was the fourteenth occasion that the Zionist Congress had assembled during 28 years, and the second time that it met in Vienna. They now met under somewhat different external conditions, but in the same beautiful city as before, which was still a metropolis of culture and beauty, in the same Vienna which has the cradle of modern Zionism, from which the first call to a Zionist Congress went forth at the beginning of their movement and in which was situated the grave of Theodor Herzl, dear to them all. They had assembled that day for a working Congress, which should be directed more inwardly than outwardly. They wished to deliberate upon their problems with conscientiousness, tranquillity and concentration. At previous Congresses the factor of demonstration was of importance. Nor did they wish to shut themselves off from the external world on this occasion, but for some time now the Zionist Congress were devoting themselves more to internal practical matters, and in this respect the present Congress was intended to go further still. The fundamental feature of most of the previous Congresses was the tendency to action. The distinguishing mark of hte Fourteenth Congress should be that of realisation. The Fourteenth Congress was thus not merely a link in a chain of Congresses, but a new link—not merely one more Congress, but a historic epoch exceeding all previous epochs in importance.

In the midst of suffering humanity, which sought to reconstruct that which had been destroyed and to renew its life, stood the Jewish people, pointing to the path of justice, peace and heroic labour. Animated by the spirit of the Bible and furnished with plough and trowel, the Jew, supported by his historic right, descended into the Jordan Valley to drain the marshes and ascended the Mount Scopus in order to erect a citadel for his intellect. Everything that was created and renewed was the realisation of the idea of justice and peace, the form and content of the Jewish outlook upon life.

There was another thing they must not forget: the redemption of the people was no political or territorial, but a mechanical process, even though the mechanical and technical played a great part of the process of realisation and must be considered most carefully, but the redemption itself did not belong to the domain of the measurable, as it was something elevated and transcendental. It was not a profane work but a sanctuary. To some extent the rate of the restoration in Erez Israel depended upon favourable or unfavourable political conditions, but it was primarily dependent upon the revival and the renewal of the people itself.

Austrian Government's Greeting

On behalf of the Chancellor, who is regretfully prevented from being here, I have the honour, in the name of the Austrian Government, of welcoming the delegates of the Fourteenth Zionist Congress assembled here. The task for the advancement of which you are gathered here, is great and important not only for the Jewish people but for all the nations of the world who have manifested their interest in the fact that the highest international Areopagus, the League of Nations, has taken this enterprise under its aegis. With regard to the work of reconstruction which the Jewish people in Palestine has accomplished and continues to accomplish, with regard to the spirit in which this work is done and the difficulties that have there to be overcome, your distinguished leader, Dr. Weizmann, gave a graphic account at the beginning of this year in this same Hall. Since then the festive inauguration of the Hebrew University on 1st April last has brought home to the world what important progress you have already achieved. In the name of the Austrian Government I wish your Congress the utmost success.—(Loud cheers).

The first session closed with the singing of Hatikwah.

HONGKONG JEWRY'S UNIQUE GIFT TO THE HEBREW UNIVERSITY

We are reliably informed that during the visit of Dr. ARIEL BENSION to Hongkong in January last, he was instrumental in inducing the Jewish community of the latter port to donate the old Sefer Torah from Kaifengfu, which had been the prized possession of the Chinese Jews, to the Hebrew University. The British Government in Hongkong, we understand, has given permission for the transference of the Scroll to Jerusalem. This has already been done. The precious gift is regarded by the University as of great historical value and Dr. BENSION deserves congratulations for being instrumental in acquiring it for the greatest seat of Jewish learning in Erets Yisrael.

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THE CASE IN THE INTERNATIONAL MIXED COURT

FINAL ARGUMENTS HEARD FROM PROSECUTION AND DEFENCE

DECISION RESERVED

As stated in our last issue, the above case was resumed on the 8th ultimo, and after several protracted sittings, the summing up by the lawyers for the prosecution and the defence took place on the 18th idem, before the British Assessor Mr. MARTIN and Chinese Magistrate, Mr. KUAN.

Argument for the Defence

Dr. SELLET in his argument devoted the major part of his talk to discussing the interests of the two complainants. He declared that from the evidence there should be no difficulty in believing that the 180 cases of opium referred to were in reality purchased by the Gwanho Company of which the accused was a member and were not stolen, as alleged by the complainants.

"Much of the evidence has been irrelevant," said Mr. SELLETT. "However, as the good faith of the complainants will have some bearing on the issue. I wish for that reason to draw the Court's attention to the position of Mr. EZRA. Mr. EZRA through his counsel filed a civil petition on January 20, pleading that he and DADUNASHVILLI were the joint owners of this cargo and that they were deprived of the opium at the port of destination, namely Vladivostock. No intimation was then made of the real situation, not until two or three months later when it became apparent that possibly Ezra was not going to have his rights determined before the tribunal which he hoped originally would determine his rights.

In concluding Dr. SELLET declared:

"The Police can show that 51 Canton Road was full of evidence that the Gwanho Company dealt in opium and purchsaed the 180 cases. Why EZRA should have abandoned this case when the question of jurisdiction was settled is another matter for speculation. Of course, it is bad for people to deal in opium, the Court will agree, but some things are worse than dealing in opium. The evidence before the Court in this case prove that some of the complainants in this case are guilty of something worse than dealing in opium. If the Court believes that Gwanho and Company purchased this opium it must also believe that Zaragelli (Mr. Dadumashvili's representative) is guilty of aiding in what is purely extortion. There is ample evidence to indicate that someone else other than the accused ought to be on trial and for an offence which is more serious than the one with which the accused is charged."

Prosecution Sums Up

Comm. G. D. Musso who appeared for Mr. N. E. B. EZRA, one of the co-complainants in the case, addressed the Court and said that "in order to succeed in this prosecution, the prosecution must prove that there was a steamer named the Kamagata Maru, that it was chartered by the defendants, that there were 180 cases of opium on board, that those 180 cases were landed in Shanghai, that those 180 cases belonged to Dadunashvilli and that those 180 cases of opium fell into the hands of the defendant in Shanghai."

"Had the defendant come to Court and said 'I know nthing', the task of the prosecution would have been more difficult," said Mr. MUSSO.

"The defendants, however, have greatly facilitated the work of the prosecution because they have admitted that there was a steamer called the Kamagata Maru, tht 180 cases of opuim were on board that steamer and that these had been landed. Therefore the only two points to be proved were that these cases belonged to Dadunashvilli and that the defendant was concerned in this theft."

"So the Court will see that there are only two issues before it," reminded Comm. MUSSO—"did the opium belong to Dadunashvilli and was the defendant in possession of knowledge that this opium was to be landed in Shanghai?"

"I will refer briefly to Dadunashvilli and Ezra first. My friend comments upon the fact that Dadunashvilli is not here and said that there is no evidence besides the letters already referred to to say that he was detained in Vladivostock. My friend said further that the evidence that he was detained in Vladivostock was as good as the evidence that Dadunashvilli was in Tsingtao. The Court will recollect that I produced a letter dated June 30 saying that Dadunashvilli intended to leave Vladivostock by an overland route. I asked the Court to refer to the Soviet Consulate for verification of this but the Soviet Consulate replied that it did not recognize this Court and that verification was not forthcoming. I mention this as further light on the matter. Now if the defendants believed for a single second that this statement was not correct they had ample opportunity of finding out from Vladivostock. There is a Chinese Consul there." The defendant is not interested yet he is here being tried for his liberty," remarked Mr. MUSSO. "Dadunashvilli is alleged to have ben in Tsingtao on June 15 when our evidence is that he was in custody

What is the evidence of that telegram produced at the last hearing by the defence stating that Dadunashvilli had taken passage to Tsingtao? Nothing! The telegram doesn't say that the Dadunashvilli who travelled was a Chinese or a foreigner. There was nothing to prevent a Chinese booking passage under that name. The message states that Dadunashvilli travelled third class on a Japanese steamer, which is steerage. People who are able to land in Shanghai a cargo worth $500,000 despite the vigilance of the customs and other authorities, are quite able to send one of their men, a common employee to Vladivostock to take passage on that steamer, using Dadunashvilli's name and paying about $50 for it."

"I must say that the defendant has not only made no efforts to bring Dadunashvilli here but that he has even made application to the Court to keep him away."

Now Mr. EZRA has stated that he had full confidence in his lawyer, Mr. Fishman. Why EZRA should abandon the prosecution after the settlement of the jurisdiction issue can be easily answered because he was not the owner of this cargo and when the dispute arose he was quite willing to get out of the mess. The Court has seen Mr. EZRA in the witness box and seen how nervous a man he is. At that time the atmosphere was most unfavourable in connection with this case for it looked as though EZRA was connected with a big opium transaction. Quite naturally he would want to dissociate himself but I won't waste further time."

"The only witness for the defence has been in the box and the Court has seen his demeanour—flippant, venomous to the extreme and on his own statement, a confessed liar. He said he had to lie in the first case to defend himself. Naturally he has to lie in this case to defend himself also."

Is Defendant a Liar?

"Did he lie?" asked Mr. MUSSO. "Let us examine." He was asked—'Did you ever represent yourself to be a partner in this firm?' He said 'No.' He was asked 'Did anyone suggest that you do so?'. He said 'No.' He was then confronted with a document which suggested that he had been thus approached and the defendant then confessed and said that C. K. Yap had suggested that he so represent himself."

"I submit to the Court that what he told the Court was a deliberate lie. When asked who are the partners of the firm and what is the firm's capital he again lied when he said the Capital was only $13,000."

"A company with a capital of only $13,000 cannot do business amounting to Tls. 1,000,000 as shown by these documents. He was asked where the money came from and said that he did not know. Yap had told the defendant so many things but not that!"

At this stage counsel for complainant indulged in an analysis of the different statements of accounts in relation to the purchase of heroin, morphine and cocaine bought at Basle, Switzerland.

"The main ppoint is this," continued Mr. Musso. "Defendant's counsel made a very bold statement that the complainant didn't even know the quantity of opium contained in those 180 cases. I am prepared to admit that if we don't know this then we have no case. Those 180 cases contained 10,000 kilogrammes, perhaps a ittle less. I think this is a vital point—a capital point."

A further mathematical discussion followed between Mr. Musso and the Bench.

"There were at least 38 more cases on board than 180 as is generally believed," continued Mr. MUSSO. "I think I can show that there were 300 or 400 more on board."

Mr MARTIN—"That is a point Dr. SELLETT has been at so much pains to explain".

Mr. MUSSO (proceeding)—"We admit Lienoff was an agent for the defendants but there must have been other people in Constantinople working for the defendants as the telegrams will show. One was named Feldman. Our contention is that there must have been two agreements with Bahaboff, bargain-money for one of which was paid on November 1. One agreement was made with Dadunashvilli by Bahaboff."

Counsel then sought to disprove defendants' ownership through time and dates. The conrtact called for delivery before December 1 last year, whereas the defendants had produced as evidence T-T's as late as January this year. The defendants had introduced an agreement which coincided in general with an agreement between the complainants and Bahaboff but by analysis, counsel sought to show many differences, between the two, viz. packnig, filling, and other conditions. Terms of delivery also differed.

"Dr. SELLETT, to explain the T.-T.'s" said Mr. MUSSO, "tried to make them coincide with the terms of our agreement but only succeeded in one or two details. His statements are contradicted by the facts. So this evidence shows conclusively that they did not, in any shape or form, pay for Dadunashvilli's opium.

"The Court will see by the documents that there are other huge deals in opium. This business include a capital of $626,000. Now after having established that the opium belonged to us we we must establsh that the defendant stole it."

To Establish Theft Charge

"Defendants when confronted with this case made a bold attempt to establish a defence which would fill up the gaps in this case which is a dangerous thing to do. Now to do that they had to explain how Dadunashvilli had two bills of lading. They came forward with an extraordinary story that persons had to produce bills of lading at Suez. There is no proof of this. They read a letter about it, proving, they said, that trouble was experienced passing through Suez but they did not read all. What Dr. SELLETT missed in reading this letter was a query contained therein regarding the findings of the League of Nations Opium Conference...whether any trouble was likely.

"Which I say," said Mr. MUSSO, "from the very appearance, the nature of the communication suggests that there was no troube there at the time."

Mr. MARTIN—"Of course this was not written by an Englishman. The meaning may be dicerent."

Dr. SELLETT—"They never had any trouble on their first trip."

Mr. MUSSO—"It shows that they only anticipated trouble this time. To make the thing look a dead certainty my friend said he would produced a photo showing C. K. Yap together with Dadunashvilli in Constantinople. But he did not produce it! I submit it was not produced because it would show Yap had other agents. Where are the bills of lading? I ask the Court to disbelieve entirely the story of the defendant. From his demeanour; from his false evidence the Court cannot believe that he told a true story and in such a case he cannot get any benefit of the doubt. I submit that I have proved conclusively what I set out to prove and I want to draw the Court's attention to the fact that I have only dealt with the evidence produced by the defendant, not by our own evidence.

Zaragelli's evidence remains unshaken. Small people steal small, big people steal big," remarked Mr. MUSSO. "The defendants saw that it was so easy for them to land their own cargo of opium that they thought of stealing this other which meant millions! With reference to the cargo of salt I use the same argument.

Ezra an Altruist

"I cannot conclude my remarks," said Mr. MUSSO, "without saying why I appear for Mr. EZRA in this case. Mr. EZRA has been instrumental in having this huge opium combine discovered and brought to book. If he had not done so this association of criminals would have gone on working their nefarious schemes without the knowledge of the police EZRA action deserves the thanks of the community" remarked Mr. MUSSO.

"I then ask the Court to find the accused guilty as charged," said Counsel for the complainant in conclusion.

The Court remarked that it would reserve its decision and rose after one of the most prolonged and historic hearings which has ever been conducted in the International Mixed Court.—*The Shanghai Mercury.*

The Longest Case on Record

With to-day's hearing, says *The Shanghai Times* of the 19th ultimo, is concluded the longest case on the Mixed Court calendar for some time. Lawyers declare the echos of the case will still be heard, as further civil suits are threatened in the Mixed Court and a libel action, Mr. EZRA versus "The China Press," is still pending in the United States Court for China.

WONDERS OF YOUR BODY

Importance of the Blood

Everybody should have some knowledge of the mechanism of the body, and of the important functions which the blood performs. Every drop of blood in your body passes right through your veins many times every day, carrying off impurities and getting cleansed of them in the kidneys and lungs.

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"Well, how do you like being at school"

"Not at all! We children do all the work and the teachers get paid for it!"—"*Dorfarbier*," *Berlin.*

YOM KIPPUR SERVICES IN SHANGHAI

There was an unusually large attendance at the services in the local synagogues this year, there being no less than four places of worship to satisfy the convenience of the worshippers. The Obel-Rachel Syagogue was crowded and the large edifice presented quite an imposing scene with the great throng of worshippers. It is safe to prophesy that in years to come the sacred edifice will outgrow the needs of the rapidly increasing Jewish residences that are springing up around its area, At one time, it was thought that the Trustees had made a mistake in locating the Synagogue in the Western district, but time has vindicated the wisdom of their judgment. The pulpit was occupied by Mr. ELSLEY ZEITLYN who preached a powerful sermon before Neilah, which was attentively listened to by the congregants. Mr. ZEITLYN has also conducted the Kol Nidre service which was gready appreciated. On the second day of Succoth, he preached on the significance of the Festival and his fine discourse will be cherished by all those who were present at the service.

At the Shearith Israel and the Ohel Moishe, the services on the Day of Atonement were equally crowded and it is hoped that next year the new handsome synagogue at Museum Road will be ready for the seatholders of the Shearith Israel Synagogue. With the problem of Synagogues being solved, there comes the greater problem of securing efficient Rabbis to preside over them. Let us hope that no more chances will be taken, as there is no surety of ZEITLYNS passing to and from in future to fill the position of ordained Rabbis in Shanghai. Shanghai Jewry, awake!

ERETZ YISRAEL READY TO PROVIDE MATZOS

Mr. Elias M. Epstein, the Jerusalem correspondent of The Zionist Record, of Johannesburg, writes in the course of his interesting Letter, as follows:—

The term "Jewish bread," which non-Jews sometimes apply to our *Matza*, will soon have a deeper significance. The management of the new flour mill at Haifa is erecting a factory for baking unleavened bread, and it has contracted to purchase for this purpose the wheat grown in our Jewish settlements in the Valley of Jezreel, once the granary of Palestine. Thus everything concerned in the process of manufacture of next year's *Matza* will be national—the soil of the Keren Kayemeth; the seeds bought by the Keren Hayesod; sowing, cultivating, harvesting of the wheat by the Halutzim; and ground into flour by a modern Jewish mill in the Jewish land. Is it not a striking sign that the food we shall eat at the Festival of our naional freedom (the *Matza* will be exported, too) should substantially express the new life of the people in Eretz Israel?

NEW OHEL-MOISHE SYNAGOGUE.—CONSECRATION SERVICE

MR. ALBERT COHEN PERFORMS OPENING CEREMONY

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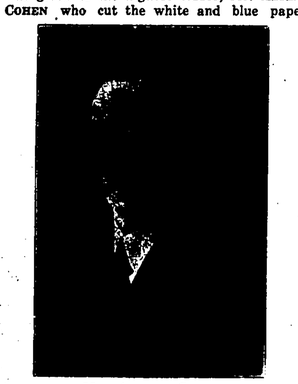
The opening night of the new Synagogue Ohel-Moishe was celebrated in a very jubilant manner on the 6th instant, there being over 200 people present. "Good Yom Tob" was the greeting heard and the entire function was fittingly observed by the Ashkenazie section of our community.

The privilege of the opening ceremony was given to the highest bidder, Mr. Albert Cohen who cut the white and blue paper



Mr. Albert Cohen

ribbons which were stretched across the Almemar, this honour being purchased by Mr. Cohen for $600.00. It is interesting to note that when the Jewish Club "Ahduth" was opened in October 1921, Mr. Cohen was equally honoured with the same privilege, his bidding being the highest, namely $625.00. Prior to the opening ceremony the Hatikwah was played and sung in an impressive manner, Mr. A. Richter presiding at the organ.

In a few well-chosen words Mr. H. Kammerling welcomed the audience and dwelt upon the history of the Synagogue. Mr. B. Sanderson, a young Halutz from Harbin, who is leaving for Erets Yisrael to-morrow, read the prayers for the donors impressively, after which Mr. A. Einhorn delivered an address in which he pointed out the significance of the event and hoped it would lead to the inauguration of a better and larger edifice for their community in the near future. Mr. Jacob L. Friend assisted the organist with the recital of hymns. Refereshments were served in the drawing room adjacent to the synagogue and hopes were expressed that in course of time the members would raise sufficient funds with which to erect a building of their own. Several useful gifts were made, Mrs. Oscar Landau donating two candelabras and Mrs. Rachel Van Buren two covers for the Ark. The following is a list of donors who contributed for the privileges of the opening night:—

Mr. Albert Cohen (For opening the Synagogue)	$600.00
Mr. Dobrishman (for opening the Ark)	175.00
Mr. M. Samsonovich (for carrying the first Sepher)	100.00
Mr. M. Lipkovsky (for carrying the second Sepher)	100.00
Dr. A. Renner (for carrying the third Sepher)	100.00
Mrs. Oscar Landau (for carrying the fourth Sepher)	100.00
Mrs. M. D. Irliar (for carrying the fifth Sepher)	60.00
Mr. J. Weidman (for carrying the sixth Sepher)	80.00
Mr. Weinstein (for carrying the seventh Sepher)	35.00
Mr. Satskin (for carrying the eighth Sepher)	25.00
Mrs. A. Bendersky (Donation and Torah Cover)	25.00
Mr. Albert Cohen (Annual Donation)	200.00
	1,600.00

Mr. Cohen was made the recipient of a golden key as a souvenior of the occasion.

The new premises situated at the corner of Broadway and Boone Road, was renovated and is a great advantage over the old prayer-hall. it was made fit to accommodate three hundred people, besides which there is a lecture hall which is bound to fill a great want. The Synagogue has a building Fund of $5,000.00 on hand, and it is hoped that this sum will be further swelled in order to pave the way for the purchase of a useful site in a convenient district of Shanghai.

The Committee of the Synagogue consist of Mr. I. Shainin, President, Mr. J. L. Friend, Vice President, Mr. M. Rakusen, Hon. Secretary, Mr. H. Kammerling, Hon. Treasurer, Messrs. L. Winikoff, A. Einhorn and A. Fein.

MR. IKE LANDMAN SEVERELY REBUKED

MISERABLE CRINGING—BAD TASTE OF NATIONAL MESHUMMADIM

The American Hebrew, in a recent issue, referred to the report sent to the Colonial Office by Sir Herbert Samuel on his administration of Palestine, and concludes:

Non-Zionists should feel elated with the late High Commissioner's report, and Zionists who mean well by Palestine rather than by their "ism" should be grateful to him. Dispassionate recognition of the British Mandate as conferring sanctuary and not possession is essenial.

"Sanctuary!" As if we Jews were a race of murderers for whom protction from popular resentment were necessary! So long as we have among us such miserable cringers, such poor spirited puppets as the one responsible for this sentiment, so long must there be the Jewish agony in all its horrors. Indeed, this sort of thing is symptomatic more than anything else of the trouble.—*The Jewish World* (London)

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SHANGHAI, CHINA, FRIDAY, 6TH NOVEMBER, 1925. 19TH HESHWAN, 5686.

WHAT AILS OUR JEWISH YOUTH?

Under the above caption, Dr. BARNET R. BRICKNER. of the ex-Zion College of Cincinnai, contributes a highly interesting and instructive article in the *Canadian Jewish Review*, of Toronto, Canada. He begins by saying that this question is being asked by parents, teachers, Rabbis and communal leaders. He comes to the conclusion that the Jewish youth on the whole is not interested in things Jewish, that he is rather indifferent to and ignorant of things Jewish, that he is caught up in a mad rush for pleasure and thrills. This sad admission by Dr. BRICKNER, (who, by the way, is now Pastor of the Euclid Avenue Temple, of Cleveland), will be endorsed by every intelligent thinker and observer in the rank of Jewry. Our boys and girls are seldom interested in the solution of the problems that affect and afflict world Jewry; they seldom make themselves conversant with the history and literature of their people, with the result that we have to rely upon the passing generation to carry on the burden of our vexed problems. Whose fault it is that our youths are growing indifferent to Israel's ideals we shall discuss later, suffice it to say that we have before us a generation of leaders who are like generals without an army. Call a meeting to discuss about things Jewish, and you will see the paucity of attendance and the failure to promote the object for which the meeting was called. Call a meeting to promote dancing, card-playing and other schemes for pleasure and thrills, and you will find the difference between the two! When the Jewish youth is thinking of jazz, and how to "have a good time," it is simply a waste of time to expect him to take an interest in any plan for the survival of Judaism and the Jewish people from their heavy yoke of oppression and persecution in benighted countries.

