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READ IN THIS ISSUE: SPECIAL INTERVIEW WITH DR. EDWARD N. CALISCH, OF RICHMOND, VIRGINIA

מבשר ישראל

Israel's Messenger

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

SHANGHAI, CHINA, FRIDAY, 8TH JANUARY, 1926. 22ND TEBET, 5686.

THE MENACE OF "LIBERAL" JUDAISM

For the first time in the history of Shanghai Jewry, a Minister of Reform Judaism has spoken from its platform. He had spoken on topics of general interest to us, and the occasion was seized to elucidate the philosophy of "Liberal" Judaism. We had listened with attention to the speaker whose oratory must have captured the imagination of not a few. It is, however, conceded that the new cult in American Israel has come to stay and that the bitter feud of the past will not avail to scorch the movement. But this dose not mean that orthodoxy must lie low and not resist the invasion of the new cult, which from a nearer view, *pace* the CHIEF RABBI of THE BRITISH EMPIRE, is seen to be but a phosphorescent sheen the accompaniment of disintegration and decay. DR. CALISCH has painted a glowing picture of his new-fangled Judaism but those who have followed the experiment of the last five and seventy years do not hesitate to pronounce the movement a failure. RABBI DR. LEO JUNG, the spiritual head of the Jewish Center, New York, and representative of the Jewish Orthodox World Organization Agudath Israel, in an address delivered recently on "The Jews and Jewishness in America" expressed optimistic views regarding the future of orthodoxy in America. He pointed out that the failure of Reform Judaism to restore Jewishness in her camp is admitted by the leaders of the movement themselves. We prefer to give a few extracts from the address of Rabbi JUNG, so that our readers may not be mislead about the present trend of "American" Judaism. Says the noted Rabbi:—

"A short time ago a leading reform Rabbi said to me, 'I admit that reform Judaism is a failure, but you will have to admit that orthodox Judaism is long too,' and I replied, 'I do not wish to argue about the failure of the former; it has had every opportunity and you admit that it has failed. But as for orthodoxy it has never had any opportunity yet. It has had no chance to be known in its theory and to be seen in practice in its full strength and beauty by the American Jew, and therefore it has not failed. It hasn't even begun to appear in its clear light. American Jewry has never "rejected" Orthodox Judaism, for American Jewry has never seen what Orthodox Judaism is."

"Orthodox Judaism, or, as we prefer to call it, Torah-true Judaism, is the genuine historical faith of our people which is to express itself through the medium of a genuine Jewish life. It is as a kingdom of priests and a holy nation that we were called into being and the great truths of the Fatherhood of God and the Brotherhood of Man were to be expressed by the mode of life the Torah prescribes and counsels.

On the other hand the advocates of reformed Judaism do not conceal the following:—

"The Sunday School does not only not impart any positive knowledge but is the breeding place of atheism and agnosticism." (DR. EMIL G. HIRSCH, MENORAH, March, 1903).

"The congregation does not attend the temple" (HIRSCH, Ib.).

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The above citations are self-explanatory. We have no wish to minimize the danger to which we are exposed by exaggerated statements by the devotees of "Liberal" Judaism. "Liberal" Judaism, as it is preached to-day in reform pulpits, contains in it germs of poison which will not help to save our people from total extinction and annihilation. At the same time, we do not admit that all is well with orthodoxy. We recognize its weakness, but at the same time hold that it is capable of re-adjustment along the lines adumbrated by that Seer of our age, DR. CHAIM TSCHERNOWITZ, in an article published in *The Jewish Foum*, New York, under the caption "Restoration of the Sanhedrin". Along those lines indicated by one of the greatest Talmudic students of our age, there is hope for the future and we earnestly call upon our leaders everywhere to take drastic measures to restore to us those ideals for which our martyrs and heroes had suffered and bled rather than surrender to our enemies. *Lo Alman Israel* has ever been our watchword and at no time in our history did we stand in greater need for great spiritual leaders in our midst than in these days of *Erets Yisrael* restoration.

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take.' " A striking utterance and one which is quite appropriate to the great event through which Shanghai Jewry is passing.

* * *

A RAY OF HOPE!

That our synagogues in the East may not remain a wilderness, a barren desert, is the wish and prayer of all those who have the future welfare of Judaism at heart. There is much that elevates and heartens one after reading the striking epistle published in our last issue from that great soul of Tel-Aviv Jewry, CHIEF RABBI BENSION M. OUZIEL. "As a man thinketh so is he. His Eminence looks forward to the day when "Israel will again become young and spread rays of light to illuminate the darkness of the Diaspora, and restore his glory and splendour, his liberty and national pride." Wonderful words, worthy of a silver setting! The vision of the great seer in the Land of Israel is worthy of the past and worthy of the future. When a nation ceases to see visions it perishes, says the prophet of old. Happily, Israel is not widowed!

* * *

A VOICE FROM SINAI

At one time we felt depressed over the spiritual prospects of Eastern Jewries. The want of spiritual leaders has added to the perplexity of the problems. There was indeed no ray of sunshine noticeable anywhere. It was one long stretch of cloud which was darkening the horizon. But the darkest hour comes before the dawn. And the dawn is rising from the East—the cradle of Israel's past. The determination of CHIEF RABBI OUZIEL to supply the Diaspora Jewry with religious officials, such 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....." is a wonderful picture of the future coming greatness of our people who at no time in their history had lived on bread alone! *Ten li hanefesh w'harechush ka lach*! "Give me the spirit and.....(Genesis 14-21)" was the spiritual watchword of Israel from time immemorial. May our modern YONATHAN BEN OUZIEL realize his vision *bimheira b'yamenu*, soon and in our days!

* * *

A SYNAGOGUE FOR TEL-AVIV

The striking appeal for funds published in the last issue of ISRAEL'S MESSENGER from CHIEF RABBI BENSION OUZIEL deserves the hearty supports of Shanghai Jewry. The sum required is by no means staggering. Everyone according to his or her means should send his or her mite and thus help to raise a solid structure in Erets Yisrael for the glory of the Most High. We have all much and enough to spare, and that much abused saying 'Charity begins at home' should not be taken advantage of by those who often indulge in it thoughtlessly in order to escape from the back door. Here is a case which calls for prompt financial aid and we hope it

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will not be withheld. Our Eastern Jews should vie with each other in making a worthy response to a worthy appeal made by the spiritual head of Tel-Aviv Jewry. He pleads nobly for the cause which should be dear to us all, and thoughtful Jews in China, Straits Settlements, India and Iraq should eagerly sieze the opportunity of redeeming their moral obligations in the matter. Contributions may be sent to Mr. D. E. J. ABRAHAM, 18 Peking Road, who has kindly consented to act as Hon. Treasurer for the Fund.

* * *

A SPIRITUAL CENTRE

Our Ashkenazie brethren in America are raising half a million American dollars for building a magnificent synagogue in the heart of Jerusalem. This is indeed a worthy movement and we have no doubt but that it will be adequately responded to by American Jewry. The need for large synagogues in Erets Yisrael is now felt more than ever, owing to the fact that the large number of immigration that is now streaming from all parts of the globe require adequate accommodation for prayer and worship. Sephardim Jewry is satisfied with a modest sum of £10,-000 (vide the appeal published in our last issue from CHIEF RABBI OUZIEL), and we hope that the local response will do infinite credit to the generosity of Shanghai Jewry and enable Mr. ABRAHAM to send a handsome draft towards the building fund.