The Jewish Natinoal Fund and the Keren Havesed have made earnest appeals to world Jewry to contribute their mite for building "the old waste, raising up the former desolation, and repairing the waste cities, the desolations of many generations." And yet what a response from this side of the globe! (We are not alluding to the few handsome contributions made by our wealthy co-religionists). Had we taken care to study the problems besetting us and kept ourselves *au courant* with the progress of our national movement, we daresay the response would have been spontaneous everywhere, and the result more gratifying. Thus, the few who carry on the burden must do so to the end, until by some chance their task would be lightened by some voluntary workers with a vision and an eye on the future. Let us refer again to the contribution of Dr. BRICKNER, referred to above. Dr. BRICKNER diagnoses the case of our youth in a masterly manner. As he examines the situation, he finds that what ails the Jewish youth is what ails the non-Jewish youth, only more so. For what is it that everybody notices about youth to-day? This is answered in the following terse and lucid language by Dr. BRICKNER. Says he:—

> It is the craving for excitement, absorption in the superficial, material pleasures of life, honouring the Ten Commandments more in the breach than in the observance, loudness of speech, immodesty of manner and dress, a tendency to "follow the crowd," a lack of initiative and absence of a sense of individuality, a revolt against authority, a wild desire for a certain type of freedom which is more license than liberty. It is seldom that one finds youth concerned with life as if it were serious business. Our young people, uncritical in the main, become the Main Streeters, the Babbits and the usual hundred-per-centers. Our Jewish youth of the first and second generation are quick to become infected with the ailments from which youth in general suffers. In their zeal for assimilation our Jewish youth are all too prone to imitate the cheap tawdry, tinsely things in their environment, mistaking them for true culture, refinement and character. Now the causes which have produced this condition of affairs in the youth are not of the youth's making. They are due to several factors. New inventions, especially those of locomotion and communication made us all restless. The motor car and the telephone have revolutionized people's outlook. Staying at home is a thing of the past. "Let's go" has taken its place. Women and girls are no longer sheltered as they used to be a generation ago. The social contacts between men and women are freer and fuller because of the opportunities of meeting which the shop, factory, office and co-education offer. The reserve and modesty of girls that used to be, no longer are, and it is curious to compare how many things girls now do with impunity which have been accepted as perfectly proper, that their mothers would have been ashamed to do at their daughters' age. The freedom between the sexes has created a very serious problem to both sexes. The popular conflict between science and religion has given many of our youth half-baked ideas which have led them away from synagogue and church attendance, and the ceremonial observance of a generation ago. Our moral ideas are changing, our political and economic theories are undergoing revolution, everything in modern civilization seems to be in a seething cauldron. It is but natural therefore that this restlessness should communicate itself to our youth. Their restlessness is but their reaction to modern life.

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READ IN THIS ISSUE: "CAN WE EDUCATE WORLD JEWRY?"

מבשר ישראל

Israel's Messenger

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SHANGHAI, CHINA, FRIDAY, 6TH NOVEMBER, 1925. 19TH HESHWAN, 5686.

WHAT AILS OUR JEWISH YOUTH?

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education which will do away with the present pessimistic mood with which we are overwhelmed. He admits that "we have done nothing to educate our youth in the culture and faith, the language and literature, the philosophy and ethics of our people. What have we done to show them that our faith and culture do not rest on myths and miracles, but on reason and can stand the challenge of modern science?" This is indeed a suggestion which is bound to bring us a step nearer to the solution of our problem. The orthodox Rabbinate, *mirabile dictu*, are seldom known to bestir themselves in this way. As a matter of fact, their apathy and indifference to our modern problems is arousing indignation in some quarters. Be that as it may, we are pleased to notice this healthy symptom on the part of Dr. BRICKNER to revolutionize our present inadequate methods of grappling with the problem of "What Ails Our Youth?" We have always felt that we need more men of vision in our camp. The topic broached is a burning one in every community and it is time that we come to understand what is needed to save the youth for Judaism. We agree with Dr. BRICKNER *in toto*, when he says:—

> What we require is re-education. Re-education for the Jewish youth, a call to loyalty, not on account of the past of the Jew. No. But because of the future of the Jew and Judaism. We must, through education, prove to our young people that they need not take their Judaism on blind faith, nor the Jewish people because of anti-Semitism and discrimination. Judaism is not a misfortune of birth, it is a blessing to which birth predisposes us. Our people are not the world's pariah, but a great intellectual nation in whom God and the ages have stored up great spiritual and ethical potentialities which the world requires. I call the Jewish youth to Jewish loyalty on the ground that in this way alone lie complete freedom and true self-expression. "To thine own self be true—thou canst not then be false to any man." How can we reach our youth so that they will hear our call, many despondent voices ask. Forward with youth is my answer, not backward with tradition. Set our social house in order which is so much out of order. Stop scolding youth and begin to understand it. Ask ourselves how we can make Judaism the faith of our children instead of how we can force our fathers' faith on our children.

There is a volume of wisdom in what Dr. BRICKNER says. We commend his views to all our readers and leaders and elders in every community which recognizes the existence of the problem in its midst. To Dr. BRICKNER again, our thanks are due, for drawing our attention to a great evil in our camp, the solution of which calls for every ounce of energy and enthusiasm on the part of every thinking Jew and Jewess.

* * *

JUDAISM AND ISLAM

Judaism is older than Islam. Islam is an off-shoot of Judaism. Both are factors to be reckoned with. Both have no reason to quarrel with each other. The mother respects her daughter and the daughter should equally revere the mother. In the long and dreary nights of our exile, we had fared well under the rule of Islam and incidents are many where Jews found an asylum and a haven of refuge in Mohammedan countries. This is as it should be. The religion of Islam is based upon the rock of Judaism. Both proclaim the undying faith and belief in the Unity of Godhead. Jews look upon Mohammedans as their "co-religionists." The sight of the latter prostrating themselves with faces to the earth when hearing the muezzin calling them to prayer is awe-inspiring. The present writer could recall the muezzin when his home was next to a Mosque in India. The muezzin is a sort of a Jewish Shamash calling upon his people to offer prayer to the Most High. The muezzin turning thrice to the north, south, east and west, exclaims with fervent devotion, "God is great! God is great! God is great! I bear witness that there is no God but God! I bear witness that there is no God but God! I bear witness that there is no God but God! I bear witness that MOHAMMED is the prophet of God! I bear witness that MOHAMMED is the prophet of God! Come to prayers! Come to salvation! God is great! There is no God but God!" while before sunrise the crier adds "Prayers are better than sleep".

A correspondent elsewhere in this issue makes a striking suggestion regarding the advisability of effecting a religious *entente cordiale* between Judaism and Islam. He points out the feasibility of the proposal insofar as the fundamentals of both religions are concerned. Discard the unessentials of both which are not in agreement with our present civilization, and you will pave the way for a universal religion based upon the Fatherhood of God and the brotherhood of Man. To our mind, much can be said in favor of this suggestion, if only means were given to the devotees of the two great religions to come into closer contact together. A noted Christian divine said recently, "Religious people should do in the moral world what science has done in the physical world; unite every country of the globe in one electric bond of fellowship." The day may yet come when the other great religions, namely, Confucianism, Buddhism, Zoroasterism, Christianity, will join together in a universal attempt to worship the One Great Being, the Indivisible and the Invisible Creator. It is a coincidence that Judaism, Christianity and Islam should have been founded by three Semites and that Judaism, the oldest of the three should still retain her vigor and character. For the present,

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OF OUR WORK IN PALESTINE

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we are concerned chiefly with Islam, the off-shoot of Judaism. Of Islam much can be said that may resemble her mother, Judaism. The ethics of Islam are in no way dissimilar to those of Judaism, although we are inclined to believe that every system of religion contains certain elementary truths found in every other system. The central teaching of Quran, begins with the words, "In the name of the merciful and compassionate God". Prostitution is unknown among Mohammedans, who, as a class, are a cleanly, temperate, kindly, moral people. To them cleanliness is as important as godliness. The name "Islam" means peace, or submission to God. We regard the proposal of Mr. PRENOVICH as within the realms of possibility. Both Judaism and Islam conceive of God as the One Absolute God. Monotheism is the basis of both. The Absolute Unity of God means the unity of mankind. One God, a God who is indivisible and invisible, means one human family on earth. It is on this basis that we regard an *entente cordiale* with Mohammedans as feasible. When Islam will begin to sympathize with the aspirations of the Jews and study with open mind the contributions made by the latter for the development and the advancement of our civilization, it will no longer misunderstand their aims and antagonize their national aspirations. For twenty centuries the soul of Judaism has wandered on the face of the globe without a Home of her own; and Mohammedans themselves would never think for a moment to relegate Islam at the back door of the world's nations without a spiritual centre of her own, and yet expect her to thrive and flourish! Why should Judaism be an exception to the rule? Herein lies the crux of the whole matter. There can be no peace, a lasting peace, if the soul of Judaism is crushed and tossed to and fro, by the darkest forces of the Age; there can be no peace of mind, until the wrongs done to the Jew twenty centuries ago, are rectified and condemned. How true the words of Midrash ring in our ears! "So long as Israel remains in exile, the Kingdom of Heaven cannot be complete." We submit this view to the enlightened followers of Islam, and remind them of what the founder of their faith said, "Let us excel in good deeds." One good deed, says a Jewish Sage, begets another good deed. And so in saving the soul of Judaism from wandering aimlessly on earth we shall save the Jewish people from being continued lodgers at the table of other nations. We thus see in the revival of the Jewish Homeland a potent power for good in the world, a revival which will bring the Arabs and the Jews closer together, united upon one platform to build a temple of Alllah in the human heart, one with a "house of prayer for all people".

EDITORIAL NOTES & COMMENTS

A RELIGION OF CONVENIENCE!

Orthodox Judaism is a religion of obedience, while the so-called Reform or Liberal Judaism is a religion of convenience. It owes allegiance to no Law, except the law of "do-as-you- please," hence the confusion and choas, *tohu wabohu*, in the rank of the radical reformed Jews of Cincinnati!

* * *

DEATH OF A GREAT JOURNALIST

The death of Mr. EPHRAIM LEDERER, of Philadelphia, is announced. The deceased was on the editorial staff of *The Jewish Exponent*, a weekly publication noted for its brilliant advocacy of the Jewish cause. Our sincerest sympathy and condolence go out to our Philadelphia contemporary in its irreparable loss.

* * *

"THE FIRST SYNAGOGUE IN AUSTRALIA"

The above is a title of a neat little brochure containing a lecture by Mr. PERCY J. MARKS, B.A., read before the Royal Australian Historical Society. Mr. MARKS is a leading Zionist in Sydney and a well-known communal worker. He visited Shanghai a few years ago and made several friends who look forward to his next trip to the Orient.

* * *

WHAT AILS OUR ORTHODOX RABBINATE?

Orthodox Jews were long known to believe in Torah *sh'bichtab* and Torah *sh'b'al pay*. But judging from the neglect of the Orthodox Rabbinate of Jewish journalism, it would appear that the latter have ceased placing any weight on the written word, *i.e.* Torah *sh'bichtab*! It was, however, left for the leaders of the "Liberal" wing to show their grasp of the power of the latter and demonstrate their dominion from one end of the Jewish world to another!

* * *

AN INTERESTING BROCHURE

We are indebted to the CHIEF RABBI OF THE BRITISH EMPIRE for sending us a copy of an interesting brochure containing the opening address delivered by him before the

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You cannot offer your guests a better or more acceptable cigarette than "Capstan"—every smoker in the East regards "Capstan" as the criterion of quality in cigarette production.

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Conference of Anglo-Jewish Preachers in July last. Our Sages taught, "The plain talk of learned men needs study." We intend to study earnestly the problems to which the eminent preacher desires to direct our attention. Dr. HERTZ is an inspiring personality, and many here regret that he did not visit Shanghai during his itinerary to overseas communities, a few years ago. THE CHIEF RABBI OF THE BRITISH EMPIRE is entitled to the homage of a wide circle of Jewry and his scholarly addresses are often sought for and read with deep interest by those who recognize his spiritual authority as a Sage in Israel!

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THE EIGHTH ANNIVERSARY OF THE BALFOUR DECLARATION

The eighth anniversary of the BALFOUR Declaration falls this week, and Jews everywhere will recall the name of that famous author under whose signature the Magna Charta for Zionism was indited. The Declaration will stand the test of time and go down in the annals of Jewish history as a historic document, the significance of which will not be under-rated by posterity. Despite the croakers, the forward march to Zion goes on at a rate which bids fair to hearten all those who look longingly forward to the consummation of Israel's dearest aspirations. We Jews stand or fall by the Declaration which had been incorporated in the Palestine Mandate, and no amount of threat and bully on the part of *Sonnei Tsiyon* will retard Israel's forward march to Zion. Onward and forward is our goal and it is meet that this indestructible faith to restore ancient Judea to her former glory, should be iterated and re-iterated on the occasion of the eighth anniversary of the BALFOUR Declaration.

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ORTHODOXY IN AMERICA

According to RABBI HERBERT GOLDSTEIN, of New York, orthodoxy in America is about to re-organize her forces and turn over a new page. This is re-assuring news. To our mind, the first step in the right direction would be the launching of a weekly publication along the lines of the defunct *Hebrew Standard* or the *American Jewish News*. (*Zichronam libracha*!) A militant journal voicing the ideals of orthodox Judaism in America is a dire necessity, and it is passing strange that New York Jewry with her vast seats of Jewish learning could not muster sufficient strength to produce a vigorous publication with which to disseminate her ideals. If men like Drs. GOLDSTEIN and POOL would hesitate to volunteer their services for such a great cause, then orthodox Judaism is doomed in the United States. It is time that something were done to rescue the Jewish Press from being dominated by the graduates of the ex-Zion College, of Cincinnati. The Orthodox Rabbinate are rendering Judaism a great disservice by neglecting this field, and it is time that they woke up from their stupor and realize the great opportunity they are missing.

• • •

OUR SCIENTIFIC AGE

The scientific inventions of our age knows no bounds. We are blessed with new inventions which startle our imaginaton and thrill the mind with emotions. The Press everywhere carry the following item of discovery:—

> LENINGRAD, (J. T. A.)—The invention of the Russian Jewish scientist, Dr. JOFFEE, still holds the attention of the scientific world here. The accumulator invented by Dr. JOFFEE for condensing electric energy is one inch in size and can be carried in a vest pocket. This small accumulator holds power sufficient to drive an automobile for ten days.

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The discovery of Dr. JOFEE is one of which Russia specially is proud. We may take it that not a word about the discoverer's racial origin will be said, while that of TROTZKY'S Jewish origin will be flung at our face, whenever a disgruntled Russian recalls the fate of his present poor and improverished country.

• • •

"IMPRESSIONS OF MODERN PALESTINE"

We are indebted to the Keren Hayesod, London, for a copy of the August issue of *English Life*, containing an interesting article on the occasion of LORD BALFOUR'S visit to Palestine, by the HON. MRS. EDWARD LASCELLES, who accompanied the latter on his historic mission to open the Hebrew University. Mrs. LASCELLES gives her vivid impressions of what she had seen interestingly and endeavours to popularize the Jewish experiment to turn a waste land into a paradise. She expresses the hope, which we all share, that LORD BALFOUR "will live to see the ultimate fate of Zionism or the final state of the land of Palestine". Concluding her bright contribution, MRS. LASCELLES, who, by the way, is a niece of LORD BALFOUR, makes the following striking observations:—

> An experiment such as is being tried by the Jews in their native land is one that requires selfsacrifice on the part of its authors, for if it fails that failure is probably swift, whereas if success crowns their efforts that success will be delayed beyond the lifetime of its founders. That the Jews have the qualities of patience and faith is an historic certainly, and the future is probably, therefore, in their hands. They have but to pursue the path in which they are already set for Palestine once more to become a land whose people and history wield world-wide influence.

ISRAEL'S MESSENGER expresses hearty agreement with the above views, and hopes that its readers everywhere will ponder well over the prospects that await us in the event of success crowning our efforts to enrich our "native land".

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AMERICAN ORTHODOXY

The activities or rather inactivities of the orthodox Jews, or Rabbinate for that matter, in America, were commented upon in these columns as a matter calling for immediate attention on the part of the latter. We have just received the usual American exchanges which contain several special Rosh Hashana editions with appropriate contributions and messages on the Holyday season. With few, very few exceptions, all these articles were written by Reform Ministers, graduates of the ex-Zion College, of Cincinnati. Furthermore, a leading Jewish weekly publication in New York, invited the Jewish Ministers half a year ago, to contribute weekly sermons for its columns, and, strange to say, all of these were sent in by reformed Ministers which is an indication that the latter implicitly believe in *Torah she' bitchtab*! The inference is not a happy one for the orthodox wing which is dying of inanition and surrendering its hegemony to the reform wing. So great an authority as Rabbi Dr. HERBERT S. GOLDSTEIN, President of the Union of Orthodox Jewish Congregations of America, admits the gravity of the situation. In a recent contribution published in the *Jewish Independent*, of Cleveland, his first opening lines run thus:—"Orthodox Jewry under American leadership has been dormant in this country. Heroic efforts are now being made to organize its strength and to bring a message of religious revival throughout the United States and Canada." We shall watch with interest this "revival" and hope that the awakening of the Union will redound to the weal of Israel and the glory of Judaism.

THE J.D.C., THE "GRAND DUKES" AND MR. MAGNUS

The Joint Distribution Committee of America have decided to launch the fifteen million dollars drive for Russian colonization in Crimea, and the first million was contributed by MR. JULIUS ROSENWALD, of Chicago. The next multi-millionaire who promised a similar sum is Mr. FELIX A. WARBURG, of New York. With the London *Jewish World*, we say, "That is a great and generous donation, and, for our part, we could only wish that the plan were one likely in prospect to be crowned with more advantage to the Jewish people". Notwithstanding this, we admire the tenacity with which BROWN, ROSENWALD, WARBURG, *et. al.* are persevering with their pet scheme of philanthropy and contributing their millions on shifting sand! But what about the "Grand Dukes" of British Jewry? What contributions are *they* making towards the palliative schemes of the J. D. C.? Once upon a time, their official spokesman, Mr. LAURIE MAGNUS made a somewhat startling statement which reminded us of RABBI YEHUDA HA-NASSI, who once observed his congregation going off to slumberland. He began his discourse aloud: "There was once a woman in Egypt who gave birth to six hundred thousand children at once." All were awake for the rest of the sermon. Asked at the close for the name of the woman, he replied: "JOCHEBED, whose son MOSES was worth many Israelites." In like manner, Mr. MAGNUS whose insidious plots and schemes to overthrow the Zionist movement are well-known, made the following bombastic pronunciamento, which startled the whole Jewish world:—"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 Havesod with all the money (£25,000.000/.) that it wants." Nothing was better calculated to drive away the slumber from off the Jewry than the misleading statement of a clever journalist like Mr. MAGNUS. There is an old Jewish saying that before we utter a word, we are its master, but after the word has been spoken, we are its slave. All that neds be said in comment is *verb sap*.

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"BREAK-UP OF JUDAISM"

Our attention has been drawn to an article in *The Light*, a Mohammedan publication in Lahore, India, headed "Break-up of Islam," wherein the writer seeks to defend the integrity of his faith on the ground of geographical positions of the Islamic people. Continuing, he says,

> The Turks have thrown off all foreign interference. The Riffs are keeping at bay two great Christian Powers, Spain and France. Is this the "break-up of Islam"? Afghanistan and Persia are masters in their own homes. The Arabs, Egyptians and Indians are fighting for their independence. Surely it does not look anything like the "break-up of Islam."

It is obvious from the foregoing that non-Jews are zealous in upholding their territorial rights which, in a measure, guarantee them immunity from "break-up" of their religion. Territorial possessions were regarded from time immemorial, as a surety for the well-being of the religion of the people who inhabit the earth, without which it is conceded, it is quite helpless to prevent disintegration and decay. Judaism for the last twenty centuries had wandered from land to land, without a Home of her own, and her devotees were made to suffer irretrievable injury at the hands of fanatics and marauders. The time has come when this anomalous situation of the homelessness of the Jew and Judaism should be solved and remedied. Judaism

must recover her territorial possessions if a "break-up" were to be avoided. Only those who wish to see her disappear from off the face of the earth, only those who offer assimilation as the only panacea for the ills of Jewry, are the elements (fortunately a negligible element,) who offer protestations against Zionism, which aims of breaking the apathy of twenty centuries and saving the disintegration of the Jewish people. All the nations and denominations of the earth, save Jewry and Judaism, are strengthening their territorial holdings and watching with care any encroachments upon their sovereign rights. The reason for this is not far to seek. It gives them the opportunity of safeguarding their heirlooms and exposing them no longer to the danger of assimilation and a prey to religious marauders. It is on this ground that we Zionists are eager to espouse our ideals, for in them lay the secret of Judaism's opportunity to re-assert her power and spiritual dominion on earth. A home for the soul of Judaism is a *sine qua non* condition of this century, and Zionism is the only logical solution of the question, which agitates to-day the minds of Jewish and non-Jewish statesmen throughout the world.

POPULAR SHANGHAI HOSTESS

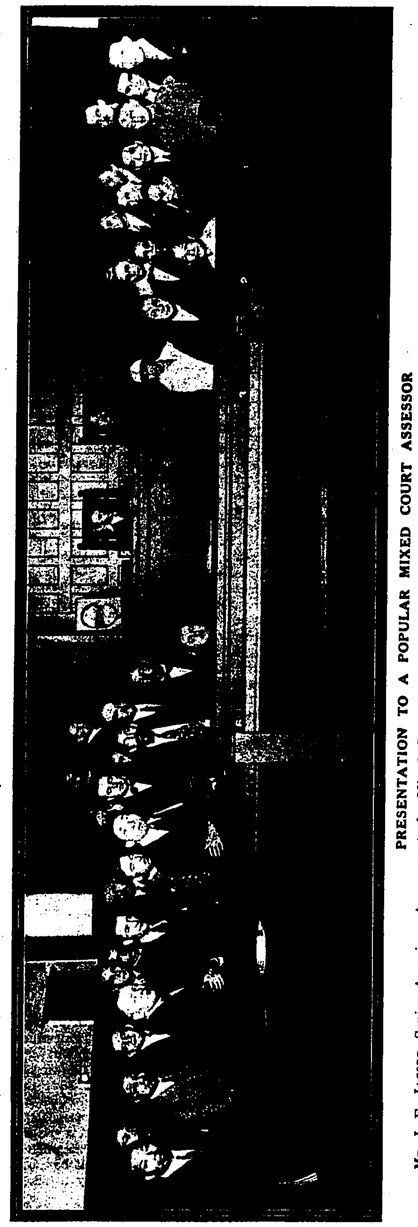
This is a charming portrait of Mrs. C. P. RAKUSEN, wife of Mr. C. P. RAKUSEN of the Oculists' Institute Company, who is well known to a wide circle of friends as a delightful hostess.

[Photo by The Shanghai Sunday Times.