* * *

HEBREW AS A LIVING LANGUAGE

Elsewhere in this issue, we publish an interesting impression of a visit to Erets Yisrael by a Jewish lad, in the course of which he refers to the difficulty he has had for being unable to speak Hebrew with his fellow-Jews. We find that similar views were expressed by a Jewess of outstanding reputation. In the course of an interview given by Dr. NINA MUELLER-COHEN, social worker, former member of the Austrian Parliament and well-known Zionist worker, in the *New Palestine*, of New York, she says:—

> "The Hebrew language is reviving even in Europe. It is becoming the property of ever more Jews. In Palestine, of course, it is universally spoken. When I travelled there recently, a boy spoke to me in Hebrew and I had to confess that I did not understand that language, but that I could speak English or German. But the boy had lost his desire to tell me anything. He walked away, saying: 'Excuse me, I thought you were a Jewess!' "

* * *

WHITHER ARE WE DRIFTING?

Some of our Yehoodim are unable to resist the practice of self-denials. The celebration of Christmas on their part in an orthodox manner is simply puerile. Christmas is held to be the natal day of him whom the Christians worship as their Saviour. It is meet and proper that the people of that religion should celebrate Christmas in the form and spirit in which it is celebrated. For us Jews as Jews the whole celebration is out of place. To celebrate a religious festival whose central idea is contrary to our belief is stultification. Respect the festival, recognize its beauty,—"but to thine own self be true!" We have Hanuccah for ourselves and for our children, with all the glow and beauty and spiritual appeal that we see in the other festival. Let us use, let us respect, let us celebrate our own great days. There is no need to strut in borrowed feathers when the Jewish Calendar is replete with anniversaries of stirring deeds full of value to us.

JEWS AND GREAT BRITAIN

The death of QUEEN ALEXANDRA has evoked expressions of profound sympathy for the British Royal Family from Jewry in all parts of the globe. Memorial services were the order of the day in the Synagogues. The one held in Hongkong was addressed by Mr. D. S. GUBBAY and published in the *South China Morning Post*. It is a fine tribute from the lay-head of the community which does infinite credit to his scholarship. Jews everywhere have a strong affection towards British rule in whose sense of justice and fairplay they have always shown implicit confidence. An episode recently related characterizes the spirit of British toleration in an unmistakable manner. It concerns Sir HERBERT SAMUEL, the ex-High Commissioner of Palestine, and Lady SAMUEL. During the time when Sir HERBERT was still "Mr." HERBERT SAMUEL and postmaster general of Great Britain, in the midst of his political career, the King and Queen of England came, one Friday afternoon, to inspect the London post office under its new direction. Sir HERBERT was credited with having introduced a model system of handling the mails of Great Britain. It was late Friday afternoon. The King accompanied by Sir HERBERT, the Queen accompanied by Lady Samuel, were in the midst of the inspection tour. Suddenly, Lady SAMUEL whispered to Sir HERBERT to ask the King that he ask the Queen to parden Lady SAMUEL for leaving the party. The reason? The Sabbath hour was approaching and Lady SAMUEL had to kindle the Sabbath lights. Besides, their residence was too far from the post office for her to walk and of riding later, she would not think. Of course,

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the story goes, the King told the Queen of the situation and she tactfully took leave of Lady SAMUEL.

Such acts of toleration from the august Rulers of Great Britain but tend to intensify Jewish loyalty to the British Throne. That majestic Poet, King SOLOMON has uttered a sterling truth when he said, "Righteousnesss exalteth a nation." The nation that is exalted to-day, is the nation that lives up to the motto of the WISE KING.

A CHINESE PATIENT LAUDS THE JEWISH NATION

"Thankful That There Is No Blot In The History Of Chinese Civilization In Her Dealings With Jewish People"

The San Antonio Jewish Weekly, publishes an interesting statement from a Celestial which should be of great interest to our readers in far-off China. The Chinese Patient who writes under a nom de plume, expresses gratitude to the Jews who were responsible for the kind attention given him in the National Jewish Hospital in Denver and making him realize the truth of the Biblical injunction regarding the treatment to be meted out to strangers who are not of the House of Israel. If ever our Chinese friend who writes feelingly about us and whose praise for Jewry is published below returns to China, we hope he will not fail to impress upon his people the high regard and esteem which the Jewish nation entertains towards the teeming millions of China. The statement referred to above, follows:—

"More and more during the past two years have I been thankful that there is no blot in the history of Chinese civilization in our dealings with Jewish people. I shall presently state my reason. In a conversation with an American friend, who visited me here last week, he asked rather incredulously, 'What, will a Chinese also be admitted to the National Jewish Hospital for Consumptives?' He could not understand how I ever gained admission to this institution, to which I practically owe my life.

"I was critically ill," I explained to him, "and after having been refused admission at other similar institutions, I applied to this hospital for help. That I was a Chinese never seemed to have entered the heads of the authorities in charge, nor to have the least effect one way or the other upon their decision to admit me; they seemed to have considered only the fact that I needed immediate help. I regret that I cannot say as much of the other institutions."

"It must be a unique institution," he said after I had fully explained to him that the National Jewish Hospital for Consumptives has come to mean to many a consumptive—just what the State of Liberty has meant to many an immigrant from Europe—peace, hope and opportunity. . . . . .

"At present I am working for a few hours a day in the hospital research labouratory and I am very happy to contribute my small share to its work. I came to the United States in 1920 to study, attending the Colorado Agricultural College for three years before I became too ill to continue my studies. Since I am on my way to health, I know to whom I shall feel grateful—those whose aid has enabled this institution to carry on its valuable work.

"With all this related above, I must have made it clear to you why I am thankful that there is no blot in the history of Chinese civilization in our dealings with the Jews. In fact, there is an actual case of the peaceful existence of a Jewish colony, which established itself in Kaifengfu, Honan, as early as before the Christian era. That such a thing should ever have happened may easily be accounted for if we recognize that the Jews and Chinese are not very different in their philosophy, their outlook on life, their civilization and their achievements. To us Chinese, nothing can bring so much joy to the family as to have a son with renown in learning and scholarship; so with the Jews. It may also be pointed out that the Talmud is quite acceptable to us. The Jews have achieved great things under very antagonistic and adverse circumstances: what might have been their achievements in the enrichment of civilization had they been allowed the utmost freedom, no one can predict. The centre of human activities is gradually shifting towards the Orient, and the Jews, a wandering but constructive people as they are, will be migrating to China and Siberia. May they find in China a people whom they can call their kin and a home which they can at last claim their own!"

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SOME YEARS AGO, RABBI FRANCIS L. COHEN, OF SYDNEY, AUSTRALIA, WROTE TO RABBI HIRSCH WHO WAS THEN IN SHANGHAI, TESTIFYING REGARDING THE KASHRUTH OF
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REV. DR. EDWARD N. CALISCH ARRIVES IN SHANGHAI

An Interesting Personality.—Opens The Hanuccah Ball And Lauds Efforts To Raise Funds For The Upbuilding Of The Jewish National Homeland.—En Route To Erets Yisrael.

JEWS AND JUDAISM IN AMERICA.—NEED FOR REBUILDING RELIGIOUS LIFE THAT FORMER GENERATIONS THOUGHTLESSLY DESTROYED.

SPECIAL INTERVIEW.

The visit of Dr. EDWARD N. CALISCH, of Richmond, Virginia, with his eldest son Mr. HAROLD CALISCH to Shanghai has brought the community into close touch with co-religionists in the West. Dr. CALISCH in his speeches here emphasised the bonds which bind Jewry together, regardless of the fact that we are separated thousands of miles from each other. Dr. CALISCH is a good speaker and takes a keen interest in his people. When he landed in Shanghai, his first duty was to seek the welfare of his brethren. *Eith ahay ano*

Dr. EDWARD N. CALISCH and Mr. H. E. CALISCH

chi m'bakesh! And he found them! He saw them celebrating the Hanuccah festival at the Carlton and working for a cause which at one time evoked strong opposition from his camp. And he remained there to bless. He blessed the gathering for their zeal and enthusiasm in celebrating the anniversary of Israel's victory over heathenism and raising funds for the recovery of Judea's soil and Judea's soul! It was a sight indeed to see a graduate of a College noted for its vehement opposition to Zionism standing on an orthodox platform before orthodox Jews lauding their efforts to rebuild the Jewish National Homeland in Erets Yisrael! And this was in itself a signal personal victory for Dr. CALISCH, for from that moment he had endeared himself to the heart of his brethren. He came to Shanghai to see things for himself, to spend a well-earned vacation and incidentally to seek the welfare of his brethren. He came, he saw and was conquered! Such was the impression created that night at the Carlton. It was an happy augury for the opening of the ball, soon after the strain of the Hatikwa having subsided.

REFORMED JUDAISM

Dr. CALISCH is a graduate of the Cincinnati College which stands for "Liberal" Judaism. Liberalism means freedom to transgress the laws of *d'Oraytha* and *d'Rabanan*. "Do-as-you-please" is the slogan of the new cult in American Israel. It was founded over half a century ago and to-day the pendulum is swinging to and fro. There is a tendency to-day to re-cast the whole theology and to cry "Thus far and no further." As the CHIEF RABBI OF THE BRITISH EMPIRE in his message of felicitations to the Cincinnati College in October last, said, ". . . . . And yet, times change. Instead of boasting of their opposition to the old positive, historical Judaism, and glorying in their separation from the mass of their Orthodox brethren, as was not uncommon even a generation ago, the men reared in the Hebrew Union College are beginning to realise that perhaps as important as the issues that divide us are the things that should bind us, unite us; and, especially, that common action in defence against dangers from without and within—whether in local or in pan-Jewish problems —has become a vital necessity for the Jew of to-day and to-morrow. . . . . It is my earnest hope that the College may more and more become an agency for rebuilding the things in our religious life that former generations have thoughtlessly destroyed."

OUR ANCIENT HEIRLOOM

Needless to say, Dr. CALISCH is alive to the necessity of preserving our ancient heirloom and stemming the tide of disintegration in our camp. He is not in favour of radicalism which wrought havoc in the past. He stands for progress and enlightenment and the day may yet come when historical Judaism will be the rock upon which all the Jews should lean. At any rate, Dr. CALISCH does not hide the fact that he stands first and foremost for progressive Judaism (which may mean anything and everything) and yet he is for construction and not destruction. He holds no Sunday services in his Synagogue; his services on Ereb Shabbath and Saturday mornings are crowded with devout worshippers. His pulpit is free from sensationalism and he is often invited by Christian churches to preach from their pulpits. It is conceded that such exchange of pulpits in America tends to bring about a better understanding between Jews and Christians. While on his way to Kobe from San Francisco, Dr. CALISCH organized religious services and preached before Christians who applauded his message and appreciated his views. Dr. CALISCH enjoys the friendship of multitudes of Christians who do not hesitate to accept the truth submitted to them from a new angle.

RADICALISM DENOUNCED

Dr. CALICH admitted that Reform Judaism in America has gone too far in dimming the beauties of the Jewish ceremonies. He, however, referred to the movement recently inaugurated to restore that which in their haste Reform Jews had lost in years gone by. He alluded to the Sinai Temple at Chicago which was founded by the late Dr. EMIL G. HIRSCH. Its extreme radicalism was a thing of the past. To-day it is ministered by Dr. LOUIS MANN, an able graduate of the Hebrew Union College, who has actually revived the Saturday morning services and restored the Sepher Torah to the Ark. Dr. CALISCH is hopeful of the new movement to resuscitate the dry bones of reform Jewry and stem the tide of assimilation in their camp. He, however, felt that reform was essential for the development of Judaism everywhere and saw no reason why certain innovations introduced by them should not be adopted by orthodox Jewry. He referred to the amount of good work which the leaders of Reform Judaism were doing in the field of philanthropy. That was an indication that the spirit of Judaism was not totally dead. He poohpoohed the idea that Reform Jewry has adopted a religion of convenience, to which reference was made in an Editorial note in ISRAEL'S MESSENGER of November 6. On the contrary, he said that Reform had laid strong emphasis on Prophetic Judaism which was a religion of obedience and not of convenience. He deprecated such attacks on the citadel of Reform. He felt certain that in the long run the reform movement would rally towards the best in Judaism and discard the radicalism introduced by over-zealous Rabbis in America.

WHEN DREAMS COME TRUE

Dr. CALISCH expressed his joy on being able to visit *Erets Yisrael* (he was careful not to say "Palestine") attitude. It must be remembered that Dr. CALISCH was one of the three Reform Ministers in America who had opposed the passage of the BALFOUR Declaration before the House of Foreign Affairs Committee at Washington in May, 1922. When he was reminded of it, he strenuously denied having attended the session in person, but said he merely wrote to Senator LODGE expressing his own personal opinion without involving the Central Conference of American Rabbis, of which he was President.

SABBATICAL YEAR

Dr. CALISCH has been granted a Sabbatical year by his congregation after serving it for 35 years and is travelling in the Far East with his eldest son, Mr. HAROLD CALISCH who, we understand is an architect by profession. Another instance of a son of a spiritual leader not adopting his father's profession! This should not be possible in Reform pulpits considering how liberally the Preachers are paid. It cannot be gainsaid that Reform Ministers in America are the highest paid officials, their emoluments ranging from fifteen to twenty thousand American dollars per annum. Add to this a free house, free automobiles, free library and a free tour round-the-world, and you get a true picture of the life of the modern Preacher in Israel! Verily a handsome reward for toiling a few years in the precincts of the Cincinnati College! The would-be Minister is right away assured of the comfort of *Olam Hazay* and may be (provided he is right in his conception of Judaism) *Olam Habba!* At any rate, the same cannot be said of the orthodox Rabbis. This is, of course, another story, one which will be dealt with when Rabbi Dr. HERBERT S. GOLDSTEIN, President of the Union