ON CHOOSING GOOD JEWISH BOOKS

Since GUTENBERG bequeathed his boon to humankind, the printed word too has had to submit to "the survival of the fittest." The multitude OF books printed since the press was invented has forced readers to choose between the good and the bad, the interesting and the uninteresting, the sublime and the trivial. Since the list of books printed gradually reached enormous proportions, and since the individual was confronted with the impossible task of choosing, certain men and women took it upon themselves to specialize in the field. Persons set themselves up as authorities on books and authors, and served as guides to the reading public. After a time, literature was divided into compartments, and men had to content themselves with being thoroughly acquainted with limited aspects of literature. Within recent times this tendency toward selection has expressed itself in the numerous lists of "best books." Lubbock and Powys are among the most prominent of these authors of "hundred best books." Moreover, these opinions on best books have resulted in the formation of entire libraries, such as Everyman's, LOEB Classical and BURT'S. BONI AND LIVERIGHT'S "Modern Library" is the best known of the American collection of "Best books." It is not surprising, then, that Jewish literature should have the same test applied to it. "The Jewish Home Library" issued by the BLOCH PUBLISHING COMPANY, is just such a collection of the best literature that has been published in English on and about Jews. The books in this library differ quite significantly from other collections, however. The usual library comprises a list of books which certain men have spoken of very highly, that is, it is to a large extent, the library of an individual. "The Jewish Home Library" had made it a policy to publish to a great extent only those books that have proved popular among a great number of Jews. "The Jewish Home Library" is further unique in that it contains volumes for young and old. Children and adults, amateurs and scholars are provided for in the collection. Among the most important of these books is "NATHAN THE WISE" by LESSING. The translation, and the editing done by Dr. George Alexander Kohut have made this edition specially valuable to Jews. In addition, Dr. KOHUT has provided an introduction, which includes a biographical sketch of LESSING, a critical analysis of the play, and an account of the relation between Lessing and MOSES MENDELSSOHN. Dr. DAVID PHILIPSON'S "The Jew in English Fiction" has also been added to the "Jewish Home Library." This authoritative book by a recognized scholar in field, discusses the dramas and novels of prominent English writers, wherein Jews play an important role, such as "Jew of Malta," "Merchant of Venice," "Ivanhoe" and "Daniel Deronda." In view of the present heated, passionate indictment and defense of Jews and Jewishness, MADISON C. PETERS' "Justice to the Jew" stands out as a well-balanced, sane, thoughtful exposition of Jewish contribution to world civilization. His book, included in the Library, is, in addition, one of the most powerful pleas for justice toward the Jew ever published.

In addition to known books, the BLOCH PUBLISHING COMPANY has commissioned various authors to compile material on interesting Jewish subjects. Jewish fairy tales and legends, stories of Jewish life in American history, extracts of wit and wisdom from the Talmud, and Jewish holiday stories have been gathered into a number of books. All of the volumes in the "Jewish Home Library" are uniform, and as one looks at the list, not only in binding but in the high standard they maintain.



PRESENTATION TO A POPULAR MIXED COURT ASSESSOR

Mr. J. E. JACOBS, Senior American Assessor at the Mixed Court between 1918 and 1925, was the recipient of a handsome silver cocktail set presented by the members of the Bar who had appeared before him there. Mr. JACOBS was appointed Executive Consul at the American Consulate-General some months ago. Mr. JACOBS is seen sitting on the bench with Mr. KWAN CHUN, Chinese Magistrate. Dr. FISCHER with his patriarchal beard, is seen standing on the left side, while Madam FLORA ROSEMBERG, wife of Dr. A. ROSEMBERG, is seen standing on the right side.

[Photo by The Shanghai Sunday Times.

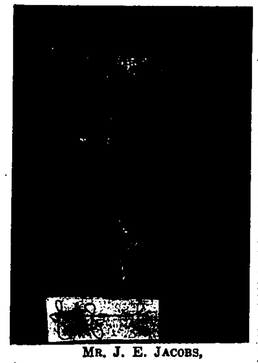
Rumour has it that Sir SASSOON J. DAVID, Bart. Bombay, will shortly be raised to peerage.

Miss MOZELLE LEVY left for the Southern Colony this week on a visit to her father Mr. S. S. LEVY.

PRESENTATION TO MR. JOSEPH E. JACOBS

PRACTICING ADVOCATES' RECOGNITION OF MR. JACOBS'S QUALITIES: MANY TRIBUTES

Mr. J. E. JACOBS, former Senior American Assessor at the Mixed Court between 1918 and 1925, was the recipient of a handsome silver cocktail set, on the 8th ultimo, by members of the Bar who had appeared before him there. Mr. JACOBS was appointed Executive Counsel at the American Consulate-General several months ago.



MR. J. E. JACOBS,

Mr. J. EM. LEMIERE, senior advocate in point of practice at the Mixed Court, made the presentation, after the Court rose, as Mr. JACOBS and Magistrate KUAN entered the main court room. He said that to him and he knew to all present it was a pleasure to know of Mr. JACOBS' promotion. On the other hand, however, he could vouch for the unanimous regret felt by all members of the Bar. They, his fellows, wanted in some small but tangible way to show their appreciation of the Assessor's valuable services to them, and as a result he had been appointed to procure this little memento, upon which their names had been inscribed.

Mr. A. M. PRESTON said he had no real instructions from his colleagues to speak, but, as a member of a self-constituted committee, he knew that they "would ratify his words, and for once there would be no application for a rehearing." He had never known Mr. JACOBS to lose his temper or give a decision which in his heart he did not feel was just. "We are presenting to you this cocktail set in the hope that when you take mixed drinks for which your country is—or must I, alas, say, was—famous, you will remember the very mixed law served to you from behind this Bar, and, remembering, with smile as you are smiling now."

Dr. O. FISCHER, the well-known local attorney, said:—"I have pleaded before this Court so many times and at such length, that I am sure if I make this occasion brief, no one will be displeased."

Dr. FISCHER went on to voice his sentiments. They were, he continued, similar to those of his colleagues—regret at this loss in the advancement of Mr. JACOBS, but a similar pleasure in knowing that he would fill his new position just as capably as he had done in the Mixed Court.

On behalf of the Chinese members of the Bar, Mr. CHANG NIEHYUN remarked that he knew the Court always preferred straight talk to eloquence. The Chinese attorneys had in the past always appreciated the exacting justice of Mr. JACOBS. The Assessor would take with him their best wishes for a long, unbroken and successful career in the Consular service.

Madam FLORA ROSEMBERG, the only woman practitioner before the Mixed Court, expressed regret at her personal loss.

Mr. W. S. FLEMING said that mingled with their pleasure at Mr. JACOBS' success, they must at least believe that his promotion was due in part to sterling and meritorious work on the Bench of the Mixed Court.

Mr. KUAN CHUN, Senior Chinese Magistrate, said he had been associated with his departing colleague for seven years. During his lengthy association with Mr. JACOBS he had always found him a just and equitable judge, who maintained the high regard of all. His promotion was but a step to greater responsibilities.

Mr. JACOBS, in responding, remarked that it was 12.20 p.m., a time when lawyers were usually loth to continue with argument. Now it was different—the Court was loth to leave. He regretted his inability to cope with the complimentary phrases of the Bar.

The scope of the Court had enlarged greatly in his seven years' service—from 30,000 cases annually to 60,000—and the inclusion of Germans, Russians and others who did not have extraterritorial privileges had increased their labours. He thought some of the problems which the Court had to decide were worthy of the attention of the world's best legal lights, but he had done his best.

They had a wonderful opportunity, when practising at the Mixed Court, to inculcate high ideals into the standard of justice of the International Settlement. Regretting any hard words which had passed between Counsel and the Bench, he assured his hearers that they were always impersonal. He was overwhelmed with the nature of the gift and wished them all great success in their work at the Mixed Court.

THE THINNING PROCESS IN HONGKONG JEWRY

[FROM A CORRESPONDENT.]

HONGKONG, 25th October, 1925.

The present man-power of the Hongkong Jewish community is not what it used to be a decade, or even half a decade ago. The exodus from the Colony continues unabatadely, and it is at a rate which bids fair to reduce the number of Jews here to a mere handful. It is obvious that Shanghai is offering a better opportunity and attraction, both from a religious, social, and commercial standpoint. The recent strike and the boycott of British goods in Hongkong have caused a terrific slump in stocks and shares and has affected business to a great extent. The situation is still far from being satisfactory. There is, however, one ray of hope. The loan of three million sterling by the British Government is likely to re-habilitate the trade and bring it back to its normal aspect in course of time. Be that as it may, the present lull is stimulating the exodus from the Colony and reducing our number considerably. In recent years, Hongkong lost quite a number of residents. MISS GRACE EZRA, Mr. DAVID ARAKIE, Mr. and MRS. EMANUEL E. ELLIS, Mr. ARTHUR ELLIS, Mr. and Mrs. L. A. TOBIAS, Mr. and Mrs. J. A. FREDERICKS, Mr. C. S. Gubbay, Mr. I. S. PERRY, Mr. DUNN, Mr. and Mrs. J. BEHAR and others, are no more in this colony having settled in Shanghai. A few years ago, Mrs. EDWARD *I.* EZRA arrived here from Shanghai with the object of setting down in the Colony but lately, however, she returned to Shanghai. Added to this, is the reported intention of Mr. ELSLEY ZEITLYN to make his home in Shanghai in the near future. One by one, the fort is being deserted to the dismay of those who are obliged to remain here for business purposes. Now, the question uppermost in the minds of all is, what is going to happen to the beautiful Synagogue, OHEL-LEAH, which was erected twenty-five years ago, by the late SIR JACOB SASSOON, BART., in memory of his late revered mother? During the recent Succoth Festival it was hard to get a minyan, which is an indication of the thinness to which the community has been reduced. While on the subject, I may add that some time ago, the Trustees of the Synagogue were offered a million dollars to sell the site and the building, but it was unwisely rejected, in spite of the best legal advice given them to accept it, and build another modest edifice elsewhere at a couple of lakhs. To-day, half of this sum would be hard to get. What then? That's it! It is a great problem indeed. With a beautiful synagogue and a magnificent club lying idle and the need for both in Shanghai is pressing, there is cause for uneasiness. Hongkong Jewry is thus placed in an awkward position, and future events will be watched with interest.

A LIBEL CASE

On the 28th ultimo, before Mr. N. E. LURTON, Commissioner of the U. S. Court, Mr. EDWARD S. LITTLE, ex-Councillor of the Shanghai Municipal Council, Australian Trade Commissioner for China, and, until recently, General Manager for the Far East, of Messrs BRUNNER, MOND & Co. Ltd., gave deposition under a subpoena from the British Supreme Court, prior to his departure for Kuling, in favour of Mr. N. E. B. EZRA in his libel action against the *China Press*, a local morning American daily, the writ for which was served in February last.

Mr. LITTLE testified that he knew Mr. EZRA since ten years ago, as an anti-opium worker who did much by way of helping China to get rid of the drug trade. Due to the helpful advice and co-operation of Mr. EZRA, he (Mr. LITTLE) was able to launch successfully his campaign in 1916, for the total abolition of the opium traffic and the suppression of the vice in China.

Mr. LITTLE was cross-examined by Mr. H. R. SNYDER, who appeared for the defendants. Plaintiff was represented by Mr. PAUL FAISON. The hearing of the case will come up before His Honour Judge MILTON D. PURDY, as soon as decision is given by the International Mixed Court in the Opium case, to which we referred in our last issue.

CAN WE EDUCATE "WORLD-JEWRY?"

MR. LEON SIMON'S VIGOROUS CONTRIBUTION; A TIMELY SUGGESTION

The Zionist Review of London, which is the official organ of the English Zionist Federation, in its September issue publishes a valuable contribution from the facile pen of Mr. LEON SIMON on "Can We Educate Anglo-Jewry?", which, to our mind, should awake a wide response from Zionists in all quarters of the globe. While

MR. LEON SIMON

Mr. SIMON is concerned with Anglo-Jewry, we are inclined to extend the field to world-Jewry. There is no gainsaying that the time has come when Jews all the world over should Zionize all their institutions and make a bold move to capture our rising generation for Zionism. In the past, we paid rather scant attention to the question and there have been only isolated cases of individual Zionists attempting to grapple with the problem. The case of the Rev. Mr. J. K. GOLDBLOOM of London, looms principally before our mind. This worthy Minister of God was actually reprimanded a few years ago by a rabid anti-Zionist, Mr. LIONEL DE ROTHSCHILD for including Zionism in the curriculum of his Religion and Hebrew classes. True to his mettle, the worthy Rabbi scorned with contempt the impudence of the man who had the hardihood to interfere with the duties and responsibilities of a teacher in Israel, and, consequently we have on record of a notable case of a leading Zionist grappling seriously with the problem besetting the rising and future generations of Jewry. Now, to return to Mr. SIMON'S contribution. Mr. SIMON lays strong emphasis on the present inadequate materials before us with which to solve the great problem. He decries the manner in which our leaders absorb all their energies for raising funds for immediate needs, and that little or no attention is being given to another side of Zionist work which on a long view is not less essential to the strengthening of that "national consciousness" on which Zionism depends for its very existence. Mr. SIMON assuredly touches a very sore point and he should be widely supported in his aim to arouse the spirit of dormant Jewry. Says he:—

> We are so busy getting money for one Fund or another that we have no time to think about creating the conviction and the enthusiasm which alone can be trusted to produce money. According to Dr. KLAUSNER, the editor of "*Hashiloah*," Zionism has degenerated into a soulless machine, a purely business undertaking, caring about nothing except to obtain the capital which it needs to carry out its job. Money is got from anybody who can be cajoled or pestered or bullied into giving. Understanding of Zionism and sympathy with its objects are not demanded or even expected; one man's pound or dollar is as good as another's. If only the pocket can by some means be touched, it matters nothing that the heart and the mind may remain absolutely dead from the Zionist point of view. The picture here drawn is not free from exaggeration, and there is a good deal that might be said on the other side. But nobody for whom Zionism has any ideal significance can help feeling the sting of Dr. KLAUSNER'S criticism. Money must be obtained for the work in Palestine; but Zionism is not worth while if it can do nothing but get money. The real measure of the movement's success lies in the extent to which it influences the minds and hearts of Jews the world over, gives a new direction to their thoughts and hopes, unites them by the bond of a common aspiration. It cannot be said that Zionism is fulfilling this function to-day as it ought to do. It is thinking too little of the future; it is not doing enough to secure that the next generation of Jews shall be more vitally interested in the national cause, and more ready to make sacrifices for it, than that which is passing away.

ISRAEL'S MESSENGER is in hearty agreement with the views propounded above and hopes to see the suggestions embodied by Mr. SIMON in his noteworthy contribution carried out. He, at least, has paved the way for a discussion on the whole problem and it is high time that world Jewry should bestir herself in the matter. Let every Hebrew and Religion class under the guidance of a Jewish teacher be so conducted as to instil the spirit of the Zionist ideal in the youths. "What ails our Youth?" is the cry heard on all sides. In our to-day's issue we publish a leading article on the subject, which we hope will be read carefully by our readers. The subject is one which should stimulate great enthusiasm for the cause. Therein lies the hope of our future. Zionism has enough stamina to capture the heart and mind of our people to preserve all that is essential and worthy to generations yet unborn. The attempt to Zionize Jewish institutions was given an excellent start in London. The mere fact that it had aroused some foolish opposition by an obscure journal, the spokesman of the "Grand Dukes" of Anglo-Jewry, should be sufficient to indicate that we are pursuing a wise course. Says Mr. SIMON, "Our chances would be better a dozen years hence, if we would begin now to Zionize the Jewish education of Jewish children in this country." Why in "this country?" What about Diaspora Jewry? As stated above, we are anxious to see the field extended and we urge upon the World Zionist Organization to prepare, as is suggested by Mr. SIMON, "a good one-volume History of the Jewish People, written of course, from a Zionist standpoint. What we need is a Jewish education which, however limited in extent, shall treat Hebrew as a living language and the Jews as a living people, shall bring out the organic connection between Judaism and Jewish history, and shall maintain some contact with the new Jewish life in Palestine."

Lack of space prevents us from giving further citations from the article contributed by Mr. SIMON, but we hope we have said enough to bestir the heart of Kol Yisrael to study the whole question and devise ways and means by which the future mainstay of our people may be well fortified with the spirit of National Judaism and the Zionist ideal.

JASHA HEIFETZ WILL BUILD CONCERT HALL FOR MEMORIAL CONSERVATORY IN ERETS YISRAEL

JASHA HEIFETZ has recently proven that not only is he a favourite as a world renowned artist, but he is also a devoted son of our nation; that his heart beats warmly for our most treasured national aspirations. This gratifying fact became known when BORRIS MARROS, a well-known musician and the noted Jewish composer JOSEPH ACHRON, visited him recently and asked his co-operation in the movement to erect a Memorial Conservatory in Palestine and also to become one of the Hon. Vice-Presidents of the Association.

JASHA HEIFEZ willingly accepted the proposals and thereby expressed great enthusiasm. He declared that he is very grateful to be given the opportunity of showing how much the Jewish nation, Palestine, and Jewish music, are close to his heart. Besides the accepted proposals, HEIFETZ has also undertaken to build at his own expense, as his contribution, a magnificent concert hall for the conservatory and will give every year five concert recitals for the benefit of the general building fund until the conservatory will be an accomplished fact. The whole HEIFETZ family and Mr. GREGORY, uncle and confidential secretary to our belved artist, are elated and enthusiastic at JASHA'S noble contribution for the upbuilding of Palestine.

The following letter is the official document through which JASHA'S HEIFETZ has made known his decision:

58 CENTRAL PARK WEST,
NEW YORK CITY, August 7, 1925.

Messrs. Boris M. MORRAS and JOSEPH ACHRÓN,
New York City.

SIR,—I beg to inform you herewith that JASHA HEIFETZ, in accordance with your proposal, is ready and willing to take an active part inhelping to establish a National Conservatory of Music in Palestine.

It will afford him special satisfaction to serve as Honorary Vice-President of your Association and also to lay the corner-stone of the building. Moreover, it would afford him gratification to erect a special concert hall attached to the conservatory that will bear his name. It gives me great pleasure to notify you of that favorable outcome of your negotiations and to wish you success in your worthy undertaking.

Sincerely yours,
GEORGE N. PURVER,
Personal representative and confidential secretary to Jasha Heifetz.

NOTICE

THE NEXT ISSUE OF "ISRAEL'S MESSENGER" WILL APPEAR ON THE 4th Dec., 1925. Correspondents are kindly requested to send in their contributions not later than the 28th instant, or earlier if possible.

BOOKS IN BRAILLE TYPES WANTED FOR THE BLIND INSTITUTE

MR. S. M. JOSEPH'S GENEROUS GIFT

[Official]

The statistics of the library on the first of Elul show that the volumes catalogued amount to 100,241.

The Jewish National and Hebrew University Library has recently had a request which unfortunately it could not fill. The Blind Institute of Jerusalem has asked for books in Braille type. The request has come from a teacher, herself blind, who wishes to have books which could help the blind in passing the many dark hours. The budget of the library does not provide funds for buying books so that the library can not acquire the much desired books through the usual channels, but makes its appeal to the many friends of the blind the world over, to send us books so that the blind in Jerusalem may have the solace of reading.

The books are to be forwarded to the Hebrew University Library, Jerusalem, Palestine.

We are pleased to say that Mr. S. M. JOSEPH has kindly volunteered to defray at his own expense five yearly subscriptions in advance for the following periodeals published in Braille types:—

Tribune Journal [Tribune.
Progress.
Braille Mail.

The above journals were directed by Mr. JOSEPH to be sent direct to the Hebrew University, and we are sure this generous gift on his part will be fully appreciated by the Blind Institute of Jerusalem.

SPAIN ANXIOUS TO BRING ABOUT RETURN OF JEWS, DR. HARRISON FINDS

NEW YORK, Sept. 4.—Spain of the year 1925 is anxious to blot out the memory of the bigotry of Spain of 1492, and accord a welcome to the descendants of the people whom it expelled and persecuted 450 years ago, according to Rev. LEON HARRISON of Temple Israel, St. Louis, who has just returned from a bicycle tour of the ancient realm of FERDINAND and ISABELLA. Dr. HARRISON is so impressed with the sincerity of the intent of modern day Spain that he is planning a return trip. When he returns he will propose some definite plan for receiving Jews who desire to take advantage of modern Spain's offer.

Spain, to-day, sees in the return of Jews a revival of the industrial prosperity which ended with the expulsion of the non-Christian population, Dr. Harrison holds.

DO YOU HAVE BAD DREAMS?

If you retire at night before your last meal has been sufficiently digested, or with your system clogged with poisonous waste which should have been expelled, you cannot expect to enjoy sound peaceful sleep.

To aid digestion one Pinkette taken after the evening meal is sufficient. The laxative dose is two, and the purgative dose three, of these dainty little regulators. Taken when needed, Pinkettes ensure daily regularity, banish sick headaches, bilious attacks, liverishness, keep the skin clear and the breath sweet; relieve Piles. Your chemist sells them, or post free, 60 cents the vial, from Dr. Williams' Medicine Co., 60 Kiangse Road, Shanghai

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MR. S. M. JOSEPH DELIVERS ADDRESS ON ZIONISM

"THE NEEDS OF PALESTINE ARE UNLIMITED, AND ITS POSSIBILITIES LIMITLESS," SAYS THE LECTURER

A CALL FOR UNITED ACTION

On the 12th ultimo, at the Jewish Country Club, Mr. S. M. JOSEPH delivered an address on Zionism, at which Mr. ELSLEY ZEITLYN presided. There was a large gathering present who followed the lecturer in his graphic description of the progress of the movement, with rapt attention. It is interesting to note that Mr. JOSEPH is a new recruit to Zionism and his lecture contained a note of optimism which is bound to arouse a sense of Jewish unity. Moreover, it is encouraging to observe that the interest in the all-important Zionist question is not flagging, and that here and there, a new star scintillates which re-kindles the flame of the Zionist ideal, in the hearts of all and sundry. The address delivered by Mr. JOSEPH —the first of its kind on a subject of perennial interest—is a call to duty, a voice that should arouse the sleepers of all lands to an appreciation of the value of Jewish unity and nationhood.

The CHAIRMAN in a few well-chosen words introduced the speaker and alluded to the significance of the subject which the latter had chosen for that evening.