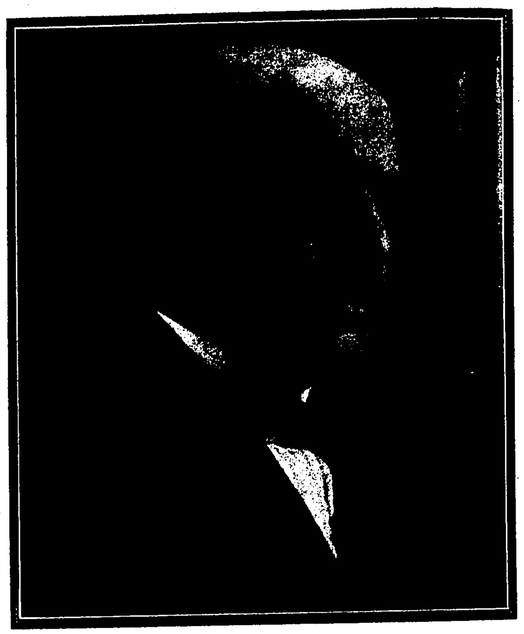
of Orthodox Jews in America, gets his Sabbatical year from his congregation and includes Shanghai in his list of itineraries. This by the way.

EN ROUTE TO ERETS YISRAEL

Dr. CALISCH left Shanghai with his son on the 1st instant, per *President Hayes*, en route for Singapore, India and Egypt. He hopes to spend Passover in he Land of Israel and see in his own eyes the transformation of the Jewish Homeland by the modern Halutsim. Dr. CALISCH is open to conviction. He does not care to stick to his own views if once he finds a better way of expressing them. He expects to render a report to his congregation after his return from the Jewish Homeland telling them of his experiences in *Erets Yisrael* and *Erets Nochriya*.

MR. L. BLUM ASPIRES SEAT ON THE FRENCH MUNICIPAL COUNCIL

The French Municipal Council elections on the 19th instant, are likely to be most spirited elections in many years of Shanghai municipal politics. Among the new candidates figures the name of Mr. L. BLUM, a well-known Jewish resident of Shanghai and Manager of Messrs. J. ULMANN and Co. Mr. BLUM is a member of the Central Committee of the French Chamber of Commerce of China and a resident of twenty-four years standing in Shanghai. He is a member of the American Club and of the Balloting Committee of the Cercle Sportif Francais and is popular among the various nationalities here. Mr. BLUM will make an admirable councillor and there is no reason why he should not win the support of the ratepayers in the French Concession. We hope that all our readers who are entitled to vote will cast their vote in favour of Mr. BLUM and thus enable him to occupy a seat on the council in the ensuing year.



MR. LUCIEN BLUM

THE HEBREW AND RELIGION CLASSES.—We are glad to learn that the attendance at these classes has considerably improved and that in addition to Mr. A. EINHORN, Mrs. E. E. J. ABRAHAM is kindly giving instructions in the tenets of Judaism. We understand that the distribution of prizes to the children will be given next month.

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THE HANUCCAH FANCY DRESS BALL

Rev. Dr. Edward N. Calisch, Of Richmond, Virginia, Opens The Ball

GREAT SUCCESS.—$1,000.00 NET REALIZED

The annual Hanuccah fancy dress ball was held at the Carlton on the 16th ultimo, under the auspices of the local Zionist organization Kadimah, in aid of the Jewish National Fund and the local Jewish school. It was attended by a large number of the Jewish community and their friends and guests. The ballroom was brilliantly illuminated for the occasion and the *esprit de corps* prevailed everywhere. The amount of hard work devoted for the ball was great indeed, thanks to such tried workers as Mr. and Mrs. H. KAMMERLING, Mrs. D. G. M. ARONOVSKY and Mr. A. EINHORN, the Hon. Secretary of the Kadimah. Shanghai is fortunate in having such disinterested souls in its midst and one wonders what would happen to our institutions if we were not possessed with such valiant workers in our rank. Mr. and Mrs. KAMMERLING worked for several weeks for the success of the ball and their work deserves praise indeed. Year in and year out, they have been serving the cause and what is more, they make no distinction whether the function is in aid of a Zionist cause, a school, a synagogue or a relief society. Such devotion is inspiring and it would be unfair to refrain from adding our meed of tribute to them.

An honoured guest of the ball was Dr. EDWARD N. CALISCH of Richmond, Virginia, who is on a round-the-world tour, with his eldest son Mr. HAROLD CALISCH. Dr. CALISCH has been granted a Sabbatical year by his congregation and is taking a trip in the Orient. While the orchestra played the Hatikwah, the Jewish national anthem, Dr. CALISCH, escorted by Mr. S. CHAIET and Mr. N. E. B. EZRA, went to the stage, and, at the conclusion of the anthem was introduced to the audience by Mr. CHAIET. In a few well-chosen words, the guest expressed his pleasure at being present on the occasion. He felt like standing on his own pulpit discoursing his own lectures to members of his own flock. There was no line of demarcation between a Jew in the East and the West. All were brethren in the kingdom of faith. It was his privilege to bring greetings to them from their brethren in the West. Jews everywhere had clung loyally to the fundamental doctrine of Judaism, the belief in the One True God. "Shema Israel" was their watchword from time immemorial. He had great pleasure in opening the ball and hoped that the institutions for whose benefit they were present would benefit handsomely by their efforts. (Cheers).

Dancing was indulged in to the late hour of the night and a specially prepared programme by the Carlton entertainers was a feature of the evening. Raffles were held which added much to the success, thanks to the indefatigable efforts of the committee of the Kadimah who worked hard to realise the object for which the ball was given. Over 400 people were present. The dance was brought to a close after the singing of the Hatikwah, which was most impressively sung by those present.

PROMINENT FRENCH SOCIALIST

M. LEON BLUM, who heads the Socialistic Party in France.

THE JEWISH NATIONAL FUND

MR. DAVID RAPHAEL, IN MEMORY OF HIS FATHER, HESKEL EFF. RAPHAEL, WHO DIED IN BASRAH ON THE 2ND OCTOBER, 1925.	£ 20.0.0
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	£22.160
L. SCHIPPER, Esq.	$ 20.00
BOX COLLECTION, PER MRS. M. NISSIM	$ 3.00
	$ 23.00

OUR BOOKSHELF

The Arabian Prophet: A Life Of Mohammed From Chinese Sources

We are indebted to Mr. ISAAC MASON for a copy of his work on the above subject, being a translation of the standard "Life" of Mohammed in Chinese, which was written 200 years ago by LIU CHIH, the most noted author among the Moslems of China. The history is based on the Arabic records, but the Chinese viewpoint is given, and many instructive notes are added. In the Appendices, the introduction of Islam into China is dealt with, and some description of its beliefs and practices is given, the whole forming a useful contribution to the study of Mohammedanism in China. The book can be obtained from the author at Mex. $2.00 per copy, address Christian Literature Society, 143 North Szechuen Road.

THE GOLEM: LEGENDS OF THE GHETTO OF PRAGUE

By Chayim Bloch. Translated into English by Harry Schneiderman, Vienna XX., Austria.

A book by CHAYIM BLOCH, the well-known student of the Cabala needs no recommendation. He wrote it with the simple thoroughness and delicate grace of his own and the fate of the Jewish community of Prague in the 16th century which is therein placed is fascinating. The old subject of the Golem-legend, full of a cruel but still sublime pathos, which unfortunately is so alien to our modern soul, has been rendered receptive by him. The work can be had from the author direct at ten shillings, address being Postamt 37, Vienna, Austria. It is printed on fine good paper, largely illustrated. We commend it to all our readers.

The beauty of the law is wisdom; the beauty of wisdom is modesty; the beauty of modesty is the fear of Heaven; the beauty of the fear of Heaven is noble performance in secrecy.—The Talmud.

When music and courtesy are better understood and appreciated there will be no war.—CONFUCIUS.

IT BEGAN IN GLASGOW.

Concert Artiste's Strange Experience.

Miss Catherine Leadbetter, a well-known English concert artist, recently related the following personal experience to a reporter who called at her home, 5 Fernshaw Road, in the South-west of London.

"A few years after I became a professional musician," stated Miss Leadbetter, "I began to suffer from an ailment which alarmed me. I was then fulfilling a four months' engagement at Glasgow, as concert artiste, and had to take part in six concerts each week.

"My illness began in a curious manner, my hair coming off in patches. This left my head sore, and I suffered most severely from piercing headache. My nerves were highly strung. I became weaker and weaker until to walk upstairs took my breath away. I had to discontinue my music practice for a considerable while, the strain and nervousness becoming over-whelming. I had cold after cold, followed by an exhausting cough.

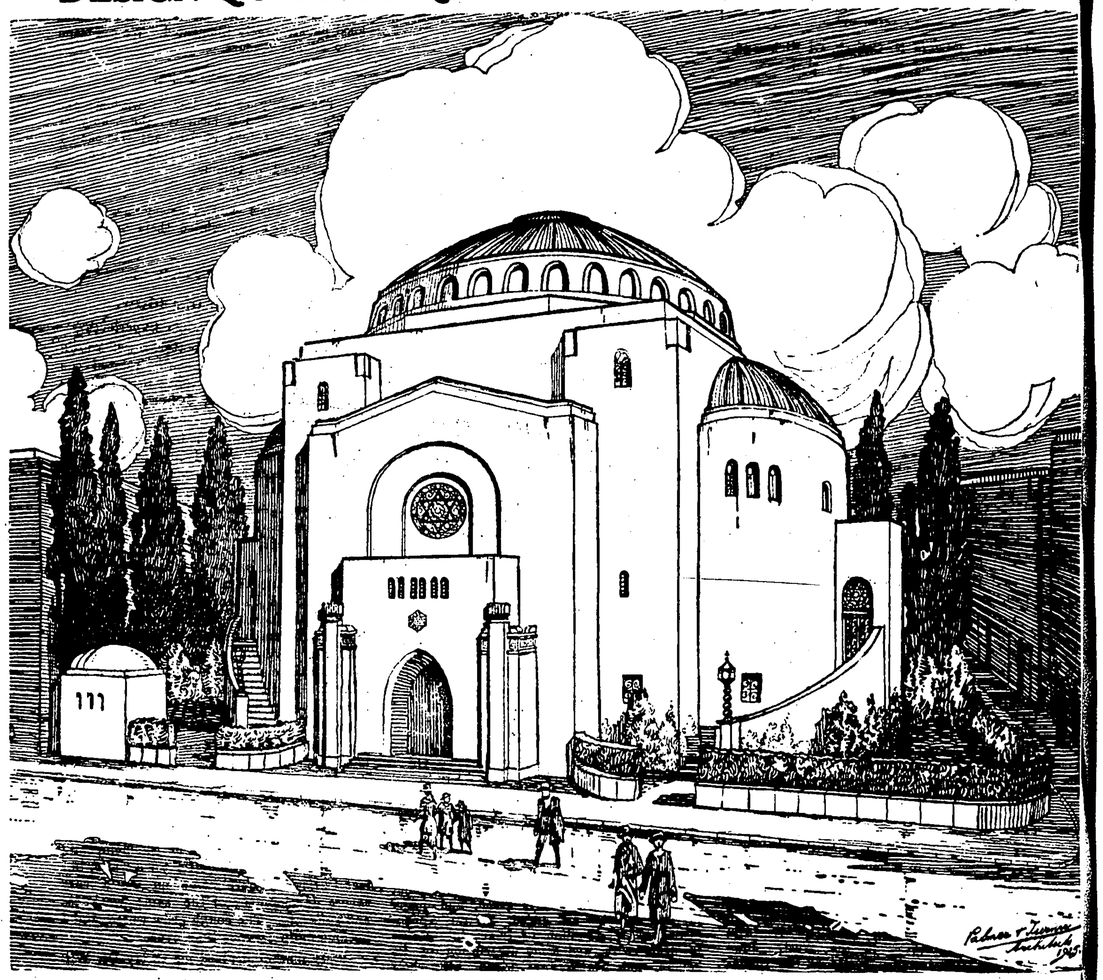
"The weakness of my body increased until I felt too tired to go on the stage, My singing voice and my violin playing were for a while affected, and that increased my distress. For four months I continued in that painful and alarming condition. Later on I went to my parents' home in Sheffield, and rested. I was a little better for a while, but last Christmas there came on me a very severe development of the same weakness and suffering. The cough grew worse, and I became more nervous than ever.

"My mother pressed me to try Dr. Williams' Pink Pills. I did so, and soon felt the benefit. My spirits revived and I had more vigour. I continued with the pills and within three weeks I was quite myself again. My hair began to grow and I recovered all my old vitality. My voice returned, and I am told that my skill on the violin is even greater than before I was ill.

"I shall always be grateful to Dr. Williams' Pink Pills for restoring me to complete health, and so enabling me to follow my profession."

You can build up your health by beginning Dr. Williams' Pink Pills now. Of chemists, or direct and post free, $1.50 per bottle, $8.00 for 6 bottles, from the Dr. Williams' Medicine Co., 60 Kiangse Road, Shanghai.

DESIGN QUITE UNIQUE IN ANNALS OF SHANGHAI



PROPOSED SYNAGOGUE, MUSEUM ROAD, SHANGHAI

The design of this building will be something quite new and unique in the annals of Shanghai. It has been necessary to pay great care and attention in the planning in view of the fact that the natural place for the main entrance is in the centre of the west front. At the same time the Ark, which is the chief feature of the Synagogue, has to be placed to the west also. This difficulty has been overcome by having the main entrance on the ground floor. From this entrance a central corridor runs to the back of the building into a staircase hall placed centrally on the corridor axis. From each end of this hall staircases lead up to a corresponding lobby on the main floor. From this lobby three doors open into the main large room of the Synagogue with the Ark containing the scrolls placed on a platform 300 sq. ft. in area to the west immediately over the entrance portico. This main room contains a large ladies' gallery facing the Ark. The chief source of light will be from a large lantern light in the ceiling. Immediately beneath this in a central position the reading desk or rostrum will be placed. Two other means of access and egress will be provided by external staircases symmetrically placed each side of the building.