Mr. JOSEPH on rising to address the meeting was loudly cheered and spoke as follows:—

THE ZIONIST MOVEMENT

LADIES AND GENTLEMEN,—I believe you must have read and heard a good deal about Zionism during the last few years, yet Zionism is not of recent creation in Jewry dom. This national spirit has been dear to the hearts of all those who have gone before us during the past centuries, since the Dispersion, and from our childhood we have been taught to sing, pray and hope for the restoration of Zion and for our return to Jerusalem. Many inspiring verses and passages are to be found in our prayers and our literature, depicting the spirit of Zionism, and yet all such profound teachings have been of a passive nature. From time to time, in our long history there have been several attempts to re-instate the Jew in Palestine, or to establish a Jewish State in other parts of the world outside of Palestine, but all such schemes and movements have proved failures, owing to natural difficulties and the lack of proper organization and co-operation of our co-religionists throughout the world. We have, nevertheless, never ceased in our silent and fervent prayers to cherish the hope that the ultimate redemption of Erets Yisrael will be accomplished through Providential achievements, while at the same time we have overlooked and neglected all human efforts in that direction. The Zionist movement was initiated by the late far-sighted and courageous leader Dr. THEODOR HERZL about thirty years ago, and it was further propagated by other zealous and able Zionists, men like ISRAEL ZANGWILL, Dr. NORDAU, Dr. GASTER, Dr. WEIZMAN, Mr. WOLFFSOHN and Mr. SOKOLOW, who inspired and kept the faithful followers, pressing forward and gaining ground by overcoming all natural obstacles and man-made difficulties. In spite of all, the oppositions created by those adverse advocates from within and without the camp, the Zionists still kept marching on victoriously towards the redemption of Zion, until they reached the goal on that great and memorable day—the 3rd of November, 1917,—the day for which we prayed since the great exile began. When the claims and aspirations of the Zionists were recognized and conceded by the declaration of Lord BALFOUR, that declaration was not the outcome of one man's conclusion or the decision of one nation, but the judgment of the leading nations of the world, which verified the prophecy expressed in that beautiful phrase which has been uttered and sung during the long weary centuries with much verve, hope and expectation, namely, "SION BEMESHPAT TEPADAY WESHABAIHA BEZDKAH" i.e. "Zion with judgment shall be redeemed, and they that returned of her, by charity." How true to the letter the two prophecies contained in these five expressive words, "Sion Bemeshpat Tepaday Weshabaiha Bezdkah" are being realized, for it is by the judgment of the people of the world, Zion is being redeemed, and the charity which is now flowing from all corners of the world is going towards the helping and building of houses for the immigrants—the returned and future dwellers of Zion. So, therefore, as a community, we are a unit and part and parcel of the world Jewry, represented by those great leaders who have obtained the recognition of the re-establishment of our nation, and it devolves upon us as a sacred duty that we should take up the work of the re-building of our old national homeland. But in the face of our present natural circumstances, it is not feasible for us to go to Palestine and engage ourselves in the urgently needed reconstructive work there, and yet through our hands and through our financial support to maintain the pioneer builder in his work, we can thus redeem ourselves from our moral obligation. From time to time, Zionist delegates have been sent out to the Far East to remind us of our duty, and to their appeals you have heartily and generously responded, but let not your response relapse into spasmodic or periodical help at great intervals; let it be continuous and run like a helpful stream flowing in the right direction; let your outstretched hands remain open to give, and to give willingly, ungrudgingly and with a feeling of gratitude and thankfulness to our Creator for placing you in a position so to help. Geographically, we are situated in a far-flung corner of the world, a small community, yet let our effort emanate as an exemplary one reaching Palestine, and let it symbolise as the outer binding that holds a sheaf and makes it firm and solid. The needs of Palestine are unlimited, and its possibilities limitless. About twenty-five years ago, when the spirit of the Zionist movement was finding its way into the United States of America, it was met with expressed opposition by some influential men and even by a great rabbi of one of the leading congregations belonging to that branch, which, I regret to say has since been dubbed the "withered branch." Now, LADIES and GENTLEMEN, (while I am on this point, I may as well draw your attention to the fact that in my humble opinion, the appelation of a "withered branch" is most uncharitable, for although from the orthdox point of view that branch has altered a little, yet it is still firmly attached to the genealogical family tree of Israel, and at the core still beats in harmony and sympathy with the throbbing heart of the parent tree; and from its position can still help to maintain and support the chosen tree. So, therefore, I think this inappropriate epithet should be discontinued. However, let us now return to the main point of our subject. Those who opposed the Zionist movement had based their strongest argument on the assumption and belief that the most essential and absolutely necessary thing for the rehabilitation and resettling of the land was timber, whereas Palestine was, and still is, denuded of forest land, and the greater part of it was practically a desert. They concluded that the aim of the Zionist was impracticable and the movement itself was foredoomed to failure. Of course, through the lack of foresight on the part of those pessimist-opponents, who could not then foresee the future, it was only natural that they were unable to conceive of sturdy pioneers, who with willing hands and stout hearts, backed by ardent Zionists and philanthropists, could not only create timber, iron and all building materials necessary for the rejuvenation of the land, but actually make that desert reflow with milk and honey.

For, to-day, we find the desert of twenty-five or thirty years ago, studded with beautiful newly-planted and flourishing colonies fit to be called the ideal dream-land of the poet, where birds sing cheerily under blue skies, and fruits, flowers and sunshine are in abundance. One of the progressive and rapidly growing places to be found among those colonies is Tel-Aviv, which was originally planted on the bare sand hills just outside of Jaffa, but at the outbreak of the late world-war, Tel-Aviv was found with a population of about 3 000 and now Tel-Aviv is an industrious little town, busy as a beehive and can boast of a population of about 40,000 souls!

Now, can there be any more glaring and convincing evidence of what has been done and what could be done? LADIES and GENTLEMEN, the picture of a future Palestine is too beautiful and inspiring, and it requires an artist to describe or portray to you better than what I can merely suggest to your mind, and I leave it to your imagination to visualise that magnificent scene of the eventual building of our third temple. (Cheers.)

A discussion followed in which Mrs. B. A. SOMEKH, Mr. R. D. ABRAHAM and the CHAIRMAN took part.

The CHAIRMAN expressed the sentiments of all present in thanking Mr. JOSEPH for his interesting address and hoped that it would be the forerunner of many more treats in future.

Mr. JOSEPH in acknowledging the vote of thanks, said:—

I wish to say a few words in honour of the CHAIRMAN of this evening, Mr. ZEITLYN, but first let me tell you that it is no place of mine to comment on a learned Talmudist, like Mr. ZEITLYN. But, nevertheless, I can still express myself as to what impression he made upon me. I believe that the effect must have been the same on all those who heard his sermons with the power of his speech and the deep melody of his tone which reverberated throughout the synagogue. He seemed to add life and inspiration to all his penetrating words. Such holyday treats the rarely given to our community. I earnestly hope that Mr. ZEITLYN will favour us with some more of his delightful treats in his future visits to Shanghai. In conclusion, may I express on your behalf the unanimous sentiment in wishing Mr. ZEITLYN a very pleasant and safe return to Hongkong, and every success during his stay in China and may his next visit to us not be delayed too long (Cheers).

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

TORTURING HEADACHES

Are Not Woman's Unavoidoble Inheritance.

How They Can Be Checked and Overcome.

The aching backs, tired limbs, attacks of faintness and headache upon headache from which so many women suffer at periodical intervals indicate plainly that the blood is at fault, the nervous system is not functioning properly and tonic treatment is needed. To innumerable such women sufferers Dr. Williams' Pink Pills, the blood and nerve tonic of word-wide renown, have brought not only speedy relief but permanent emancipation. One of these ladies, Miss Johanna van Rooy, of Molteno, Cape Colony, has recorded her case in the following words:—

"When my illness began one of the first signs that something was wrong was a rapid loss of weight and colour. Then severe headaches attacked me, and at times I thought my head would burst. Soon I had no appetite, a mouthful or two of food satisfying me for any meal. I could not sleep at night, and was always restless. My hands and feet were cold and I was extremely pale. I was so nervous that the least noise, like the slamming of a door, made me worse. A friend advised me to try Dr. Williams' Pink Pills. She had suffered as I was suffering, and they cured her. I started taking them, and in a short time I noticed a change, and soon after was cured." Your own druggist can supply Dr. Williams' Pink Pills, or direct from Dr. Williams' Medicine Co., 60 Kiangse Road, Shanghai $1.50 for one bottle, six for $8. post free.

SINGAPORE ZIONIST SOCIETY

A RECORD YEAR

We are in receipt of a copy of a statement of accounts and report of the above Society for the year ending June, 1925, which makes interesting reading. The Society has done very well in the past and can boast of having collected over £10,000 for the Zionist Funds since 1920. The year under review was able to maintain the good work, having remitted £600|- to the Keren Hayesod and £220|- to the Jewish National Fund. The Society is led by an ideal President, Mr. MENASSEH MEYER who has contributed again $2,000 to the Foundation Fund. In Mr. C. S. GINSBURG, the Society has an excellent Secretary who understands his duties well. A word of commendation is due to Mr. I. MEYER, the Hon. Treasurer. All in all there are 59 members and the latter include among those who have contribued generously to the Keren Hayesod. These are, Mr. and Mrs. V. CLUMEK who donated $250.-, Mr. and Mrs. D. J. ELIAS $206.-, Mr. and Mrs. A. FLINTER $150.-, Messrs. FRANKEL BROS. $200.-, Mr. and Mrs. C. R. GINSBURG $100.-, Mr. and Mrs. J. LEVY $850.-, Mr. A. C. MERGLER $100.-, Mr. and Mrs. A. MONTOR $170.-, Mr. MARK STONE $200 and several others. The Society deserves to be congratulated upon its excellent record of good work and we hope it will continue to lead in the van of progress throughout the East.

LETTER FROM CHIEF RABBI OUZIEL

We are just in receipt of an interesting communication from CHIEF RABBI BENSION OUZIEL, of Tel-Aviv, replying with full force to the cpistle by DOBER TSEDEK published in ISRAEL'S MESSENGER, of 14th August last. We are pleased to observe that the Chief Rabbi has condescended to take notice of an anonymous writer in this journal, and his reply couched as it is in conciliatory terms, is bound to make a powerful impression upon all the Sephardi communities in the East. The problem to which HIS EMINENCE is devoting his keen attention, is one which will secure for the latter imminent remedy from the danger to which they are exposed. We hope to publish the communication referred to above in our next issue, as it reached us too late for insertion in this edition.

Piano lessons given by a young Jewish lady at very moderate fees. Apply to "Musician" care of ISRAEL'S MESSENGER.

HONG ZANG

LADIES' TAILOR

1860 Bubbling Well Road

[ESTABLISHED IN 1915.]

NOTICE IS HEREBY GIVEN that our new premises was Officially Opened on the OCTOBER 26th, when a Complete Collection of the Latest Styles Prevailing in Paris are being Exhibited for Inspection.

A CHEAP SALE for Two Weeks will also take place to which Our Customers are Cordially Invited.

Overcoats, Three-piece Costumes, Woollen Frocks, Afternoon and Evening Gowns—a speciality.

SOCIAL AND PERSONAL

Conducted by Ben Peloni

Mr. and Mrs. AUBREY HILLALY are receiving congratulations on the birth of a daughter.

* * *

The late Mrs. MADALEINE ELIAS who died in Shanghai in July last, has bequeathed $2,000 to the Shanghai Jewish School.

* * *

Mr. and Mrs. NATHAN SACHS and the baby son returned this week from their holiday trip to the United States. Mr. SACHS is a partner in the well-known firm of Messrs SAUL TRADING Co.

* * *

Mr. C. S. GUBBAY has returned to Shanghai.

* * *

Miss RACHEL SOLOMON who left for a holiday trip to Europe in June last, returned last month looking hale and hearty.

* * *

Mr. SOLOMON LEON has arrived from Alexandria.

* * *

Mr. MOSES MOOSA has left for London.

* * *

Sir ELLICE VICTOR SASSOON, who has just bought the famous Kingsclere stables, is not so well known in England as his cousin, Sir PHILIP, and so far, indeed, has spent most of his life in India. Both are great-grandsons of the late Mr. DAVID SASSOON, a member of a well-known and wealthy family of merchants at Baghdad, whence he fled to Bombay on hearing news of a plot to murder him. He had a patriarchal family of eight sons and four daughters, and after his death the eldest son, ALBERT ABDULLAH *agrandfather of Sir* PHILIP), went to England, received a baronetcy, and settled down in London. Sir VICTOR is descended from the second son, ELIAS, and his baronetcy is of later creation. Only recently it was announced that he is constructing a private racecourse near Poona, at a cost of about £100,000.

* * *

Mr. SUNNY SOLOMON, son of Mr. and Mrs. J. H. SOLOMON, and Mr. WALTER JOSEPH, son of Mr. and Mrs. S. H. JOSEPH have sailed for San Francisco.

* * *

Mr. SOLLY MOOSA has left for Canada.

* * *

Mrs. J. S. DAVID and her son returned to Shanghai last month from Frisco.

* * *

Three hundred Haluzim, who were stranded in Vienna and were unable to proceed to their destination, made a demonstration in front of the hall where the Zionist Congress was held. The congress executive received a delegation of them and promised to do all in their power to facilitate their entry into Palestine.

* * *

Mr. and Mrs. R. A. BERAHA have removed to No. 25J. Seward Road. Mr. BERAHA has established himself at the above address as an Import and Export merchant under the style of R. A. BERAHA and Co.

* * *

Mr. ELSLEY ZEITLYN has returned to Hongkong and is expected here next month in time for Hanuccah. He has kindly consented to examine the students of the Hebrew and Religion classes and deliver an address on the significance of the Feast of Lights. It is not improbable that Mr. ZEITLYN will visit Australia in the hear future.

JOLLY BIRTHDAY PARTY *[Photo by Shanghai Sunday Times.*

This happy group of children was snapped on the occasion of the celebration of the Bar-Mitzwah the 13th birthday of Master RUPERT ARONOVSKY, son of Mr. and Mrs. D. G. M. ARONOVSKY, of 41 Avenue Dubail, who is seen standing third from the left in the middle row. Many games made the afternoon a memorable one for the children.

Miss NELLY LEVI, daughter of Mr. and Mrs. R. Z. LEVI has returned to Shanghai from her vacation to Japan.

* * *

Mr. and Mrs. ELLIS HAYIM have returned to Shanghai from their European tour.

* * *

Mr. ELLIS ABRAHAM, Mrs. A. ABRAHAM, Mrs. A. LEVIS, and Mrs. KELLY DAVID left for Jerusalem on the 25th ultimo.

* * *

Mr. I. S. PERRY has arrived from Hongkong.

* * *

Hundreds of grown-ups and children spent a splendid sunny afternoon on the 17th ultimo, when the Girls Guides' Bazaar was held in the spacious grounds of Rivers Hall, the residence of Mr. and Mrs. R. E. TOEG, who kindly lent the garden for the occasion. Dean SYMONS proposed a special vote of thanks to Mrs. and Miss TOEG for their exceeding kindness and the interest they had taken in the work of the Guiders. Mrs. TOEG, in a few appropriate words, conveyed best of wishes for the success of the enterprise.

* * *

Mr. and Mrs. MARK JAFFEE, accompanied by Misses JOAN and KATHERINE JAFFEE, left for England last month. Mr. JAFFEE is manager of the local Firm of Messrs. S. BEHR and MATHEW.

* * *

HAZAN ELIAHOO ISAAC of the Ohel-Rachel Synagogue, contemplates leaving Shanghai for *Eretz Yisrael* in the early part of next year.

According to a Reuter's cable from Calcutta, dated 25th October, Lady READING was successfully operated upon and her condition is satisfactory.

* * *

On Friday the 23rd ultimo, Mr. Z. SACHS of the firm of Messrs. A. D. SUTTON & Co. was married to Miss FELA NEVEL at the Oheil-Moishe Synagogue, Mr. P. ROSOFF officiating. A reception was held at the bridegroom's residence, No. 135 Bubbling Well Road, soon after the ceremony and the latter with his bride were overwhelmed with congratulations and best wishes for a happy wedded life.

"Brave man! What noble sentiments prompted you to rescue that unfortunate?"

"I had lent him my bathingsuit"—*"Pele Mele,"* Paris.

CORRESPONDENCE

RABBI JUNG'S EARNEST PLEA FOR THE ORPHAN COLONY

Editor, ISRAEL'S MESSENGER.

MY DEAR SIR:—Many thanks for the issue of Friday, June 5th of ISRAEL'S MESSENGER which reached me here on my return from abroad. I am much obliged for the courtesy of the Editor.

Whilst in Europe I had a long talk with Dr. ASCHER of Bex concerning our brethren in Kaifengfu, Honan, China. Is it true that they have been finally lost to us after having heroically maintained themselves for several thousand years? Can anything be done if it is not too late to save them? Please tell me how I could be of use in this connection and I shall be more than happy to place as much as I can of my time, etc., at your disposal.

With all good wishes,

Very sincerely yours,

(RABBI) LEO JUNG.

NEW YORK, September 9, 1925.
Jewish Center, Inc.
131-135 West 86th Street.

[We hope the local Society for the Rescue of the Chinese Jews will communicate with Rabbi JUNG whose offer to co-operate with the task of rescuing the Chinese Jews from total eclipse will be much appreciated by our readers. As Mr. ALEX. HORNE is now in New York making an effort to arouse the American Jews to help in the restoration of the Orphan Colony, we hope he will come in contact with Rabbi JUNG and thus secure a powerful supporter for the cause.—Editor, ISRAEL'S MESSENGER.]

A CALL FOR THE REDEMPTION OF JEWISH SOIL

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—We beg to draw your attention to the incomes of the Jewish National Fund during the last months. You will have noticed from our reports that since June last, our receipts are not any longer increasing, but in comparison with the months of April and May, considerably decreasing. With the greatest difficulty, we just attained in June and August respectively the sum of £20,000. If we really wish to gather the £20,000. during this financial year, we must endeavour to collect during the month of September the outstanding £30,000.

We therefore request all Zionist Societies to make all the possible efforts with the view to remitting us during the current month not only the amounts accumulated at your commission, but also to ask the local branches to remit us all the sums which, without doubt, are lying at their end. Please note to *Wire* all the sums which you will have in your possession by the end of September, without retaining any balance, to the Jewish Colonial Trust, London, to be credited to our account with them.

We also beg to draw the attention of all Zionist Societies to the fact that we have to close our books for the year 5685 on September 30th. It is, therefore, necessary for them to arrange that their accounts should be closed on October first, in order to be in the position to forward to us their balance sheet and accounts per 30th of September in the early days of October. You will realize how important it is for us to attain the £250,000, after having announced this item in the papers and submitted it to the Congress as record entry for the year 5685.

Please treat this matter as urgent and pay your earnest consideration to the contents of same.

With Zion's greetings

HEAD OFFICE OF THE KEREN KAJEMETH LEISRAEL.

JERUALEM (*Land of Israel*), 9th September, 1925. P. O. Box 283.

LADIES' MODERN DRESSING.

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—I have read with interest Mr. SALEM S. DAVID'S letter in your last issue, and wish to commend him for his public-spirited protest against the tendency of the fair sex to appear nude in society circles and-even in synagogues. A friend of mine who visited recently a ball-room of a leading local hotel, tells me that he found the ladies in their half-nude costumes, which gave him the impression that they were preparing-for their early morning bath! The habit of immodest dressing is spreading everywhere. I have just read that the POPE has started a crusade against it. This has found many supporters among the Polish women. Two girls, so we are told, fashionably dressed, appeared in a Warsaw church, were thrashed, stripped of their garments, and-driven out by an angry crowd of housewives and spinsters. I am opposed to violence but in this case I am in favor of it. I do not think Mr. DAVID will oppose it either. But, nevertheless, I am of the opinion that a little education on the line of modest dressing will suffice to drive away the evil from our midst. A hint to *Benoth Yisrael* will suffice!

I am, etc.,

ADAM HARISHON.

SHANGHAI, 21th October, 1925.

THE ESSENTIALS AND THE NON-ESSENTIALS OF JUDAISM AND ISLAM

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—We often hear and read about a Reformed Judaism, a Reformed Catholicism, etc. It seems to me that headlines of the above kind are misleading and wrong, because they imply an impression of changes in the essentials of this or that religion, and this is not the case; only the laws and appurtenances belonging to a religious belief may be amended and changed to agree with the progress of the time; but the essentials of a religion are either originally sound, or unsound, and in neither case can they be changed without destroying the character of the religion. The religion of the ancient Egyptians may serve as an example of a belief in which the essentials were unsound, and which was not adapted to be improved upon by amendments or changes of any kind. The original unit of the many Egyptian deities of ancient time was a trinity consisting of a he-god, as chief; a she-god, as wife or daughter; and another he-god, as son. Three of the mentioned trinity-units were combined into a unit of 9 gods, and three of the latter units into a unit of 27 gods and so on, into large numbers. And the ancient Egyptians believed that all these trinity gods were actually one god, who was directing the destinies of the universe! People of this generation can easily see that there was not a particle of common sense in the above described religion of the ancient Egyptians (the Egyptian believers could not see that there was anything wrong with their religion, because the latter was forced upon their minds at an age when too young to distinguish between truth and fable, and this evidently incapacitated them rationally to think in matters pertaining to religion), and that such a religion could only be thrown away, but not improved.

The Jewish religion, on the other hand, furnishes a good example of an originally sound religious belief, which does not need to be improved. According to the Hebrew text of the Bible, the Jewish religion consist in the belief: That the Creator of matter is One, and only One, undivided, and without assistants of any kind whatsoever; that he is spiritual, and cannot be understood at the present time, because our moral and intellectual standing is not high enough for high thinking; that a continuous study of the apparent wonders of the world would bring man to always higher and higher levels of moral and intellectual development, and that a time would eventually arrive when man's progress would be on such a high level of perfection that he will understand the Creator of the universe, and the essence and object of the creation; that man

HAPPINESS AND HEALTH

Go Hand In Hand.

How Baby's Own Tablets Keep The Children Cheery and Well.

The healthy child is a happy child. You may be sure that if your little one is cross and cries a great deal, refuses its food at the proper times, sleeps badly, frequently vomits, has pain and trouble with iss teething and continues thin and weak, there is something wrong, which is retarding its progress.

Most infantile ailments arise in the first place from stomach and bowel troubles. To remedy these conditions use Baby's Own Tablets. These Tablets stand in a class by themselves, being especially made for children's use, pleasant in taste and guaranteed absolutely harmless. They quickly reduce simple fever, cure indigestion, check diarrhoea, allay teething pains, expel worms, relieve croup and colds, quiet the nerves, bring health-giving, restful sleep in a naturalway, assist regular development.

Baby's Own Tablets are sold by chemists, or at 60 cents the vial, post free, from the Dr. Williams' Medicine Co., 60 Kiangse Road, Shanghai

has a soul which is an infinitesimal part of the Divinity; that the soul has the effects of all her mortal partner's deeds impressed upon herself, and that according to the noble or ignoble nature of those deeds, the soul after the passing of her mortal partner, is restored to her original place with the divinity, or she is forced aimlessly to wander in infinite space.