In a building such as this the problem of obtaining the best acoustical properties must be carefully studied in the design and general distribution of the structure. To make doubly certain that the acoustic result will be good, the ceiling will probably be lined with a special honeycombed form of material. The remainder of the ground floor not occupied by the corridor and staircase hall will be given over to a class and meeting room, front room, books, cloaks, ladies' room, boiler house, etc.

Externally the inner dome will be covered by a higher one roofed in copper sheeting. The walls generally will be faced with specially selected brick except in the case of the main entrance and its surroundings which will probably be carried out in stone. The land and building are presented by Mrs. S. A. Hardoon. The foundation stone will be laid next month.

The architects for this building are Messrs. PALMER and TURNER.

[Written for ISRAEL'S MESSENGER]

MY FIRST IMPRESSION OF ERETS YISRAEL

Hebrew A Living Language In The Holy Land

BY HESKEL SOLOMON KEHELA

WHEN DREAMS COME TRUE

Unexpexpectedly, and without warning, I found myself one day in August last, that I must shake off the dust of Basrah and depart for Erets Yisrael. Such a dream was ever dreamt by me. From my infancy I had cherished the hope of visiting the land of my forefathers and the idea was thus carefully nursed in my breast. On the 31st August, 1925, I bade farewell to my native country and started for Bagdad, en route for the Holy Land. On the following day I arrived in the capital of Iraq, a most famous city which charms and delights every visitor on account of the many historic places for which it is noted. My first duty was to seek the welfare of my brethren and visit their Institutions. I found there to my great delight a strong hold of Zionism manned by the young elements who will one day become the mainstay of the community. Unlike Basrah, Bagdad maintains an active Zionist society, a Keren Hayesod, and the Jewish National Fund. Those who are responsible for such a healthy state of affairs and whose names must be mentioned in connection therewith are, Messrs. SHAUL HAKHAM DAWOOD, MENASHI GOURGI, YOUSEF ELIAS GUBBAY, ELIE ENY, SOLOMON SHINA, MURRAY SHINA, HARON SHINA and others. I am pleased to say that Hebrew formed the main language for conversation and I understood that Hebrew teachers were engaged from Erets Yisrael in order to conduct Hebrew classes under the auspices of the Zionist Society. One of the leading Zionists had invited me to visit his library, and I was much impressed with the wonderful storehouse of books ranging on various topics of Jewish interest. When I was about to leave the place, I was confronted by young children in the house whose faces have charmed me. They started singing Zion's songs in Hebrew which made an indelible impression upon my mind. This was a healthy contrast to the deplorable state of affairs at Basra where children are being brought up in utter ignorance of Hebrew and Jewish ideals, thanks to the inacitivity of its elders, headed by Mr. YAKUB NOAH! I sincerely hope that Basrah will one day wake up from its lethargy and not remain long under the domination of unworthy leaders. The latter are doing next to nothing for the rejuvenation of Jewish life in the community, and unless some radical steps are taken in the matter to ameliorate the existing state of affairs, the chances are that the rising generation of Jews will remain a liability instead of an asset. The present writer has a genuine grievance himself, inasmuch as his own education in Hebrew is almost nil. There was and is no facility to master the language, the advantage to acquire learning being scanty and far between. I found myself absolutely at sea when I arrived in the Holy Land, not knowing the national language. More of this anon.

MR. H. S. KEHELA

Leaving Bagdad after a stormy journey of three days in the sandy desert, I arrived at Damascus on the 7th September, 1925. On the following day, I visited the Jewish quarters, where I came to know a number of Jewish folks who were proud of a society, called the Agudath Maccabe, the Hon. Secretary of which is Mr. NISSIM ELIE LOUZIE. I found Hebrew spoken freely, but, unfortunately, Jewish life was decaying owing to the lethargy of the elders of the community who care not a jot for the rising generation. Moreover, the Arabs' hostile attitude towards Zionism renders all Zionist work impossible, unless conducted furtively. But, nevertheless, I must pay a tribute to Mr. LOUZIE for his good work in the face of opposition, in training the Jewish boys and girls in Hebrew and holding aloft the banner of Judaism and Zionism strongly. It was a joy to see a number of happy children playing in the gymnasium and my curiosity led me to question them regarding their sports. One of the stalwarts among them said, "O, we must start to drill ourselves from now, so that when we grow into manhood, we must protect our nationhood by joining the Jewish Legion!" Before leaving the town, I visited the Jewish Boys Orphanage which looks after 45 children. Its President is Mr. BEHAR, the Treasurer, Mr. LEVY and the Secretary Mr. N. E. LOUZIE. Adjacent to the Orphanage there is a Synagogue which is attended thrice daily by the orphans. Just before boarding the car I rushed to the Hotel in which LORD BALFOUR had stayed during his return trip from Jerusalem in April last, and which was the scene of a wild demonstration against him by the Arabs.

EN ROUTE TO HAIFA

On the 10th September, 1925, I journeyed to Haifa in a motor car and in about three hours I found myself on the consecrated soil of my ancient Fatherland. My passport and the luggages were examined by a custom's officer. On my way to Haifa, I noticed many Jewish colonies, large and small, and also the tobacco cultivation, the output of which, I understand, was sold in advance this year to Mr. LUBLINAR of New York. Before leaving for Haifa, I was advised by my friends that without a fair knowledge of Hebrew language, a visitor would fare very badly, and by Jove, they were right! I found myself totally lost amidst my own people who thought me a *goy* or what not, for not being able to converse in *Lashon hakodesh*. That the latter plays a great part in the Administration and among the population in Palestine goes without saying. When I first arrived in Haifa, I was anxious to satiate my hunger and went to the nearest Jewish restuarant for my supper. When I sat to be served, the waiter accosted me in Hebrew and asked me what I wanted. I replied in English but no reply was vouchsafed to me. I then tried Arabic and this, too, failed to evoke a response. I was then at my wits' end to know what to do. Luckily, I saw a menu printed in Hebrew and English and in this way I managed to make the waiter understand me. This incident has impressed upon my mind the fact that a visitor to this place must understand the language of the country, which is Hebrew. And yet there are some critics who aver that Hebrew is a dead language! Nothing is further from the truth. Woe to him who comes from any land and who does not know the Jewish national language. My own experience has been bitter. On my arrival at Jerusalem, after nearly five hours' journey by train from Haifa, I felt very happy to trod on the sacred soil of world's earth. It was on a Friday and Sabbath was fast falling on. I wended my way to a Jewish cafe where I spent the day happily. I visited many places of interest and in the evening went for a stroll on the Jaffa Road and stopped opposite the Zion Hall watching the Jews coming from every street dressed in their Sabbath garb. What a sight in a Jewish homeland! And yet where do I come in? I know not the language of my nation and consequently found myself worse than a stranger! I vowed there and then that I shall make myself master of my own destiny. I vowed to take lessons in Hebrew and not remain like an owl for every passer-by to see me without my being able to converse with him. With no friends to greet me, and no one to understand my aims and objects for coming to the Holy Land, I was confused and felt like almost cursing those who were responsible for my education for not including Hebrew in the curriculum of the school. I felt all the more for the Jewish youths of Basra who are being deprived of their education, thanks to the indifference of their leader, Mr. YAKUB NOAH! To make the best of it, I resolved to study Hebrew. To be useful to myself and others, I must fall in line with the rest of the Jewish populace. Once I was approached by a fellow-Jew and being unable to speak, I said, "ANI LO DABER IBRI TOB," or words to that effect. I came to Erets Yisrael to make my home and work and after a month's stay, I learnt about one hundred words which are of daily use to me. When the schools open, I hope to take night lessons and thus master the language in a short time.

THE JEWISH INSTITUTE FOR THE BLIND

I have visited this excellent institution which was founded by the late Rabbi ABRAHAM MOSHE LUNZ, who himself fell a victim to

WHY GIVE CASTOR OIL ?

When Baby's Own Tablets, The Medicine Children Like, Will Keep Your Little One Happy and Well.

Castor oil is a terror to most children. The very thought of it fills them with dread. Once upon a time there seemed to be no alternative for this nauseating though highly useful medicine. But that time is now past; in Baby's Own Tablets will be found a perfect substitute, and one which children like.

Absolutely pure, and equally safe for the youngest babe in arms as for older children. Baby's Own Tablets are a sure and agreeable remedy for the little one's constipation, colic and indigestion. They check diarrhoea, quickly allay the pains of teething, relieve croup and colds, cool feverishness, expel worms, promote restful sleep, good appetite and regular development. Of chemists everywhere, Baby's Own Tablets can also be had post free, 60 cents the vial, from Dr. Williams' Medicine Co., 60 Kiangse Road, Shanghai.

the terrible loss of eyesight. Mr. ALTMANN, the General Secretary, was kind enough to allow me to inspect the classes where the blind students are taught the Hebrew and the Torah by "Brail" letters or by dodges. There is also a music class, the teacher, a lady, also blind who teaches music on the piano. In the workshop they learn furniture weaving, brush making, mat making, basket making, etc. I was informed by the genial secretary that among the pupils, of both sexes, there are two musical bands, and they are often invited to play at public and private balls which offer them a fair income every month. The Institute was founded 23 years ago. It contains forty pupils in all, eight boys and thirty-two girls. They are housed in a beautiful building, clean and airy. The secretary tells me that this is the only Blind Institute for the Jews in the Orient and managed by the most able communal workers in Jerusalem, the Board of Directors being:—Rev. J. SHAPIRA, Mr. MORDECAI BEN HILLEL HACHEN, Dr. H. KAGAN, Messrs. M. LLAN and J. ELIASHAR. The Institute deserves every support from Jews abroad and it is hoped that some measure of help will be extended to it by the generous public.

JEWISH RECREATION CLUB

The Jewish recreation Club was started about thirteen years ago by a few Jewish boys whose aim was to establish a club for young men to take part in all sports. Football was taken up from the first year and for a number of years only friendly games were played. Owing to a number of Jewish boys objecting to play on Saturday and on whom the club depended for the formation of a team, the Club did not enter for the Football League for a number of years, but later it was decided to do so instead of allowing the players to join other clubs. The J. R. C. has been in the Second League for six years and during which time has topped the league one season, the year in which no trophies were awarded, and has been placed several years. The J. R. C. has entered for other cup competitions. They were debarred from entering the International Cup Competition last year but were permitted to do so this year as the Palestine (Jewish) Team, after vigorous representation at several Council meetings of the Shanghai Football Association. The Palestine (Jewish) Team will meet the China Team in the first round on the Pioneer Field on January 23rd 1926. In 1923 the J. R. C. organized a tennis section but was not a success from the financial point. The J. R. C. have been approached in the past to amalgamate with other organizations but have always refused. In the beginning of 1925 the J. R. C. joined as a section of the Jewish Club "Ahduth" but have withdrawn in November last. The J. R. C. have always aimed at having its own club rooms where members may meet more often to discuss invading other fields of sports and furthering their activities. The present Committee have decided to launch a campaign for this purpose and suitable club rooms were taken at 125, Broadway (Corner of Broadway and Seward Roads) above the "Ohel Moishe" Synagogue premises. They have sufficient funds to furnish the club rooms and request as many Jewish men as possible who are interested in sports to join as members by applying to the Honorary Secretary, Mr. R. J. MOALEM, C/o Tobacco Products Corporation, 49, Peking Road.

DR. E. N. CALISCH AND MR. HAROLD CALISCH LEAVE SHANGHAI

SHANGHAI'S HOSPITALITY APPRECIATED

AN AMERICAN RABBI FOR SHANGHAI?

Mr. and Mrs. S. A. HARDOON entertained Dr. CALISCH, his son and other guests to tiffin at their palatial residence No. 243 Bubbling Well Road, on the 30th ultimo. On another occasion a tea party was tendered to the new visitors to Shanghai by Mr. and Mrs. HARDOON, the gathering including some eminent Chinese officials from Canton and elsewhere. The presence of a great Buddhist scholar, Mr. CHO-MEE CHI, created a thirst for knowledge and Dr. CALISCH initiated a discussion on Buddhism which proved of great interest. Subsequently the guests adjourned to Mr. and Mrs. HARDOON'S beautiful garden which stands on 250 mows of land (about 40 acres), and which was inspected admiringly. The Chinese architectures, the charming pagodas, the beautiful lakes with ponds and fishes and the antique Chinese curios, sculptures and arts proved an irresistible attraction. Over an hour was required to conclude the tour and some photographs of the beautiful scenes in the garden were taken by Mr. CALISCH.

Dr. CALISCH and his son left on the 1st instant, and expressions of regret were voiced that their stay in Shanghai was of short duration. It is not improbable, that Dr. CALISCH will re-visit Shanghai, and if he does so, he will be the guest of Mr. and Mrs. HARDOON, an invitation which was extended by the latter and gratefully accepted. Dr. CALISCH assured us that he was deeply thankful for the courtesy and hospitality shown him and his son by the members of the Jewish community, and needless to say, he was taking with him fondest memories which were not likely to be effaced. Incidentally, it may be mentioned, that Dr. CALISCH regretted that so progressive a community like Shanghai with its beautiful synagogues should remain without a spiritual leader, and suggested that steps should be taken to approach Dr. CYRUS ADLER, President of the New York Jewish Theological Seminary, with a view to securing an ideal Rabbi for Shanghai.

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Tuck Chang & Co., Ltd.

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"And ye shall return every man into his possession."
LEV. XXV., 10.

Hungering for Land

From all countries, of all elements in Jewry, they come at the rate of 4,000 per month seeking land in the land of Israel, hungering for the soil, yearning to redeem themselves in the redemption—by labour—of the land.

They turn to the great Provider;
the Jewish National Fund,
the national provider of national land,
and receive their heritage in the
Land of Israel, not by purchase "for
the Land is Mine: it may not be sold
for ever": They lease their holding from their people.

Young Halusim and old Hassidim,
Yemenites and Ashkenazim,
Jews from America, Europe, Asia,
All are settled on the people's land,
Their hunger appeased.

BUT WHAT OF THE THOUSANDS STILL WAITING?

Growth of the Soil:

1902, J.N.F. founded; 1912, possessed 18,000 dunams; 1925 (August), 184,621 dunams.

REMEMBER THE FUND IN YOUR WILL AND TESTAMENT.