The above is the Jewish religion in its entirety, and as far as the principal moral laws are concerned, only those of them are closely connected with the religion, which serve as a direct means for elevating man's morals. Some of these laws are: "One law, for all people of the land, even for the stranger"; the laws requiring the use of common sense in the administration of justice, as the prescriptions in the matter of "an eye according to the eye, etc. (the story about "an eye for an eye," etc., was evidently invented by mischievous persons for the purpose of minimizing the value of the Biblical teachings), and the prescriptions about loving one's neighbor, even if the latter was a stranger. The unessentials of the Jewish religion, which were necessary up to a certain civilization, and which are out of date at present, must and should be amended or eliminated, in order to keep the religion in agreement with the progress of the time. The stories about the creation, for instance, were put in the Bible in order to take away from the children of Israel the Egyptian ideas, about natural bodies of the then known world being either deities themselves, or having been created by one or the other of the Egyptian trinity-gods. Similarly it was with the sacrifices. Sacrificing to idols seems to have been a part of Jewish life, at the exodus from Egypt, and it was mainly for the purpose of putting a permanent stop to those abominations that the cult of sacrifices was switched to the account of the Almighty. Sacrifices are out of date to-day. The Sabbath was one of the greatest institutions in the life of the Jews till now. The Sabbath placed all people, lord and servant, on exactly the same level for one day of the week; a matter never heard or dreamed of in ancient times! During the 19 hundred year Galuth, the Sabbath was one of the main means for keeping the Jews together, and encouraging them manfully to stand by their religion in face of great trials. There is, however, a wrong side to every thing great and noble. The present main trouble with the Sabbath is that many bigoted people who cannot think in matters pertaining to religion look upon the observance of the Sabbath as upon the fulfilment of their entire obligation toward the Almighty, without caring to know more of the principles of the Jewish religion. It seems to me that the severe Sabbath-laws, and any and all those passages in the Bible implying holiness to the Sabbath shall not be binding any more. A liberal Sabbath, just as a day of rest, will fill all needs of the Jews of this and future generations, and would besides remain a souvenir of great historical value. Islam, the religion of so many million Mohammedans, Semites and non-Semites, is a belief in the One Creator of matter, exactly the same as Judhism is. In the unessentials the two mentioned great religions differ considerably. But the unessentials of Islam have also to be greatly amended in order to agree with the progress of the time; and the question is why not change the unessentials of the Judaism and Islam in such a way as to either make of the two beliefs one common religion adapted to fill the needs of both Jews and Mohammedans, or if differ the two beliefs must, why not let them differ as little as possible?

May I also be permitted to add that a combined Jewish-Mohamed religion, with all unessentials not agreeing with our present civilization removed, would unquestionably pave the way for a religion of the world, and for world-peace as well!

I am, etc.,
ISRAEL N. PRENOVICH.
NEW YORK, 11th September, 1925.
908 Kelly St.

He: "After we are married, dear, we must think alike!"

She: "Yes, darling—but you must always let me think first!"—

"Melbourne" Punch.

FOR THE STUDENT AND GENERAL READER.

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Have you made your 1925 contribution to the Keren Hayesod? Make it promptly—make it generously!

KEREN HAYESOD
75 Great Russell St.
London W. C. 1.

OUR BASRA LETTER

[FROM A CORRESPONDENT.]

BASRA, 20th September, 1925.

MR. I. S. NATHAN'S RESIGNATION

Mr. I. S. NATHAN who was recently appointed by the Jewish Community Committee, Basra, to be head of the Jewish school, has resigned. Mr. NATHAN, was principal only in name and had not the least authority, being denied the power the head of a school should have. He asked for it several times, but in vain, and, therefore had no alternative but to give in his resignation. Mr. NATHAN has, nevertheless, considerably improved the condition of the schol despite the short time he was head, and despite the fact that his hands were so tied.

JEWISH REPRESENTATIVES IN THE PARLIAMENT OF IRAQ

The following well-known Jews have been elected to the Iraq Parliament:—

Sir SASSOON HESKEL (former Minister of Finance), NAIM EFF. ZILKHA, REUBEN EFF. SOMAKH, ISAAC EFF. EPHRAIM, MENAHEM EFF. DANIEL. These will represent the whole Jewry of Iraq, and it is hoped that the new members will use their influence to relieve the Jewish disabilities from which we have suffered in the past.

IMMIGRATION TO ERETS YISRAEL

Many well-known Jewish families are leaving for Erets Yisrael. These are of the well to-do class, people with means who should be an asset to the Homeland. Those who own properties here, are selling them and it is expected that after the Succoth Festival, quite a number of Jewish residents will move to Erets Yisrael.

MR. SOLOMON SHINA; A RISING ADVOCATE

I am pleased to inform the readers of ISRAEL'S MESSENGER that Mr. SOLOMON SHINA, the Editor of the *Hamenorah*,

Mr. S. SHINA.

Bagdad, has graduated with honour from the Bagdad Law School. This announcement was published in *The Times of Mesopotamia* and Mr. SHINA was consequently overwhelmed with congratulations. The latter has been editing since last year a weekly journal in Arabic in Bagdad which appears every Thursday. *The Hamenorah* is growing in popularity since it devotes a great deal of space for chronicling news both of local and foreign interest. It pursues the same policy which animates the Editor of ISRAEL'S MESSENGER, namely, the championing of Traditional Judaism and Jewish Nationalism. Mr. SHINA has in addition to this, established himself as an Advocate in Bagdad and the first case handled by him was in connexion of an injustice meted out to an innocent Jew whose pitiable case may be summarized briefly as follows:—

A Mohamedan woman entered a Jewish drapery store in Bagdad and asked for certain articles of wares, of which she did not approve. Article after article was submitted her, until the whole shop was upset down, with the result that she left without effecting any purchase. Someone, however, has noticed from the opposite store that she clandestinely took away a piece of cloth without paying for it. The poor shopkeeper was unaware of it and started to put his store in a ship-shape manner, until his attention to the theft was drawn by his neighbour opposite him. On the strength of the evidence given him, he ran after the woman in order to take her to the nearest police station, but she, finding herself caught threw the piece of cloth at him, but her assailant refused to let her off. No sooner had he refused to do so, she started walling and crying and at last succeeded in enlisting the sympathies of the passers-by by telling them that her assailant was trying to accuse her of a theft, of which she was totally ignorant. In no little time, a large crowd of Mohammedans gathered around her and some policemen, instead of investigating the complaints started to molest the Jew heartlessly until he was degraded before the public in the centre of the great Bazaar of the Capital of Iraq. When the case was tried before the Court, the Jew and his witnesses were sentenced to imprisonment. I am told that this is not an isolated case in Bagdad; it is a matter of daily occurrence. It is a crying shame that under the aegis of Great Britain as a Mandatory Power, such an act of injustice can be tolerated. The Arabs are not showing any desire for administering justice impartially and it is time that such grievances on the part of the Jews should be brought before the powers-that-be and redressed. I am glad to say that Mr. SHINA, a public-spirited Jew, has appealed the case before the High court and is looking after it without remuneration. It is hoped that the injured parties will soon be liberated and the accused brought to book. Meanwhile, Mr. SHINA deserves to be congratulated for his devotion to his people, in whom he had taken great interest and for whose welfare he practically devotes his talent, zeal and ability.

MR. ABOODI SHABY SHAKES HANDS WITH LORD BALFOUR

Among the many students who arrived from Alexandria, Egypt, is a noted Jew of Basra, Mr. JACOB ABOODI SHABY. The latter had the unique distinction of winning lately "The Cromer Scholarship for 1925 and 1926." When your correspondent interviewed Mr. SHABY, the latter related to him that he had met Lord BALFOUR in Alexandria (after his return trip from Palestine) who paid an unexpected visit to the College accompanied by Major and Mrs. LASCELLES and the Consul-General. Mr. SHABY was introduced by the Headmaster of the College as "the bolder of the CROMER Scholarship and the future Head Boy of the College," after which he shook hands with the author of the immortal BALFOUR Declaration. Mr. SHABY hails from a well-known family of Basra, and intends to leave shortly for the American University at Beirut, in order to prosecute his medical studies.

A PERSONAL NOTE

I am sorry to say that this will be my last letter from Basra, as I am shortly leaving for Erets Yisrael. At any rate, I shall not cease writing you often times regarding things of general Jewish interest. The desire to live in the land of our forefathers has always appealed to me, and young as I am [our correspondent is not of age yet], I hope to devote my time and intelligence for the weal of my people and the glory of our *Erets Hakedusha*.

He who denies his guilt, doubles his guilt.—The Talmud.

The best preacher is the heart; the best teacher is time; the best book is the world; the best friend is God.—The Talmud.

There is no difference between the robbery of a Jew, or the robbery of a Gentile; if any, to rob a Gentile is a greater sin than to rob a Jew.—The Talmud.

WORLD'S RENOWNED WINES OF PALESTINE.

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THE CHINESE JEWS

Mr. ALEX. HORNE is making good progress in the United States in his campaign to arouse the thinking elements of Jewry to the need of helping financially the local Society for the Rescue of the Chinese Jews. Several of the Jewish weeklies have published his appeal, and some referred to it editorially. The official organ of Reform Judaism, *The Israelite*, welcomed the communication and remarked as follows:—

> It will be remembered that recently Mr. A. S. Oko, Librarian of the Hebrew Union College at Cincinnati, secured the only Chinese Jewish manuscripts extant, and it will be interesting to see what further facts may develop through this Society for the rescuing of the Chinese Jews, which movement should have the support of all those interested in this matter, and that should be all of us.

The Sentinel, of Chicago, has published the following from Mr. CHARLES H. JOSEPH:—

> I am in receipt of an interesting little leaflet from Alexander Horne. Mr. Horne made a visit to Kaifengfu, China, last year which led to his interest in a colony of Chinese Jews living there—some hundred all told. He decided to use his influence and interest American Jews in the revival of a society which was formed in the year 1900 known as The Society for the Rescue of the Chinese Jews. These Jews have indicated a desire to re-embrace active Judaism. They have not had a Rabbi since the last century. Mr. Horne says that there is a Chinese Jew of Chinese Turkestan who is well versed in Judaism and is willing to settle in Kaifengfu and lead the remnants of the Colony back to Judaism. Mr. Horne is living in Shanghai, but is spending a few months in the United States, and while here is trying to arouse an interest in those Jewish unfortunates in China to the extent of obtaining financial aid.

THE JEWISH NATIONAL FUND

M. J. NATHAN, Esq.	$25.00
ANONYMOUS	$ 1.00
Box Collection, Per Mr. D. M. DAVID	$ 2.80

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THE HEBREW UNIVERSITY

Mr. And Mrs. Hardoon's Gift Of Books Appreciated.

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JERUSALEM, May 21st, 1925.

Mr. S. A. HARDOON
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Accept our sincerest thanks, and the hope that the interest aroused by Dr. BENSION among the Jews of Shanghai will be a lasting one.

Cordially yours,
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DINNER PARTY FOLLOWS WEDDING

After the marriage ceremony at Ohel Moishe Synagogue on October 23, Mr. and Mrs. Z. SACHS (bride and bridegroom seen at head of table) entertained a number of their friends to a reception and dinner at their new home on Bubbling Well Road. Dancing followed the dinner and a most enjoyable time was spent.

[Photo by The Shanghai Sunday Times.

THE CHINESE JEWS

MR. ALLEN HORNE is making good progress in the United States in his campaign to arouse the thinking elements of Jewry to the need of helping financially the local Society for the Rescue of the Chinese Jews. Several of the Jewish weeklies have published his appeal, and some referred to it editorially. The official organ of Reform Judaism, *The Israelite*, welcomed the communication and remarked as follows:

> It will be remembered that recently Mr. A. S. Oko, Librarian of the Hebrew Union College at Cincinnati, secured the only Chinese Jewish manuscripts extant, and it will be interesting to see what further facts may develop through this Society for the rescuing of the Chinese Jews, which movement should have the support of all those interested in this matter, and that should be all of us.

The Sentinel, of Chicago, has published the following from Mr. CHARLES H. JOSEPH:

> I am in receipt of an interesting little leaflet from Alexander Horne, Mr. Horne made a visit to Kaifengfu, China, last year which led to his interest in a colony of Chinese Jews living there some hundred all told. He decided to use his influence and interest American Jews in the revival of a society which was formed in the year 1900 known as The Society for the Rescue of the Chinese Jews. These Jews have indicated a desire to re-embrace active Judaism. They have not had a Rabbi since the last century. Mr. Horne says that there is a Chinese Jew of Chinese Turkestan who is well versed in Judaism and is willing to settle in Kaifengfu and lead the remnants of the Colony back to Judaism. Mr. Horne is living in Shanghai, but is spending a few months in the United States, and while here is trying to arouse an interest in those Jewish unfortunates in China to the extent of obtaining financial aid.

THE JEWISH NATIONAL FUND

M. J. NATHAN, Esq.	$25.00
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LEADING ARTICLES: A NATION IN MOURNING; KEREN HAYESOD APPEAL; FEAST OF LIGHTS. Page 3 to 4.
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Shanghai (China) — 17th Kislew 5686 — Friday, Dec. 4th, 1925

Last Publications:
In 1918, on 27th October.
In 1919, on 14th March and 4th July.
In 1920, on 7th April, 4th June, 16th July, 10th Sept., 29th Oct., and 17th, Dec.
In 1921 on 11th Feb., 22nd April, 10th June, 5th Aug., 2nd Oct., 11th Nov., and 16th Dec.
In 1922, on 10th Jan., 10th Feb., 10th March, 7th April, 5th May, 2nd June, 7th July, 4th Aug., 8th Sept., 6th Oct., 3rd Nov. and 1st December.
In 1923, on 6th Jan., 9th Feb., 9th March, 6th April, 4th May, 8th June, 6th July, 3rd Aug., 7th Sept., 5th Oct. 9th Nov. and 7th Dec.
In 1924, on 4th Jan., 8th Feb., 7th March, 11th April, 9th May, 6th June, 4th July, 1st Aug., 26th Sept., 1st Nov. and 8th Dec.
In 1925, on 9th Jan., 6th Feb., 6th Mar., 3rd April, 1st May, 5th June, 31st July, 14th Aug. 11th Sep. 9th Oct. and 6th Nov.

מבשר ישראל

Israel's Messenger

Official Organ of the Shanghai Zionist Association and the Jewish National Fund Commission for China. A Jewish Paper devoted to the interests of Jews and Judaism in the Far East.

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Mr. N. S. Bursztein,
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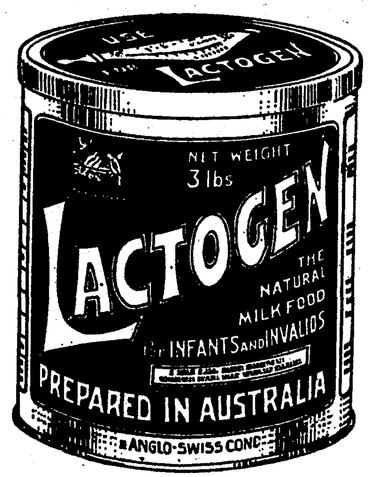
How beautiful are upon the Mountains the feet of the MESSENGER of good tidings, that publisheth peace, that announceth tidings of happiness, that publisheth salvation, that saith unto ZION thy God reigneth—Isaiah, 52-7.



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EMPRESS OF CANADA	Jan. 25		Jan. 28	Jan. 30	Feb. 8
EMPRESS OF RUSSIA	Feb. 8	Feb. 9	Feb. 11	Feb. 13	Feb. 22
EMPRESS OF AUSTRALIA	Feb. 22		Feb. 25	Feb. 27	Mar. 10
EMPRESS OF ASIA	Mar. 8	Mar. 9	Mar. 11	Mar. 13	Mar. 22
EMPRESS OF CANADA	Mar. 22		Mar. 25	Mar. 27	Apr 5
EMPRESS OF RUSSIA	Apr. 5	Apr. 6	Apr. 8	Apr. 10	Apr. 19
EMPRESS OF AUSTRALIA	Apr. 19		Apr. 22	Apr. 24	May 5

TO HONGKONG AND MANILA

STEAMER	Shanghai Leave	Hongkong Arrive	Hongkong Leave	Manila Arrive
EMPRESS OF CANADA	Dec. 15	Dec. 17	Dec. 18	Dec. 20
EMPRESS OF RUSSIA	Dec. 29	Dec. 31	Jan. 1	Jan. 3
EMPRESS OF AUSTRALIA	Jan. 14	Jan. 16	——	——

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HANUCCAH NUMBER

מבשר ישראל

Israel's Messenger

22nd Year | Edited by N. E. B. Ezra. | Established 1904

SHANGHAI, CHINA, FRIDAY, 4TH DECEMBER, 1925. 17TH KISLEW, 5686.

A NATION IN MOURNING

The following tribute to Queen Alexandra was published in the local leading dailies, namely, The Shanghai Times, The North-China Daily News and the Shanghai Mercury of the 23rd ultimo, and credited to this journal:—

The Angel of Death has removed a pure soul from our midst. The British Royal Family is engulfed in mourning, for the Queen-Mother is no more. Such is the brief message flashed to us across the wire. The news of the passing away of Queen ALEXANDRA will be received with genune sorrow and sadness everywhere. Jews especially, have abundant cause to cherish her memory. Jews, irrespective of their nationalities, will mourn with the British Empire, the passing away of the Queen-Mother. She had a warm heart for our people and incidents are by no means few which could point to her regard for our welfare and happiness. To us Jews the British Commonwealth is a symbol of justice, mercy and righteousness. QUEEN ALEXANDRA did justly, loved mercy and walked humbly. Greater than this epitaph no man and woman may desire. It constitutes the final summing up of the prophet MICAH whose fine trinitarian ethical principles remain to this day the *summum bonum* of mankind. The heart of every Jew to-day beats in sorrow over the loss which the British Empire has sustained. Jewish loyalty to the British Crown is second to none. The following lines written by an English Jewess during the Boer War sum up Jewry's attitude towards Great Britain:—

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

We mourn to-day with the Empire the passing away of the Queen-Mother who had won the hearts of all her people. She has entered.

"The choir invisible,
Whose music is the gladness of the world."

* * *

THE KEREN HAYESOD APPEAL

We publish elsewhere in this issue, a stirring appeal from the Head Office of Keren Hayesod, London, which we hope our readers will peruse attentively. Seldom has such an unique document been drawn up by Israel's chosen calling for the redemption of Judea's soil and Judea's soul. "A year of progress and promise lies behind us," says Dr. WEIZMANN in his stirring message to World Jewry. It cannot be gainsaid that the Fourteenth Zionist Congress held in August last, has discussed several important phases of Jewish work in the Jewish Homeland affecting the weal of Kol Yisrael, hence, the appeal for one million pounds for the upbuilding of Erets Yisrael. The appeal speaks for itself and we have no desire to stress its force unduly upon our readers in this part of the world. It is a *shofar gadol*, the voice of which should reverberate wherever a Jewish heart beats in unison with the Jewish national aspirations. It is a call to high and low, rich and poor, distinguished and undistinguished in Israel. We have a great and unbounded faith in the readiness of our people to make sacrifices for the cause and to translate their creed into deed. For well-nigh two milleniums have we prayed thrice daily for the restoration and now that we are given the chance to rebuild our ancient Fatherland and gather the exiles from the remote corner of the globe, there should be no relaxation of efforts on our part to enter into nationhood and develop our future plans. Signs are not wanting that Destiny is preparing us for a great future and with the present rate of immigration amounting to four thousand every month flowing steadily into Erets Yisrael, the chances are that our Homeland will soon become a *fait accompli*. Shanghai Jewry has a great responsibility to discharge and we hope she will respond to the appeal for funds with her characteristic zeal and promptitude. We urge upon our readers to organize immediately a Keren Hayesod drive throughout the whole of China and hearken whole-heartedly to the appeal which we publish elsewhere in this issue. Happily, Shanghai is now passing through a wave of revival in the Rubber industry which is affecting appreciably the rubber shares. This sign of prosperity should stimulate a successful drive for the fund, so that Shanghai may not lag behind others in their support of the Zionist leaders. The latter deserve our unstinted praise for their heroic work in standing firm for Israel's dearest aspirations amidst onslaughts from within and without. Shanghai Jewry should make good this time of great period in Israel's history. To-day Palestine is the beacon of hope of Israel. In the words of the *New Palestine*, of New York, "Palestine, in reality, and not in prospect, represents all that is stable in life for the Jewish people. In reality, and not in prospect, we are building the Jewish future, in which, if there is grief, it

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will come naturally, out of our own lives; if there are economic mistakes, they will come out of our own doctrines; if there are troubles, we shall know no alien force has heaped them upon our heads. In reality, and not in prospect, *Palestine is the magnet that draws the self-emancipating forces in Jewish life.* In reality, and not in prospect, we are making the Jewish land for future generations. With such an objective, combining the ideal and the actual, with enthusiasm and devotion in its service, who will say that we shall fail?"

• • •

FEAST OF LIGHTS

Hanuccah, a minor festival of the Synagogue, sometimes called the Feast of Lights, will be observed in Jewish circles beginning Friday evening, December 11th and for eight days thereafter. With the Feast of Lights there is coupled an historical event, the Maccabean revolt which proved to be of supreme national importance to the people of Israel. The years 168 to 165 B. C. E., were eventful in Palestine, even epochal. In those stirring years ANTIOCHUS EPIPHANES, King of Syria, ambitious to unite all provinces of his domain into one nation, resorted to the crude method of compelling all his subject peoples to use one language and worship in one established and certified religious ceremonial, namely, the polytheistic ritualism of his model, the Greeks. The enforcement of this royal decree was mandatory on all peoples including the Jews. The Temple of Jerusalem was defiled by the erection of altars where idols were worshipped and Greek religious practices introduced not only hostile to the sensibilities of the Jewish people but regarded by them as abominations which had been uprooted from their religion many centuries before the Syrian tyrant plotted to restore them. The enforcement of these idolatrous ceremonials, coupled with intense oppression, germinated hatred in the hearts of the Jewish people of Palestine which burst into a revolt and instantly led to war against the mad despot of Syria. This insurrection was instigated by MATTATHIAS, a priest of Modin, who rallied his countrymen around him and defied the King of Syria to force them to bend the knee before an image made by man instead of the one and only Creator who made heaven and earth. Sustained by his son JUDAH, called the MACCABEE, and his four heroic brothers, the mighty armies of Syria were defeated after successive campaigns covering a period of four years. The final victory of the Maccabean armies over all the hosts of Syria happened according to the Hebrew calendar on the 25th of Kislew, which corresponds to the month of December, in the year 165 B. C. E. On this eventful day the various images and ritual paraphernalia brought into the Temple at Jerusalem were removed and the altar rededicated to the worship of the God of Israel who is the symbol of truth and justice, love and mercy. Many legends have been preserved in post-Biblical literature concerning Hanuccah. The martyrdom of HANNAH and her seven sons is the most popular. This story relates the heroism of a devoted mother who, rather than submit to the defilements of pagan worship on the part of her sons and herself, is finally put to death together with her sons. All stories, however, recount the loyalty of the people of Israel to their religious heritage and awaken in the hearts of their modern descendants a consciousness of the ultimate triumph of righteousness over the aggression of tyranny and might. That man does not prevail by the exercise of might but by the spirit of God working for justice and fair play is the keynote of the feast as celebrated to-day in Jewish homes and schools and synagogues.

EDITORIAL NOTES & COMMENTS

ALAS!

Are children to rule the parents or the parents should rule the children? This is indeed a timely query. Judging from the manner of excuses the parents offer on behalf of their children for non-attendance at the Hebrew and Religion classes, it would appear that the children are the ruling powers in the home at the sight of which the influence of their parents fades into insignificance! The helplessness of the latter in some special cases amounts to a tragedy! Alas!

• • •

A NEAT BROCHURE

We are indebted to the Zionist Organization of Canada, for a neat little brochure containing a reproduction of an article contributed by the HON. MRS. EDWARD LASCELLES, on "Impressions of Modern Palestine;" and "Erets Yisrael of To-Day" by BARON EDMUND DE ROTHSCHILD, being a statement of the man who has done most for the re-building of our Homeland. Both contributons are noteworthy and deserve to be widely circulated in these days of Erets Yisrael restoration.

• • •

"I. A." AND "LIBERAL" JUDAISM

The manner in which the death of DR. ISRAEL ABRAHAMS is being exploited by "Liberal" Judaism in England is rather remarkable. His *scholarship* is credited to the "reform" wing, regardless of the fact that "I. A." would not have been the same "I. A." had he not been reared in an orthodox home. All this shows that "Liberal" Judaism leans continuously upon orthodoxy to give her "prodigies", and the withered branch of Judaism in England and America should not be grudged this accession of influence if it helps them to keep the flame of Judaism aglow in their camp.

• • •

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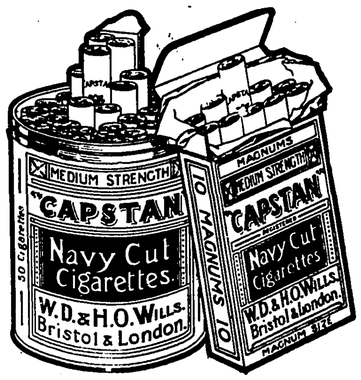

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ZANGWILL'S CREDO

Mr. I. ZANGWILL of ITO fame, has created a sensation with his "new" credo "Ani Ma'min" that Judaism to him is not a racial matter, that it was perfectly logical for him to marry outside the Jewish fold, that he does not believe in the practice of the traditional Jewish ceremonials, and that "a future life is unthinkable, but is not impossible." The fault of "great" men is that they think they can say what they like and think what they like, and that the world should listen and obey their "dicta" tremblingly. ZANGWILL as a novelist is an authority but as a theologian he is a failure. His latest pronunciamento indicates his true standpoint *vis-a-vis* Judaism. Let us estimate him at his face value, no more and no less!

• • •

A FUTILE RAGE!

The Israelite appears to be peeved because a correspondent in ISRAEL'S MESSENGER referred to the *rish'uth* of REVEREND DAVID PHILIPSON for transgressing the Mosaic dietary laws, and indulging in *nebeloth wutrefoth*. Why this rage? Is it not a fact that the Pittsburg Conference of American Reform "Rabbis" has abolished the kashruth and that the Shehita Question is no longer a problem with them? True, it is inelegant to indict a "Rabbi" as a *"hazir-eater,"* but that is no fault of ours. The fault rather lies with those who have abrogated the laws laid down in the Shulhan Aruch of JOSEPH CARO. Let those whose conscience is pricked wake up and make the *amende honourable*. What else can they do?

• • •

ANENT THE CHIEF RABBI OF THE BRITISH EMPIRE

The London *Jewish Chronicle*, if we remember aright, takes the pride of priority,—or is it the Chief Rabbi of France?—for inventing recently the proper title of the Very Rev. Dr. J. H. HERTZ, as Chief Rabbi "of the British Empire". ISRAEL'S MESSENGER, is, however, in a position to contest this hotly. As far back as 1918, we were the first to designate DR. HERTZ, as Chief Rabbi "of the British Empire." In our issue dated 27th October, 1918, after reviewing the Book of Jewish Thoughts, we said:—

> ".....We are pleased to see the verses reprinted in their entirety in a neat little book, just to hand, which Dr. HERTZ, THE CHIEF RABBI OF THE BRITISH EMPIRE, has....."

And now we shall wait and see what the *Sepher Zikaron* will have to say! We cannot but call its attention to the Talmudical sayings: *"Kol ha-omer dabar b'shem omro mebi geulah l'olam"*—"He who mentions the name of the author of some saying brings salvation to the world. (Aboth, chap. 6, Mishnah 7): also, —well, we need not dilate further on the subject, for our London confrere will concede to us the right to which we direct his attention.

HAIL THE "SMOKE BANK!"

> JERUSALEM (J. T. A.)—Saving Palestine through not smoking is the latest idea of some of the Arab leaders who decided to conform with the commandment of the Koran which prohbits Moslems from smoking. Five Arab notables decided to discontinue smoking for the purpose of establishing a fund for a bank to "save Palestine from the Zionist menace." The bank is to be known as the "smoke bank." The Arab paper *El Carmel* warmly supports the idea and urges Arabs to abandon smoking and give the sums saved toward the "smoke bank."

We clip the foregoing from the *Jewish Daily Bulletin* in order that our readers may know the sort of Arab politicians the Palestine Government has to contend with. The disgruntled "five Arabs" who have given up their *nargilla* and discarded their tobacco, are fine heroes indeed and their modest contributions may yet be a factor in opening the "smoke bank!" To "save Palestine from the Zionist menace," is a delusion of the deluded Arabs! Verily, they have ceased to command any serious attention!

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A WORD TO PARENTS

The Hebrew and Religion classes conducted ably by MR. EINHORN every Saturday and Sunday mornings have resumed their courses after the Holydays, but, we are sorry to say that the attendance is not as it should be. There should be more children on the roll, but some of the parents who are responsible for it would appear to be quite helpless to control the latter, judging from the excuses they offer. Others are under the impression that their children can afford to wait until they have advanced in years before they start in the religious school. As a matter of fact, the contrary is the case, for if religious training has any real

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value for the child, that training must begin at the very beginning of the child's mental development. In Mr. EINHORN, the classes have an able teacher, one who has done much to promote the knowledge of the juveniles in Shanghai, both in Hebrew and religion. We hope that some of the parents who have not yet sent their children to the classes will not hesitate to do so, and see to it that their charges are no longer neglected under their care. At the same time, we cannot help commending the community's action in maintaining the classes and retaining the services of so excellent a teacher as MR. EINHORN.

* * *

MR. SAMUEL HERTZ—AN ASPIRANT FOR THE RABBINATE

It is seldom we hear in these days that sons of Rabbis adopt their father's sacred profession. In some quarters there is a strong aversion to it. We do not know why, unless there is the alluring prospect of "money-theism" in other professions which drive away our young SAMUELS from the Rabbinate. However, present signs are encouraging. Gratifying news reaches us that the eldest son of the CHIEF RABBI OF THE BRITISH EMPIRE, has decided to adopt his father's sacred calling. MR. SAMUEL HERTZ is to-day a student of the Jews' College, and bids fair to acquire name and fame in the Ministry. His future will be watched with interest. Meanwhile, the Editor of ISRAEL'S MESSENGER had the pleasure of sending him greeting and addressed him, on the 6th ultimo, *inter alia*, thus:—

> ".....I beg leave to congratulate you on your excellent choice and resolution. To my mind, there is a great and pressing need to-day for young men to enter the Rabbinate, and the fact that you are preparing to don the armour of Jewish learning in order to uphold the spiritual rampart of Israel, is an occasion which should fill the hearts of Kol Yisrael with joy. I earnestly hope that you will win your way through life on your own merits and not on your father's *zechuth*. Like the General of an army you will be required to lead the battle for the Lord and fight for the cause that lacks assistance and for the wrongs that need resistance. One almost envies you for the great future that is opening for you, and may GIDEON'S motto, "Faint, yet pursuing" be yours in the distance, for the good that you can do!"

* * *

REVEREND DAVID PHILIPSON

The Israelite publishes in its issue of the 8th October last, a statement on the Zionistic movement by Reverend Mr. DAVID PHILIPSON, of Cincinnati. It contains a repetition of denunciation of Zionists and their national aspirations, which have long been exploded by the latter to the four winds of heaven. But Reverend DAVID PHILIPSON is a man of irresistible force and energy. He is trembling in his shoes at the spread of Zionism all the world over. He knows well that "Liberal" Judaism cannot thrive where there is a vigorous Jewish sentiment. As the London *Jewish Chronicle*, in its issue dated October 30, 1925, says, "For "Liberal" Judaism is nothing less than a complete concession to the spirit of assimilation, giving to Jews a means whereby they can appear to all men to be non-Jews, while yet remaining within the Jewish community and, to some extent, when pressed upon the subject' acknowledging themselves Jews." That's it! Like the vulture which feeds on carrion, "Liberal" Judaism draws its sustenance from men and women whose Jewsh life has been destroyed by worldliness and materialism. Zionism means a revival of Jewish sentiment; and vigorous Jewish sentiment is sounding the death-knell of that blatant infidelity which is masquerading in the guise of "Liberal"

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PALESTINIAN STAMP CASE

The proceedings in injunction instituted by the Arab Executive to prevent the Hebrew initials for Eres Israel appearing on postage stamps has been finally decided by the High Court of Palestine. The case has gone against the demand of the Arab agitators. But the victory is not a clear cut one. For the Court has merely dismissed the injunction on the ground of lack of jurisdiction. We doubt, however, whether the Arabs will bring this petty issue to any higher tribunal.—*The Canadian Jewish Chronicle.*

Judaism. Hence the periodical infuriated outbursts of Reverend DAVID PHILIPSON, the uncrowned king of the National Meshummadim.

* * *

THE JEWISH AGENCY

At the last Zionist Congress in Vienna it was decided to create the Jewish Agency for the upbuilding of the Jewish National Homeland, and to invite non-Zionists to have seats on the Board. It is rumoured that such rabid and hard-shelled opponents of Zionism, like Messrs. LAURIE MAGNUS, IKE LANDMAN, "RAB SHEMUEL" and others, are making frantic efforts to join the Agency in the hope of doing their "bit" for the cause. This reminds us of an illuminating story of an Arab who was working in his tent when he observed the nose of a camel appear at the door. The camel said, "I would just like to put my nose in, it is so cold outside." "If only thy nose come in," said the hospitable Arab, "it will be satisfactory." But no sooner was the nose in, than there came the neck; and as soon as the neck was in, the shoulders were pushed in. No sooner, however, came the shoulders than the front legs were in, and then the body of the camel was forced upon the unwilling host. The tailor, complaining of the inconvenience, said, "I have no more room; thou hast taken it all." "O," said the camel, "You can go out; there is plenty of room outside."

The foregoing illustration may serve to point a moral and adorn a tale. It behoves the leaders of the Agency to beware of certain choice of "camels" whose main aim in life is to create discord in the movement, and drive away the tried and loyal workers "outside," on the plea of there being plenty of "room outside."

* * *

"NO ROOM FOR 'LIBERAL' JUDAISM IN ERETS YISRAEL"

"Religious Orthodoxy in Palestine" is the title of an instructive article by Mr. GUEDALIAH BUBLICK published in the London *Jewish World*, in the course of which he says:

> Personal observation leads me to think that the grandchildren of the most radical *Chalutzim* will be good orthodox Jews, which is more than I can say of the offspring of the orthodox Jews in America. One point must be emphasised when dealing with the question of Orthodox in Palestine: *there is absolutely no room for reform Judaism in Eretz Yisrael.* If a Palestinian Jew chooses to pray, he invariably turns to the old *Siddur* and the old *Schul.* Nothing is so inimical to his spirit as the reform temple. Thus, in view of the fact that Palestine is free from the spirit of assimilation and reform, both most destructive to Judaism, Orthodoxy is secure in the Jewish Homeland.

We have always felt that way. The enemies of the modern Yishub have made frantic efforts in raising false alarms in order to drive away the support and sympathy of orthodox Jews. MR. BUBLICK emphasizes fact that "the grand-children of the most radical Halutsim will be good orthodox Jews," which is a corroboration of a similar statement made by ISRAEL'S MESSENGER not very long ago. MR. BUBLICK's statement that "there is no room for reform Judaism in Erets Yisrael" should occasion no surprise to anyone. This will no doubt increase the fury of the organ of reformed Judaism in Cincinnati, and impel it to bemoan over the faded glory of the new cult which was "made in Germany" a century ago.

* * *

THE "MENORAH JOURNAL"

We extend a hearty welcome to the *Menorah Journal* of New York, a fine publication edited by Mr. HURWITZ. We find therein scholarly contributions from well-known writers. Following is a pungent paragraph from an article in a recent issue of the *Menorah*, entitled, "Pharisaism and Christianity," which is from the pen of REV. R. TRAVERS HERFORD, former Unitarian Christian Minister, and now librarian of the Williams Library of London:—

> "The Pharisees with their instrument, the Halachah, did not in any degree bring about the degradation of Judaism, its reduction to barren formalism, the descent from prophetic freedom, to organized hypocrisy, so that Christianity might arise as the living from the dead, leaving Judaism a shrivelled corpse. What they did achieve was the preservation of Judaism in all its nobility and purity through the ages to fulfil even at the terrible cost of sorrow and suffering the task which God had given it to do. What form that task will assume in ages yet to come it is vain to speculate. But when the time shall come when Christianity has done all it can do under the forms and conditions it has hitherto adopted, there will be a Judaism able and ready to offer its imperishable treasure, kept safe through the ages, to a world which will no longer scorn it."

Summarising further what DR. HERFORD has to say, he comes to the following conclusion which disposes of an ancient fallacy regarding the position of Christianity, vis-a-vis, Judaism:—

> Judaism is a religion of deed, not of dogma, and that while Christianity has ever emphasized faith, Judaism has stressed right action. The rise of Christianity did not injure the vitality of Judaism or impair its truth and the usual Christian view of the relation of Judaism to Christianity, in which Judaism is said to be "a preparation for Christianity," is thus seen to be without foundation.

* * *

THE ARABS AND JEWISH IMMIGRATION TO ERETS YISRAEL

The Arabs are busy in these days, devising ways and means as to how to drive the Jewish forces from their National Homeland. For the last seven years they have stormed the gates of Europe, protesting against the "invasion" of Jews in Palestine and their desire to re-build their homeland. The arrival of a new High Commissioner in Palestine has afforded them an opportunity to lay their imaginary grievances before the latter. First and foremost, they have demanded the removal of Hebrew letters, ALEPH YOD, from Palestine stamps. The second ultimatum is the restriction of Jewish immigration to Palestine. The third, the suppression of Hebrew as one of the three official languages of the country. To all of which LORD PLUMER assured the deputation that their representations would receive his attention. Anent this, the London *Jewish Chroncle* in its issue dated 16th October, remarks forcibly as follows:—

> When he comes to examine them, we have little doubt that not alone will he be struck by the utter impracticability of attempting to meet such "grievances" as were laid before him, certainly by the means indicated, but he will light upon some facts which tell a very different story concerning the resettlement of our people in their ancient Home, and its effect upon the Arabs. He will discover, for instance, that the Arabs were never for centuries so well off economically as they are to-day, and that, bitterly as they grumble at the Jewish immigration into the country since Great Britain undertook its administration, the Arabs have not hesitated to exploit the circumstances by joining in the forcing up of land prices and reaping the consequent abnormal profit that has thus fallen to them.

Meanwhile, the upbuilding of the Jewish Homeland goes on apace and, as stated in our last issue, no less than four thousand Halutsim entered Erets Yisrael in September last. According to the latest information to hand, the Zionist Executive will soon demand from the Palestine Government certificates for the admittance of 20,000 Jewish immigrants in the course of the coming six months, October 1 to March 1. It is believed that the labour conditions in the country permit the admittance of this number.

THE HANUCCAH BALL

The Hanuccah Ball this year, as advertised elsewhere in this issue, should be well patronized by the community. Happily, it is gaining in popularity and each year should intensify our loyalty to the ideals for which the Festival stands and also to the National Fund, the financial needs of which the Ball seeks to promote. This year, we have done little by way of raising funds for the latter and it behoves us to contribute liberally to make the function an unqualified success. The Jewish National Fund serves the cause of Israel in an unique way. It buys land; it tills the land and builds the country and makes it the pride of all those who visit it. There is actually a famine to-day for land and more land and it is our manifest duty to support wholeheartedly the call that comes from Erets Yisrael to the Jews of the Diaspora to unloose their purse-strings on the day set for feasting in celebration of a national Festival in the Jewish Calendar. We hope to see a huge crowd at the Ball and greater enthusiasm shown for the success of it. All Israel should help in this meritorious cause and as a portion of the proceeds is diverted to the needs of the education of Ashkenazie children of the local Jewish School, we hope all the elements in our community will co-operate together and vie with each other in promoting the success of the function, thus enabling the local Kadimah to send handsome drafts to the two institutions referred to above. Readers! Remember the date of the Hanuccah Ball, Wednesday, 16th December, 1925. Meet me at the Carlton should be our slogan to each other!

* * *

PALESTINE versus RUSSIA

The above is the title of an interesting statement of facts presented by Judge HENRY J. DANNENBAUM, of Houston, Texas, which should be read by every thinking Jew and Jewess. JUDGE DANNENBAUM is a leading Zionist in the United States, and is well-known for his indefatigable energy for the cause. He writes feelingly on the subject and deplores the fact that the J. D. C. instead of co-operating with the Zionists with a view to consolidating the Jewish National Homeland, are dissipating their energies by supporting Jewish colonisation in Crimea and thereby gambling with the Jewish future in Soviet Russia. "The plain issue before American Jewry is, shall the promise of BALFOUR be junked for the offer of TROTZKY", is the opening sentence of the worthy JUDGE in his brochure. As a matter of fact, his whole contribution is a protest against the crime that is now being committed in diverting Jewish attention from Palestine to Crimea, now when the former is ready to absorb four thousand Halutsim every month. However timely the contribution of JUDGE DANNENBAUM may be, we are afraid it is too late to stay the hands of the J. D. C. in furthering their proposed schemes of colonization in Crimea. At any rate, JUDGE DANNENBAUM has rendered a great service to world Jewry in raising the danger signal and we hope his voice will not go unheeded.

* * *

JUBILEE OF THE CINCINNATI COLLEGE

THE CHIEF RABBI OF THE BRITISH EMPIRE in congratulating the ex-Zion College at Cincinnati on the occassion of the Fiftieth Anniversary of its Foundation by ISAAC M. WISE, remarked, *inter alia*, "I cannot, of course, send you an unqualified endorsement of what the College has taught or been during the fifty years of its existence. In our attitude to many beliefs and institutins that I deem

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to be essentials, we are, as you know, poles asunder." This undoubtedly, reflects the views of orthodex Jewry and should occasion no surprise. The Cincinnati College stands for disloyalty to Traditional Judaism and the majority of its graduates are noted for their rank infidelity to it. THE CHIEF RABBI OF THE BRITISH EMPIRE has, however, handled a delicate task in conveying his congratulations to the ex-Zion College. He congratulated it "on its noble buildings; on its large and valuable library; on the ungrudging and unquenchable financial support it has ever received....." but as to actual good work for Judaism *per se*, we find THE CHIEF RABBI OF THE BRITISH EMPIRE wholly reticent. This should occasion no surprise. We repeat here what we said in our issue of the 14th August last:—

> "In our criticism of the College, we have seldom failed to give it praise for turning out a band of thinkers who do yeoman work in the journalistic field. If the work of the said College were restricted to a mere school of journalism, for the training of Jewish boys and girls to edit newspapers without conferring upon them the title of "Rabbis," we believe the entire Jewry of the world would rally around that seat of learning and give it their full moral and financial support."

That ISRAEL'S MESSENGER is not alone in advocating this view, is proved indirectly by the message sent to the College by no less an exalted a personage than the CHIEF RABBI OF THE BRITISH EMPIRE. Evidently ISRAEL'S MESSENGER is in good company!

Great is the child's veneration for its parents; equal in the eye of the Lord as the veneration for Himself.—The Talmud.

Be mindful of the children of the poor, for learning comes from them.—The Talmud.

SEPHARDIM JEWS AND JUDAISM IN THE ORIENT

EASTERN JEWRY'S BURNING PROBLEM

A CRITICAL SITUATION.—HOPES AND PROSPECTS.

CHIEF RABBI OUZIEL'S REPLY TO "DOBER TSEDEK"

We have pleasure in extending a warm welcome to the following interesting and instructive epistle from Chief Rabbi BENSION M. OUZIEL, *of Tel-Aviv, in reply to a contributor in* ISRAEL'S MESSENGER *of the 14th August, 1925. The views of so eminent a figure in Sephardic Jewry in Erets Yisrael are bound to attract world-wide attention, and lead many to ponder upon the problems besetting us. From the very outset, we were impressed with the earnestness of the Chief Rabbi to make a bold attempt to tackle with the religious problems of Sephardic Jewry in the Orient. He, evidently has realized the gravity of the whole situation and the futility of pursuing a line of least resistance in the matter. His fiery denunciation of the present faulty system by which we are raising the standard of our youth and running the danger of exposing our whole existence as a religious community into the hands of untrained leaders, is most remarkable. Indeed, the whole tenor of his move is laudable. He is one of the few great leaders in our generation who is alive to the danger that is staring us in the face, owing principally to our failure and inability to provide a College for trained Rabbis and Hazanim to minister to our needs. Here is a leader in Jewry who is raising the danger signal and who, at the same time, pointing the way by which we could be saved. He sees before him a generation of Jews who are bereft of a proper education in the A. B. C. of Judaism; a generation which is forgetting its glorious inheritance and drifting steadily from its moorings. He sees withal a generation that is eager to save herself from sinking low and is unwilling to commit suicide. Prophet-like, he is fired with a genuine enthusiasm to free Israel from the fetters of ignorance and superstition and to save the soul of the galuth Jew—nafshin artilla' in—from roaming in the desert. His communication, which we publish below is written in*

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a poetical language which is a poor, a very poor translation from his classic Hebrew. It is, however, a contribution towards a knotty problem which for some unaccountable reason has bestirred the heart of very few enthusiasts in the Orient. Our sins of omission and commission are many. We cannot enumerate them, not even on Yom Kippur.

Lately, we appealed to our readers to join us in a discussion regarding our spiritual problems and the necessity of finding ways and means for bettering our conditions in the Orient. We pleaded for a healthy and frank discussion on the subject and invited our readers to write to us. The result? Beyond expressions of sympathy with our movement and the desirability of effecting a radical change in our status quo, no one dared to express his or her views in writing. Another proof of our allegiance to the Torah shib'al pay only! One leading and vigorous champion of Judaism who could command a ready and facile pen has communicated with us orally, saying that he is in hearty agreement with our views, but could do nothing by way of contributing his opinion to a symposium owing to his being a stranger in Shanghai and would not, therefore, like to intrude his views upon a matter which was of local concern!! Be that as it may, we are satisfied that the majority of our readers ARE with us by tacit consent. This is, undoubtedly, a great step forward and will facilitate the plan outlined by the Chief Rabbi of Tel-Aviv. We sincerely hope that in the not distant future, the latter will see his way to undertake a pastoral tour to overseas Sephardic communities in the Orient. This is the best way of shaking off the dust of centuries and bringing about the revival of the dry bones—atsamoth hayebesahoth—of the Jews in the Orient. And now let us turn our attention to the epistle of the eminent dignitary of Tel-Aviv Jewry, which runs thus:—

Editor, ISRAEL'S MESSENGER.

DEAR SIR—Since I wrote my first article in ISRAEL'S MESSENGER in April 1925, I awaited with yearning to hear the opinion of the Press upon it, my main object in writing it and publishing it in a popular journal having been to rouse and wake up the Sephardi Communities in general, pointing out to them the stumbling block on the path of our communal life and the dreadful danger with which we are faced in the near future. With great joy I read the article of the worthy Editor of ISRAEL'S MESSENGER in his issue dated 6th June, 1925, who, being imbued with a spirit of love for Judaism in its true original form, has come forward and expressed himself in support of my call. Now I see again the epistle of a worthy writer DOBER ZEDEK which appeared in ISRAEL'S MESSENGER of the 14th August, and which I read with much attention.

The main point in the statements of the worthy writer is the difficult and fearful question, viz: "Who may save us from annihilation"? This question with all its keenness and bitterness has been to a certain extent a consolation to me; the consciousness that we are drowning in an abyss of destruction and annihilation and the yearning of our soul for such a force which might uplift us from the bottomless pit and restore us to life, this consciousness in itself is, I maintain, a very important step towards the actual solution of this problem. Dangerous and hopeless is the position of the man, who is unconscious of the rottenness in his limbs and of his continual sinking, for in this way it is quite natural that he takes no pains to find a cure for his illness. The Galuth drowsiness which closed our eyes not to see and our hearts not to feel what is right, is our misfortune. Many of our brethren are of the opinion that Judaism is such a treasure as could be bequeathed from the father to the children in a simply external form of inheritance, and we are fulfilling our duty to Judaism merely by keeping our Jewish name, that has come to us as a bequest of our fathers, therefore not only that those who adhered to this opinion have not obtained a Jewish education and culture, but they did not even try to appoint for themselves spiritual shepherds and teachers, who might serve as a symbol and example of the sacredness of Judaism and its lofty morality and who should uplift their congregation to the high and elevated standard of the sacredness of Judaism and of its Law. For this reason there are no more to be seen amongst us such examplary men and such spiritual heroes as were our prophets and sages. This is the only cause of our spiritual degradation and of the disappearance from among us of the soul of Judaism. And where there is no feeling and no soul craving for life, nothing could be done to rouse and revive it.

From this point of view I am glad now to hear the question: "Who may save us from annihilation"? I do not know whether this question is asked by an individual, or DOBER ZEDEK voices public opinion. In any case, I say to him: "Be blessed for having raised this question." But at the same time, I must say, that the wording of the question is not quite to the point and satisfactory. The question "Who may save us from annihilation"? shows more of despair than of hope and there is no force in the world that can save from annihilation the drowsy and benumbed, who do not besir themselves and by their own efforts liberate themselves from the worm of rottenness that consumes their flesh. We, all of us, must strain all our strength and try to find the proper ways and means that might successfully bring us to a safe haven and save us from annihilation. The real question is this: "*What* will save us from annihilation"? and not only this: the removal of the scurf in itself is insufficient to recuperate the afflicted body and the stagnated vitality, but it is necessary that with one hand we should remove the seething poison which is terrifying the body and with the other hand draw from the source of life fresh strength that might inject a glowing stream of young blood and fresh vigour to flourish, invigorate and fructify, that might introduce courage and energy in our spirit and feeling. I thus suggest to put the wording of the question in this form: "What might save us of annihilation and how may we restore to life our withered bones"? To these two questions I am giving the following reply:

By instructing our sons and daughters in our schools from the sources of our culture, our Law and our language we shall throw off our indifference and coldness to Judaism and we shall draw for us and our children fresh and healthy strength from our national existence. Our activity in the work of national regeneration, reconstruction of the country, revival of the language and of the flourishing Jewish spirit, which is being now moulded into shape upon the Holy soil in the land of our brilliant past and our approximate hope—will give gratification to our soul and an ideal to our national life in Erets Israel, the unique shelter for the wandering and exiled Jewish people. And in this Holy Land, the air of which is imbued with the words of our prophets and sages and whose soil is saturated with the blood of our heroes,—Israel will again become young and hence will spread rays of light to illuminate the darkness of the Diaspora and restore to Israel its glory and splendour, its liberty and national pride. It is for the realization of these two objects that I am working together with my colleagues adherents of the same opinion for the creation of a Sephardi World Organization with the purpose of propagating national and religious culture among all the Sephardi Communities of the Diaspora, in order to induce them to take an active participation in the reconstruction and redemption of the country and the settlement upon it of the Jewish masses, to establish in Erets Israel a Seminary for teachers, for religious officials, as, ritual slaughterers, cantors, circumcisers, as well as Dayanim, spiritual shepherds, great Rabbis, knowing the Law and adhering to it and at the same time great scholars, who by their teaching and wisdom will lead all our congregations in the spirit of Law and Science, "And I shall give you shepherds according to mine heart, which shall feed you with knowledge and understanding (JEREMIAH 3, 15). I firmly believe to find supporters and assistants for the speedy realization of this ideal and thereby find the proper way to our regeneration and revival.

As to the details of the said Organization and Seminary, I shall advert to it in my next contribution.

BENSION M. OUZIEL.

TEL-AVIV *(Land of Israel)*, 25th September, 1925.

What is displeasing unto thee, do not unto another.—The Talmud.

A miser is as wicked as an idolator.—The Talmud.

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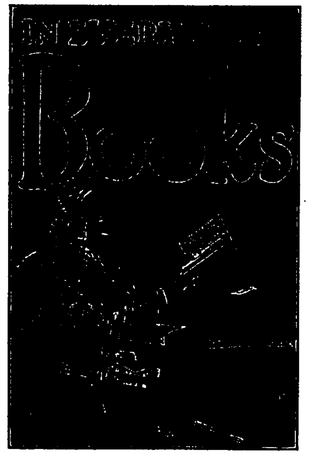
An announcement of importance to world Jewry comes from the BLOCH PUBLISHING COMPANY, New York which is to publish the third edition of Dr. M. MIELZINER'S invaluable "Introduction to the Talmud." The volume is the only authoritative historical and literary introduction to that great document, written in English. Up until 1894, the Talmud was a closed book to those who could not understand Hebrew. Most Jews, unacquainted with the original, had only a vague notion about the meaning and content of the Talmud. In that year, Dr. M. MIELZINER then professor of Talmud at the Hebrew Union College, decided to write a volume in English which would give a proper survey of the Talmud, and which would give some inkling to American Jews just what was its importance in Jewish life. Such was the interest aroused in the book that two editions were exhausted within a few years, showing not only the popularity but the need for the volume. Recently, the BLOCH PUBLISHING COMPANY decided that the demand for the volume was great enough to justify a third edition. In accordance with its general policy in publishing only volumes of the highest Jewish interest, the BLOCH PUBLISHING COMPANY felt that the intervening years might have brought forth some new light on the literature of the Talmud, and it therefore, commissioned two well known Talmudists, Dr. LOUIS FINKELSTEIN and Dr. JOSHUA BLOCH, to enlarge and revise the last edition. Additional note have been provided; and the new index is a substantial and helpful feature of the new book. It is interesting that, at the same time, the BLOCH PUBLISHING COMPANY is bringing into this country a new edition of the Talmud in Hebrew. This particular edition is a German product, which is a photographic reproduction, reducing the twelve huge folio volumes to two handy, beautifully-bound and printed volume. Further particulars will be given on application to ISRAEL'S MESSENGER.



THE SPANISH KING AND THE SEPHARDIC JEW

His Majesty, Alphonse XIII of Spain, Cals Upon Don Neissim Rozanes.

By Dr. Angel Pulido Fernandez, (Madrid.)

JOSE M. ESTRUGO, *whose message we publish elsewhere in this issue, certifies that the following is a correct copy of the statement by Don Fernandez:—*

The expulsion of the Jews from Spain by the Edict of 1492 has been a for most event for the development of the nation under many aspects, difficult to analize and judge to-day with quiet reason and justice. But in connection with the long history of this people in the Iberian Peninsula, a very interesting fact must be considered, which is that the Alphonsos, as a rule, have been in general affectionate and kind monarchs and defenders of the Sephardim, convinced as they were that these Jews constitute a race in which abounded special intelligences, great thinkers, workers in science and producers of public wealth, as well as families of extraordinary virtues and profound loyalty.

Appreciating this incontestable truth, our real Sovereign, Don Alfonso XIII, to whom on various occasions and for various motives the writer of this article has spoken in behalf of the Sephardic Jews, and declares that he always found him lovable and just with the descendants of the Jews expelled by the Catholic King and Queen—and with the culture and liberality that characterize him, has expressed his sincere desire to see the Sephardim spiritually united to Spain, as she considers them as her own sons worthy of her protection and love.

A recent event of great importance merits general note, the visit which Don Alfonso XIII has just paid to Mr. Rozanes at his grounds in the Abayete District of San Sebastian, where he contemplates the establishment of a permanent International Exposition. His Majesty was astonished at the wonderful works which are being carried out, and which will beautify the Pearl of the Cantabric Sea, and from his august lips have come words of praise and admiration for that Sephardi, Don Nessim M. Rozanes, known and respected the world over for his wonderful spirit of philanthropy and enterprise, who does not tire in his efforts to enrich the country of his ancestors.

Since almost half a century, the writer has preached zealously and in writer has preached zealously and in the face of all kinds of obstacles, in the Senate, in the Academies and in the press, the material and moral utility for Spain to attract spiritually this noble Sephardic race, and it is with real satisfaction that from my heart I send forth the most cordial congratulations to that genial and enterprising man who conceives and carries out such worthy and beautiful projects.

I am sorry I was not present at the time of the king's visit, but if my body was absent, my heart and soul were there. This is the message from one who believes that Spain will do well by attracting to herself a race which has always been most devoted and loyal to the country.

THE KEREN HAYESOD APPEAL

A NEW epoch has begun in our history, which future generations will designate as the period of the restoration of Erets Israel. The beginning of a new era in this period, in which every day, every piece of work, every sacrifice, and every achievement possess increased importance and added value, represents for us more than a conventional mark in the lapse of time; it is a turning-point that presents the hope of our people before us in all its grandeur, and at the same time brings home to us our responsibility in all its gravity. A year of progress and promise lies behind us. But despite all that we have achieved we know that we are only at the beginning. What has already been created must be maintained and developed; new works must be prepared and taken in hand, as the process of upbuilding cannot and dare not stop for a moment. The Keren Hayesod, therefore, directs an appeal once more to the Jewish people throughout the world; an appeal for service, for self-sacrifice. In the name of the work in Palestine, in the name of the great cause, which is the cause of all Jews throughout the world, we call upon you, no matter in what camp you may be, and claim your attention, because Erets Israel demands it, for our message: Do your duty! The Fourteenth Zionist Congress, which took place last month in Vienna, carefully considered the requirements of the work in Palestine, for which the Keren Hayesod has to supply the funds, and after serious and thorough deliberation adopted a working Budget amounting to £600,000. This Budget covers only the most elementary needs in the domains of rural and urban colonisation, cultural and hygienic work, immigration and employment. If it is furnished fully and punctually, it can serve to maintain the gratifying developments of the last few years, it can help to place the rapidly increasing settlers upon a firm economic foundation, and it will strengthen the hopeful beginnings already made and assist immigrants to become independent colonists. In short, it will impart new vigour to the young community in all its economic, social and cultural endeavours. The Budget of £600,000 is the minimum which must be raised by the Keren Hayesod, and it must be raised in such a manner that it can be conveyed to Palestine month by month without deduction or delay. But this Budget, which has been drawn up on the principles of extreme economy and the utmost self-denial, should not form the ultimate goal of the endeavours of the Keren Hayesod in the coming year. Recognising that the work of upbuilding must be carried on upon a larger, more comprehensive and firmly-established basis, and animated by the wish that the entire process of settlement shall be accelerated, the Fourteenth Zionist Congress has issued the following proclamation:—

ONE MILLION POUNDS SHALL BE RAISED THIS YEAR FOR THE KEREN HAYESOD.

This watchword, conscious as we are of its necessity, and convinced of the possibility of its realisation, we wish to communicate to the Jews throughout the world. Because we want that a regular economic system shall render the work in Erets Israel really productive; Because we want that the devotion of the men to their work shall attain its full fruition through adequate financial support; Because we want that the stream of immigration, which is flowing into Palestine as the only hospitable land, shall constantly increase without danger of any reverse or of economic complications; And because we know that the united Jewish energies, and the spirit of Jewish sacrifice and devotion to our cause, are strong enough to attain this goal, we call upon the Jewry of the world to work for Erets Israel through the Keren Hayesod:

RAISE ONE MILLION POUNDS IN THE YEAR 5686 FOR THE UPBUILDING OF OUR NATIONAL HOME IN PALESTINE!

CHAIM WEIZMANN,
President of the Zionist Organisation.

NAHUM SOKOLOW,
President of the Zionist Executive.

BOARD OF DIRECTORS OF THE KEREN HAYESOD.

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HARRY SIMONS.

London, Tishri, 5686.

OUR JERUSALEM LETTER

[FROM OUR LATE BASRA CORRESPONDENT.]

JERUSALEM (*Land of Israel*), 14th Oct., 1925.

High Commissioner Visits Jewish Tabernacles

H. E. The High Commissioner, Lord and Lady LLUMER, visited last week the Tabernacles of Rabbi AMMINOFF, at the Bukharian Quarters. The house and the Tabernacle were especially decorated for this occasion and Chief Rabbi KOOK was also present. Lord and Lady PLUMER was welcomed by Rabbis JACOB MEIR and A. J. KOOK, His Excellency replied suitably showing much interest in Jewish Religious affairs, especially towards education. Col. KISCH who attended, gave the High Commissioner additional information regarding general Jewish education.

The Stamp Case

The interesting Stamp Case which was brought up against the Government by Mr. JAMA HUSSEINI, on behalf of the Moslem-Christian Association represented by its Arab Lawyer Mr. OUNI ABDUL HADI, was part of it heard, and was postponed to later date. The charge brought against the Government is that the Hebrew initials of "Eretz-Israel" be taken off Palestine stamps and that only the Hebrew word, "Palestine," remain. This is an interesting case, from the Jewish stand point, as Palestine is well-known in history as the land of the Hebrews, and that if decision were given in favour of the Government it will of course henceforth be known as Eretz-Israel, as it is not known in some parts.

"Doar Hayom" As A Morning Newspaper

The well-known Hebrew newspaper of Jerusalem the "*Doar Hayom*" which means the *Morning Post* has commenced before two days to appear in the morning instead of the evening. I am afraid that some of your readers will think that it is just the same *Post* of London. No; it is not, "BEN TAMME, LE TAHORE" it is a Zionist paper of which every Jew must be proud.

Murder Of A Jew Between Petah-Tikwah And Jaffa

On Wednesday night last, BENJAMIN MIZRACHI, was found in an automobile on the Petah-Tikwah Tel Aviv Road, mortally wounded in the head, there were also wounds in the leg. The driver of the car, an Arab, was not found with the car: the wounded man said he had fled with the second passenger, who was also an Arab. Upon being brought to Petah-Tikwah, Mizrahi died. He left a widow and four children. This horrible news was received by the Jewish Community of all Palesine with horror. The Arabs demand independence, and yet this is one of the every day occurrences which they boast of!

Judgment In The Mount Gerizim Asssault Incident

Judgment at Nablus in the case of assault, when local residents threw stones at, and injured tourists visiting the Paschal sacrifices at Passover of the Samaritans on Mount Gerizim, was delivered last week by the District court of Nablus. The Moslem Christian Association had furnished counsel for the defendants. One of the accused was sentenced to six months imprisonment, three to four months, four to three months, three to one month, while four were acquited. No right of appeal was given. The Moslem-Christian Association is always ready to render any service to any out-law in Palestine; this is the work of the Association which says that they represent the Arab nation of Palestine, but there is nothing of the sort, the Executive Committee represents itself and nobody.

Death Of Heskel Eff. Raphael At Basrah

I am informed that there passed away in Basrah, HESKEL EFF. RAPHAEL, on the 26th September last, at the age of 70. The deceased was of a lovable personality among Jews, Mohammedans and Christians. One of his three sons Mr. DAVID RAPHAEL, is in Shanghai. The other son Mr. ALBERT RAPHAEL is well-known in Zionist circles for having helped in the famous SHEMTOB legacy for the Keren Hayesod. The third son Mr. YOUSIF ELIAS is one of the leading spirits in Bagdad Jewry, having ben delegated to represent the Jews of Iraq at the opening of the Hebrew University in April last. The death of such a leading figure like Mr. HESKEL RAPHAEL is widely mourned in Iraq and his name is bound to be remembered for ages to come.

Iraq's Fairplay

When I was in Bagdad last month on my way to Erets Yisraël, I met Mr. SOLOMON SHINA, the new advocate and learnt from him the gratifying news that he was successful in having the Jewish victim and the witnesses, whose case I referred to in my last, released from jail and acquited. This is an indication of fair-play of the High Court of Justice, which is most re-assuring. I am pleased to say that Mr. SHINA intends to proceed against those Mohammedan witnesses who committed perjury by swearing in the Quran in order to libel the accused. Mr. SHINA is a great fighter and bids fair to make his name great in Iraq in the years to come. More power to his elbow!

Jewish Blind Institute

I have visited this Institute which I find doing excellent work. The genial Secretary was kind enough to show me everything that the Institute inmates were doing. He also informed me that the new High Commissioner, when he arrived in Jerusalem lately, the first Institution he visited was the Blind Institute. When examining the different workshops, His Lordship bought some brushes and other useful articles manufactured by the blind Institute. I am, however, sorry to say that the financial conditions of the latter are by no means bright. Jews with generous instincts and who have something to spare from their worldly possessions, should remember this useful and worthy institution in Jerusalem, either in their Will or otherwise.

H. S. K.

WHY SEE YOUR BABY SUFFER?
When Baby's Own Tablets May Give Just The Help He Needs.

At the cost of a few cents every mother can add to her own happiness and to her children's safety, for whilst of but small price Baby's Own Tablets are of exceedingly great value in every home where there are little ones.

What mother does not feel pain when she sees her infant suffering the tortures of teething? Baby's Own Tablets quickly alleviate these pains. Or when colic comes, there is nothing better to give prompt relief. For infantile indigestion and constipation no remedy exists equal to Baby's Own Tablets, and they are promptly helpful in diarrhoea. They expel worms, relieve croup, bring calm health-restoring sleep in a natural way. Are guaranteed absolutely safe and harmless. Of chemists, or post free at 60 cents the vial from Dr. Williams Medicine Co., 60 Kiangse Road, Shanghai.

MESSAGE FROM A PROMINENT SEPHARDI PUBLICIST

The subjoined message from Mr. JOSE M. ESTRUGO, *is of striking significance. Mr.* ESTRUGO *is a journalist of international fame, being a frequent contributor to the Revista de la Raza, (Madrid), La Prensa, (New York) and other Jewish publications. He wields a prolific pen on behalf of the people to which he belongs. He is taking a great part in the rejuvenation of Jewish life in Spanish Jewry. Mr.* ESTRUGO *is a recognized authority on Jews in Eastern countries, on whose behalf he worked unceasingly during the last decade. We hope to publish further contributions from his facile pen, as we are certain that he will have much to say in the present stirring revivals of Jewish happenings in the land from which the Jews were exiled four centuries ago:—*

"Glory Of Sepharad And Israel."

It is with the greatest joy and enthusiasm that I avail myself of the

MR. J. M. ESTRUGO

generous hospitality of ISRAEL'S MESSENGER to send a short message of love to the Sephardic communities of the Far East. How gratifying to know that our brethren, even in far-off China are preserving the sacred inheritance of their forefathers, glory of Sepharad and Israel! We may well be proud of our past and of the part we played in the world's history. However, we must not be content with leaning on reminiscences only, but try to continue the traditions of our immortals. Let us study carefully our own history, so that we may derive from it the stimulus which will enable us to coontribute our share to the progress of humanity.

JOSE M. ESTRUGO.

NEW YORK, 2nd October, 1925.

Miss MOZELLE LEVY has returned to Shanghai from a visit to her father in Hongkong.

* * *

In human endeavour there is nothing higher than the summit of a great soul's striving.

[Written for ISRAEL'S MESSENGER]

THE FEAST OF HANUCCAH

Every one is well acquainted with the heroic deeds of JUDAH MACCABEE against ANTICCHUS the ruler of the Syro-Grecian kingdom. This foolish man's desire was to make the state thoroughly Greek, and the constant quarrel among the Jews gave him the opportunity of carrying out this design in Palestine. He issued tyrannical decrees against the Jews, forbidding them to practise any of the ordinances of their religion. He ordered them to eat forbidden food and to offer sacrifices to idols. The brave hearts yielded themselves to torture and death rather than obey. An aged priest named MATTATHIAS with his five sons called upon the Jews and told them that if they had to die for their religion they should die for it fighting. He was joined by a band of men as brave and zealous as himself, and he carried on a successful warfare till his death. He left his brave sons to carry on his work, and one of them, JUDAH MACCABEE commanded the little Jewish army. The result is well-known. They took possession of Jerusalem and the Temple. The Greeks had defiled the sanctuary by idolatrous worship. To reconsecrate it to the service of God was then the hero's first thought. When the sacred lamp was about to be kindled at the reconsecration of the Temple, only a small flask of oil undefield by the idolaters could be found. It was sufficient for the requirements of one night only, but it miraculousy lasted for eight days. Thus the feast was kept eight days. "The Lord is God, and He hath given us light," broke forth from the lips of the heroes as they thought of the loving-kindness of the Lord in the midst of His Temple. It is because the Festival enshrines memories of the glorious past that it keeps its strong grip upon the Jewish heart. For it is a story of valour displayed for the Religious Idea, in defence of the solemn trust, confided to Israel. This solemn act was performed on the 25th of Kislew in the 165 B. C. a date ever memorable in Jewish history.

H. A.

NOTICE

THE NEXT ISSUE OF "ISRAEL'S MESSENGER" WILL APPEAR ON THE 8th Jan., 1926. Correspondents are kindly requested to send in their contributions not later than the 28th instant, or earlier if possible.

The Jewish Daily Bulletin

ALL THE JEWISH NEWS IN ENGLISH

From every news-source in the world, the Bulletin publishes all available information on every Jewish event. This information, verified, is presented in brief and vivid form.

With unique facilities of the Jewish Telegraphic Agency for the gathering of Jewish news from every part of the world, by cable and telegraph, the Jewish Daily Bulletin supplies its readers with Jewish news from everywhere within twenty-four hours.

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In presentation of the Jewish news, the Bulletin is unique. You will appreciate five points which distinguish it from anything else:

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ORGANIZED—for his convenience.
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The Bulletin offers its readers a daily digest of world public opinion on Jewish matters. It ensures a comprehensive view. It pays special attention to newspapers not generally accessible.

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Judaism moves forward o na thousand fronts—politics, literature, religion, arts, sciences, in all quarters of the globe—from each of which comes news. But no publication has ever adapted itself to the time which the active man can devote to keeping formed. How can he get it all? Grasp it? Put it together? Make it his own? The Bulletin is an entirely new type of publication. It is not a journal. It is a daily digest of the Jewish news. Already adopted by thousands of broad-visioned Jews the Bulletin is their answer to the problem of keeping up-to-date.

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Have you ever wanted a reliable news service which will tell you Jewish facts in a straightforward manner? The Bulletin misses nothing of importance. In the four pages of the Bulletin it is all there. The Bulletin provides an every day live contact with Palestine. No man—although he possessed the greatest mind, an unimpeachable memory and a faultless vocabulary—could tell you as much about what is happening in the Jewish world as the Bulletin in its four compact pages.

GUGGENHEIMER, UNTERMEYER & MARSHALL
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Cable Address "Melpomene" New York

Dear Sir:

My daily perusal of the JEWISH DAILY BULLETIN satisfies me as to the excellence and reliability of your reports. I have had a number of occasions to commend them to my friends. I regard the service of the JEWISH TELEGRAPHIC AGENCY and JEWISH DAILY BULLETIN as of great value. I am making constant use of it, and find it accurate, discriminating, and free from sensationalism.

Very truly yours,
(Signed) LOUIS MARSHALL.

Editor: JEWISH DAILY BULLETIN
611 Broadway
New York City

There is no editorial page in the Bulletin. The Bulletin respects the old and discovers the new. It serves no party. To keep men and women informed—that, first and last, is the only axe this Bulletin has to grind.

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CORRESPONDENCE

CHIEF RABBI OUZIEL'S APPEAL FOR SYNAGOGUE BUILDING FUND IN TEL-AVIV.

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—Your great name and fame as a lover of our nation and its Law encourages me to approach you with this appeal in the hope of finding in you a valuable supporter for the erection of a synagogue for prayer and study, which we intend to erect in our new town, Tel-Aviv.

Noble and dear Co-religionist! Being at the head of this important community and seeing with gladness the gathering from the Diaspora of Sephardim Jews of various countries, who come to Erets Yisrael and settle in our town Tel-Aviv and surroundings, I look still further ahead, foreseeing the great inflow of our dispersed brethren from the Diaspora increasing from day to day, this great event being only the forerunner of the coming redemption towards which we aspire, as our Sages said: "The Lord is building up Jerusalem, the dispersed of Israel will He gather up—when the Lord will gather up the dispersed of Israel, then will He build up Jerusalem." This conviction of mine imposes upon me the sacred duty to erect a large and beautiful synagogue, so as to contain all the dispersed of the Diaspora and unite them into one community just as brethren dwelling together; this sanctuary which will rise up with splendour in our new abode, whence rays of light will be spread into all the houses of Israel around it, and a house of study in conjunction with it where will be treasured up all our rich and vast literature compiled by the great scholars of our nation in all generations and which will be a spring of fresh water for the soul of the nation drawing therefrom spiritual and perpetual dew of life. While wishing to fulfil our bounden duty to beautify, adorn and embellish this House of the Lord, I also desire at the same time to make it an honour and glory to the Sephardi communities, the founders of the Erets Yisrael Yishub, by erecting also in the new settlement a sanctuary of magnificent sight. The building of this house according to the estimate of the architect will amount to £10,000 besides the inside ornaments, which cannot be defined in advance. The Sephardi community of Tel-Aviv participated with its scanty means in the expense of the erection of this sanctuary, but it is obvious that this is inadequate; the Land of Israel of the present day is supplying the foundations of the National Home for all the dispersed brethren of the Diaspora, this impels us to ask for assistance and support to build up the holy places and the national fortresses in Erets Yisrael from all our generous and noble brethren of the Diaspora. Out of this conviction and out of the great confidence in your generosity and in your love to the Holy Land and its sanctuaries, which distinguishes the Jewry in the Far East, I call upon the latter to come to our assistance with a considerable sum towards the erection of the synagogue and its inside ornamentation, and the completion of the library, which we shall establish as a house of study in conjunction with the synagogue.

Very honourable and generous co-religionists in China! I implore you to comply with our present request and forward us your valuable and generous contributions to enable us to complete speedily what we commenced to do, to beautify and embellish the House of our Lord and His Holy Temple, and to enrich our library with ancient and modern books. By responding to this appeal, you will add one more precious stone to the chain of your manifold donations and erect for yourself a remembrance and eternal name in the building of this synagogue and this house of study, a perpetual name of honour and fame for the glory of the Most High.

Respectfully yours,
BENSION M. OUZIEL.

Tel-Aviv *(Land of Israel)*, 11th Sept., 1925.

MR. S. M. JOSEPH'S ADDRESS ON ZIONISM COMMENDED

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—Permit me space in your valued columns to express my appreciation of Mr. S. M. JOSEPH'S address on Zionism, which I have read with great interest in your last issue. This was the first intimation of the lecture I have had, otherwise I would have attended the meeting myself, as many others would have done. It is a puzzle to me why this meeting was not announced to all the members of the Club and no invitation sent out to the latter. This is unfair and I hope its repetition will be avoided in future. I cannot help saying that it is not often that we come across lecturers in Shanghai and when a meeting is organized full advantage should be taken of it. At any rate, Mr. JOSEPH deserves commendation for his masterly address which gives in a tabloid form the progress of Zionism in the upbuilding of the Jewish Homeland. It was indeed news to many in Shanghai that Tel-Aviv contains a population of 40,000 Jewish souls and that it was built by Jewish hands! Here are facts of Jewish determination to develop the country and make it habitable for our people. This should impel all of us to support the machinery which gives us the chance of redeeming the soil from the blight of the ages. I allude to the Jewish National Fund, which was founded in 1904 by the Fifth Zionist Congress, for the purpose of acquiring land in Palestine as the inalienable property of the Jewish people. I would have much liked to know that a collection for the Fund was suggested at the meeting, as this is the best way of demonstrating our sincerity for the cause. Not only commendation of the work done in our Homeland should be voiced at our gatherings, but actual sinews of war provided with which to prosecute further our mission to develop a waste soil in the consecrated land of our forefathers. Be that as it may, I desire a express my sincere appreciation of Mr. JOSEPH'S efforts to arouse an interest amongst our fellow-Jews in Shanghai in a cause whcih is dear and near to our heart. May his good work, to quote a few words from your own Editorial in June last, "yield sheaves full of healthy grain to make the Jewish heart glad."

I am, etc.,
A. E.

SHANGHAI, November 16, 1925.

JEWISH SCIENCE AND HEALTH

TEXT-BOOK OF JEWISH SCIENCE

by

RABBI MORRIS LICHTENSTEIN

Leader and Founder of the Society of Jewish Science

This book expounds the philosophy of Jewish Science.

It shows the basis and method of Spiritual Healing; how to heal yourself and others.

It teaches how to live; what to avoid and what to follow in order to attain Health and Happiness.

CLOTH, 336 PAGES, G.$3.50 POSTPAID

APPLY:

ISRAEL'S MESSENGER

ANOTHER VIEW OF THE CIVIL WAR IN CHINA.

The following letter was published in the North China Daily News and the Shanghai Mercury of the 9th ultimo:—

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

SIR,—The present stagnation of trade due mainly to internal strife in China, is causing frightful loss of lives to the government and fortune to the merchants, bankers and manufacturers. None can deny that China is passing through a severe crisis which bids fair to shatter and totter her foundation. The war to end war has proved a mere delusion. Many a civil war fought in China in recent years was looked upon to end war and bring about a final era of peace and contentment to all the people, merchants, bankers and manufacturers. But this view is challenged by a foreign local banker. According to this financial magnate, whom I had occasion to see a few days ago, the present strife in China is the best guarantee and sign of China's prosperity! The greatest boon to China in the past had been the periodical civil war which engulfed the country and ripped her from one end to another! A peaceful China, (I am still quoting the local foreign banker) a China without a recrudescence of warfare, would be unthinkable and indeed a calamity to all! The periodical outbursts in China, prevent, nolens volens, the merchants, bankers and manufacturers from diving too deeply in the mazes of business, especially when it is of a speculative nature. The latter, finding unrestricted

WHAT WILL MAKE ME EAT?

Loss of appetite is nature's first warning that something in the complicated machinery of the system has gone wrong. And that something is invariably the blood. Good blood helps the digestive organs in their work by supplying them with the strength they constantly need. If the blood is impoverished and weak these organs fail to receive this assistance and the first complaint they make is to cease to call for food. Poor appetite never comes alone. It is generally accompanied by indigestion, headaches, bad taste in the mouth on rising from bed, coated tongue, lassitude and lack of "tone" throughout the day.

What you require to put matters right is a course of Dr. Williams' Pink Pills. The good, new, strengthening blood which these pills create finds its way at once to the debilitated and exhausted digestive organs, and the benefit they receive from it is soon noticed in the natural and permanent return of the strayed appetite. Then the digestion becomes normal, headaches are absent, you rise in the morning bright and well, and retire at night to sound refreshing sleep.

Dr. Williams' Pink Pills have over a third of a century's world-wide reputation behind them as their guarantee. If you are not fit they will help you to health. Get a supply now from your druggist, or direct and post free, one bottle for $1.50, 6 bottles for $8.-, from the Dr. Williams' Medicine Co., 60 Kiangse Road, Shanghai. Equally good for women and men.

freedom in their trade, are apt to plunge too deeply and thus bring chaos and disaster,—worse than a civil war! Paraphrasing TENNYSON, he would say:—

O war, you must not go;
So long as you have been with us,
Such joy as you have seen with us,
O war, you shall not go!

The day when China sees the end of war in her shores and becomes a peaceful country, that day would be a signal for the local foreign banker, as he said, to say good-bye to her shores and leave instantly for his own homeland!

I have no desire, Mr. Editor, to contest the outspoken views of my learned friend, but I cannot help saying that the prophet JOEL did not have such an individual in mind, when he said that when the good times shall come, young men shall see visions and old men shall dream dreams.

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

SHANGHAI, November 8, 1925.

ISRAEL AMONG THE NATIONS

"We Gentiles owe our life to Israel. . . . When sometimes our own un-Christian prejudices flame out against the Jewish people, let us remember that all we have and all that we are we owe under God to what Judaism has given us."

THUS LYMAN ABBOTT, the famous American divine. And it were well, too, if "we Gentiles" came to recognise not merely what Israel has done for the world in the past but what the Jewish People is capable of doing here, now, and in the future for Humanity if once freed from the shackles of dispersion, which they have borne sometimes bravely, sometimes merely carelessly, for two thousand years.—*The Jewish World (London).*

FOR THE STUDENT AND GENERAL READER.

"EN JACOB"

HEBREW TEXT WITH ENGLISH TRANSLATION.

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MASTER MECHANIC

Such a title is infinitely small when applied to Prof ALBERT A. MICHELSON, of the University of Chicago. He is the inventor of a new machine, the Interferometer, which can measure a change of distance of one five-millionth of an inch, and which he uses in his solar and star studies. Professor MICHELSON has made a life study of the velocity of light and spectrum analysis. He won the Nobel Prize for Physics in 1907 and is classed as one of the greatest if not the peer, of the world's physicists.

"Have you heard that Mrs. Jones, the widow, is missing—probably murdered?"

"Horrible! A woman isn't safe now, even when her husband is dead!"—*"Sydney Bulletin," Australia.*

CHANGE OF SEASON COLDS

can quickly be alleviated, and in many instances staved off altogether, by a timely dose of Pinkettes, the dainty little laxatives and liver regulators. As gently as nature Pinkettes cleanse the system, dispel sick

Pinkettes

headaches, liverishness and bilious attacks. By ensuring daily regularity they clear the skin and purify the breath. Your chemist sells Pinkettes, or post free, 60 cents the vial, from Dr. Williams' Medicine Co., 60 Kiangse Road, Shanghai.

PINKETTES KEEP YOU WELL.

HANUCCAH FANCY DRESS BALL

In aid of the Jewish National Fund and the Ashkenazic Children of the Jewish School.

Will be given under the Auspices of the Shanghai Zionist Organization "Kadimah" at the Carlton on Wednesday, the 16th inst., at 9.15 p.m.

CELEBRATE THE GREAT EVENT 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 IS AGAIN GIVEN AT THE CARLTON 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 OR EDITOR OF "ISRAEL'S MESSENGER".

SOCIAL AND PERSONAL

Conducted by Ben Peloni

We regret to chronicle the death of Mr. DAVID S. GOLDMAN which took place at his residence No. 42 Scott Road, on the 10th ultimo. The deceased was 54 years of age and was a well-known resident of Shanghai. He was greatly popular both within and outside our community and his lovable personality will be greatly missed by all. He is survived by his widow, several children and brothers, with all of whom deep sympathy is felt in their great less. The funeral was largely attended and several floral wreaths were sent by those who mourned his loss. Mr. MEYER of the Ohel-Moishe synagogue, has conducted the burial service which was most impressive throughout.

* * *

The Hon. Treasurer of the Hebrew Relief and Jewish Women's Benevolent Societies acknowledges the receipt of the following donation, in memory of the late Mr. DAVID S. GOLDMAN:—From Mr. and Mrs. A. GOLDMAN, $5; Mr. and Mrs. H. FOOKS, $5; Mr. and Mrs. M. FOOKS, $3; Mr. and Mrs. M. COHEN, $5; Mr. and Mrs. H. GENSBURGER, $10; Mr. and Mrs. E. M. EZRA, $10; Mr. and Mrs. F. M. GENSBURGER, $5; Mr and Mrs. G. D. GENSBURGER, $5.

* * *

Mr. LEON A. LEVY has returned to Shanghai.

* * *

Mr. B. U. SCHIPPER, the well-known diamond merchant was in Shanghai and left last week for Antwerp.

* * *

Mr. and Mrs. R. A. BERAHA announce the birth of a daughter.

* * *

Mr. J. E. JOSEPH has arrived from Hongkong and will remain here for a few weeks.

* * *

The Bar MITZWAH ceremony of RUPERT ARONOVSKY, son of Mr. and Mrs. D. G. M. ARONOVSKY, to which we referred in our last issue, was attended to by a large circle of relatives and friends. Young ARONOVSKY delivered an address in Hebrew affirming his allegiance to the faith of Israel and pronouncing the usual benediction. His Hebrew education is unmistakable judging from the manner in which he spoke. Thanks to the good work of Mr. A. EINHORN, our young Jewish boys and girls are being well grounded in Hebrew lore and this is certainly an advance over the past lukewarm manner in which the education of our charges was regarded.

* * *

Mrs. C. P. RAKUSEN whose portrait we published in our last issue, sailed for San Francisco on the 20th ultimo, on furlough.

* * *

Mr. EMILE WIDLER has left for the United States on the *President Cleveland* on a business trip.

* * *

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

* * *

Mr. J. BEHAR has arrived from Hongkong.

* * *

Mr. J. A. SUDKA has sustained a nasty accident which had fractured his leg. He was removed to Dr. FEARON'S Hospital where he is convalescing.

* * *

Mr. I. A. LEVIS, manager of the Shanghai Branch of Messrs. DAVID SASSOON and Co., Ltd., left for Hankow last week on business and will be absent for two months.

* * *

Mr. ELSLEY ZEITLYN is expected to arrive here from Hongkong on the 14th instant.

* * *

At the Jewish Club "Ahduth" on Sunday the 22nd ultimo, N. GORDY, author and critic, gave a lecture in Russian entitled: "The Truth about Soviet Russia" or "The Dictatorship of the Commissariat."

* * *

FRIENDS of Mrs. S. CHAIET will regret to learn that she is ill at the Victoria Nursing Home.

* * *

Mr. J. E. JACOBS, Administrative Consul at the American Consulate-General, Shanghai, China, has been detailed to Peking for duty with the American Commission to inquire into the present practice of Extra-territorial Jurisdiction in China. Mr. JACOBS left for Peking on the 22nd ultimo.

Thanks to Mr. E. S. KADOORIE'S offer last year, the raffle in aid of the Jewish Ladies Benevelont SOCIETY was held at the offices of the International Savings Society last month, and the first prize consisting of six silver champagne cups, No. 441 went over to Mrs. R. M. JOSEPH and the second a beaded bag, No. 170 was won by Mrs. J. BEHAR. The net amount realised $555.50 has been credited to the account of the Society, of which Mrs. R. E. TOEG is Hon. Treasurer. It was previously intended not to hold the raffle until all the tickets are sold but this has proved impracticable.

* * *

Mr. and Mrs. AUBREY HILLALY gave an "At Home" on the 24th ultimo, at their residence No. 34 Wong ka Shaw Gardens, on the occasion of the naming of their infant daughter.

* * *

Mrs. HANNAH LEVY left for Hongkong last month owing to the illness of her husband Mr. S. S. LEVY who is well-known to our readers. Mr. LEVY has undergone a serious operation and the latest report is that he is on the high road towards recovery.

Wife: "There's McKee's mad cow broken into our yard again!"

MacPherson: "Well, don't stand there—milk it and put it out!"—*"Sydney Bulletin," Australia.*

WORLD'S RENOWNED WINES OF PALESTINE.

CARMEL BRAND

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SOCIETE CARMEL ORIENTAL

Palestine Wine Company:

72, Szechuen Road: Phone: Cen. 8745.

CLOSED ON SATURDAYS:

SHANGHAI'S NEW SYNAGOGUE

At the end of this month the present building standing on the site of the new projected synagogue at Museum Road will be torn down and work for the erection of the sacred edifice started forthwith. In all likelihood the foundation stone will be laid next month and every effort made to have the building completed before Rosh Hashanah in September next. The proposal to extend an invitation to the Chief Rabbi of Harbin to attend the function next month is being favourably considered. We understand that the new Synagogue will be named "BETH-AHARON," in memory of Mr. S. A. HARDOON'S father who died in Bombay 25 years ago.

It is not what we *have* that counts, but what we *are*. We may lose our earthly gains, but our inward treasures remain our eternal possessions.

"THE LAND OF ISRAEL"

The actual position in regard to the nomenclature of Palstine, on postage stamps and on other official vouchers and documents of the Palestine Government, is as follows: Save for its patronymic in the English language, the terms for "Palestine" in Arabic and Hebrew are not the cornect ones. Nowhere in Arabic literature will one find our country called "Falastin." The word "Palastina" in Hebrew is also an interloper. Since the days that this land was named, the Jews, and indeed everyone else have known it as "Erets-Israel"—the Land of Israel—and aught else. As a matter of fact, and looking upon things from a realistic point of view, one comes to the conclusion that there has been no possibility of any other term. No one would dream of calling an olive tree an almond-tree. England is so called because it was the home of the Angles Scotland the land of the Scots. Gaul was similarly called until the modern derivation of France was adopted. So with Denmark, and a score of other countries on this planet. Even the Arab Executive must agree that in Palestine, and nowhere else, the Jewish people developed into a nation and built up their predominating type. **Outside Palestine** they lived in the Diaspora, "strangers within the gates' of the Gentiles. At the same time, Palestine never was the cradle of the Arab nation, nor did its lofty culture emanate from this source. In the dilemma of naming the infant, the Mandatory Power was perhaps justifed in adopting the Greek name of "Palestine" for use in the three official languages. At the same time, it was natural that in the Hebrew the abbreviation for "Erotz-Israel" (E-I) should be inscribed next to the Hebrew transcription of "Palestine." Much credit is due to those who have accepted this solution of a particularly thorny problem, and the Arab Executive will certainly not emerge with flying honours in its attempt to defy history.

While a contest of this nature may not have the effect of effacing tradition, it may, on the other hand, establish the necessity of calling "Palestine" in Hebrew by its proper name, "The Land of Israel."—*Palestine Weekly*, JERUSALEM (LAND OF ISRAEL).

JEWISH COUNTRY CLUB

LECTURE BY MR. A. J. HUGHES

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The next lecture will be given by Mr. DENT on Photography some time this month, of which due notice will be given in the local Press.

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NOTES FROM TIENTSIN

[FROM A CORRESPONDENT.]

TIENTSIN, November 15, 1925.

KEREN HAYESOD

The local committee of the **Keren Hayesod** has published the annual report and balance sheet which make excellent reading. It is noteworthy that £300|- has been remitted to the Headoffice in London and a balance of Mex. $242.42 carried forward to next year's account. Outstanding pledges amounting to $730.00 will be collected during the ensuing year and renewed efforts made for further contributions. The Committee, of which Mr. L. GERSHEVITCH is Chairman, and Mr. MORRIS GROSS, Hon. Secretary, are to be congratulated upon their excellent work.

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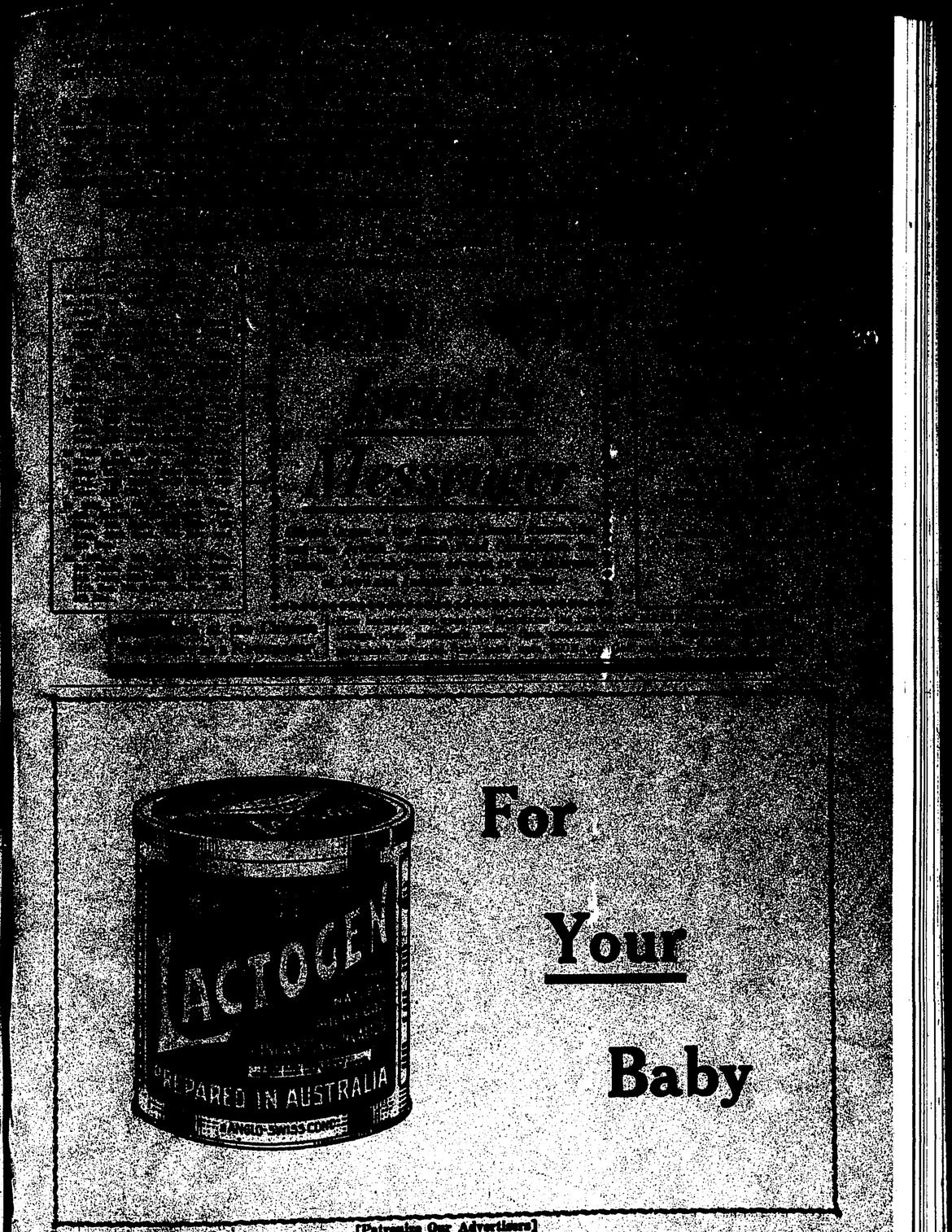

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