JEWISH SCHOOL IN PRESENTATION

ANNUAL DISTRIBUTION OF PRIZES MADE TO STUDENTS

The annual distribution of prizes at the Shanghai Jewish School drew a large audience of parents and pupils to the lately acquired site on the N. Szechuen Road, on the 23rd ultimo. The decorations of the prize tables were tastefully arranged by Miss M. SOLOMON. Among those on the platform were Mr. C. S. GUBBAY, the Treasurer, Mr. S. DAVID, Secretary, and Mr. R. D. ABRAHAM. The distribution was preceded by a short sketch carried out by the pupils, and renderings of musical selections by the School Orchestra.

Miss EILEEN O'TOOLE delighted the audience with a violin solo. Before giving out the prizes, Mr. GUBBAY, the Treasurer, delivered a short address, in the course of which he expressed regret at the absence of Mrs. D. E. J. ABRAHAM through illness, which, he said, must prevent the children receiving their prizes at the hands of one who had long been a close associate and a kindly friend of the school.

Continuing, Mr. GUBBAY said that he wished to take this occasion of emphasizing and recording the generosity of an anonymous donor, who had, within the last month, placed a substantial sum of money at the disposal of the school. The management were to be congratulated on securing the services of Mrs. E. J. O'Toole, as Headmistress, thereby gaining for the staff a lady with an excellent record of teaching experience both locally and at Home. The further augmentation of the staff with teachers of training and experience established the school as a centre of sound educational quality.

Mr. GUBBAY reminded the audience of the splendid success gained by the School Troop at the recent jamboree. After a few further words of advice to the pupils on keeping the school up to its present standard, Mr. GUBBAY distributed the prizes. These were donated from the Flora Scholarship and the Kadoorie Prize, and were of an extremely handsome order.

At the close of the ceremony the Headmistress was presented with a basket of poinsettias, and an enjoyable evening was brought to a close with the singing of "Hatikwa" in which the audience joined, thus concluding a successful year of keen endeavour by both staff and pupils.

JEWS AND JUDAISM IN AMERICA

INTERESTING LECTURE BY THE REV. DR. E. N. CALISCH

A meeting of the literary circle of the Jewish Country, Club was held on Monday, the 28th ultimo, when Dr. EDWARD N. CALISCH, of Richmond, Virginia, delivered a lecture on "Jews and Judaism in America," before an appreciative audience. Mr. N. E. B. EZRA presided.

The CHAIRMAN introduced the lecturer in a few well-chosen words and referred to the unique occasion which brought the Jews of the West and the East together.

"JEWISH LIFE IN AMERICA"

After expressing his appreciation of the invitation extended to him, and of the number that had come to the lecture, despite the snowy weather, Dr. CALISCH said that he could touch upon only the salient points of his topic, "Jewish Life in America." This began in 1656 when two small boatloads of Sephardic Jews came to New Amsterdam from South American and West Indian ports. PETER STUYVESANT, then Governor of New Amsterdam, at present New York, was not disposed to permit them to land, but finally did so upon instructions from the London Company and upon the promise that they, the Jews, would always care for their own and never become charges upon the public. This promise has been kept to the letter.

JEWISE POPULATION IN THE UNITED STATES

"To-day there are about 3 and a half million Jews in the United States, made up of successive layers of Sephardic, Ashkenazie Polish and Russian Jews, with other classes represented. The cities of New York, Philadelphia, Cleveland, Detroit, Chicago and St. Louis contain at least half, if not more, of the totals. The original Sephardic settlers looked down contemptuously upon the later Ashkenazie arrivals, just as they in their turn looked down upon the later Polish and Russian immigrants. We Jews are just as snobbish as anyone else. We complain of class discrimination against us by non-Jews, but we do the same thing among ourselves. But his, however, does not prevent us helping each other.

SEPHARDIM JEWS

"The Sephardic element were the spiritual and intellectual leaders of American Jewry until about the middle of the last century. Then the Ashkenazie element assumed and still holds the leadership. But within a generation the Russian contingent, by sheer force of numbers, will forge to the front.

JEWS IN CIVIC LIFE

"The Jews mingled freely with American life and entered into it with earnest and grateful spirit. While possibly not to the extent as has been the case in England, or even Italy, yet the Jews in America have fared very well, politically speaking. There have been two Jews who have been elected as governors of States, and this is no small honour. A number have been U. S. Senators, and there have beem Congressmen not a few. There has been one Cabinet member, and there is one associate justice of the Supreme Court of the U.S. There are quite a number of District Court Justices and attorneys. In the States there have been many Jews honoured with public office, as also in cities.

NO RELIGIOUS DISCRIMINATION IN AMERICA

"Every man is as good as his neighbour in the eyes of the law, but human nature is weak. Men are swayed by passion and prejudice, by selfish purposes and by private interests when casting ballots. The Constitution, the organic law of the United States, refuses to recognize any religious discrimination. A man's religion does not enter into his qualification for office. But the heart of the electorate does not keep pace with the high standard of the law. Though state and church are completely separated yet religious antagonism plays some part in almost every election. There are some Protestants who voice the fear that the Catholic Church is seeking to control the American Government and make it subservient to Rome. There are many Christians who do not love the Jews. There are about 85 million Protestants, about 22 million Catholics and 3 and a half million Jews. It is doubtful if a Cathoic or Jew could be elected to the Presidency in this generation. Yet, as has been said, in other offices, high and low, Jews have been many times honoured.

SOCIAL OSTRACISM

"Socially also the American people are behind the English and some European countries, that is as far as the Jews are concerned. There is a degree of social ostracism. There are some clubs and hotels and resorts and apartment houses which will not accept Jews as members or guests or tenants, yet on the whole Jews and non-Jews mingle freely, and there are many close friendships between Jews and Christians. It is, as is the political condition, a contradiction of the ideals of democracy. But snobbishness is a universal human trait and the Jews, among others, are victims of it. The main cause for this is feminine. The women are the staunchest church members and they have been brought up on the traditions of the crucifixion story.

WELL ORGANIZED COMMUNITY

"Communally the Jews are well organized and active. Social, intellectual and philanthropic activities are carried on through many organizations and with much energy and earnestnrss. Social work has become a vocation. Men and women are trained to take charge of community centres, of neighbourhood settlements, of Y. M. H. A.'s and Y. W. H. A.'s to direct classes, drama, music, debates, literary exercises, recreation, etc. These centres are mostly the adjuncts of the synagogue often in the same building, and are used daily by the young folks especially when housed separately they are frequently very handsome and commodious edifices with class rooms, libraries, lecture halls, gymasium and the essentials of social and intellectual activity.

SOME NOTABLE ACHIEVEMENTS

"And they do much to stimulate the literary and dramatic talent of the young people, as well as to acquaint them with Jewish history, law and literature. There is far more literary activity among American Jews than is generally supposed. There are numerous newspapers in English, Yiddish and pure Hebrew, and magazines and periodicals. There are quite a number of Yiddish daily papers and several with very large circulation. There are Yiddish theatres and companies of actors. There is an increasing number of Jewish authors, poets, dramatists and essayists, who are winning laurels in the English world of letters. The libraries of the Hebrew Union College at Cincinnati and the Jewish Theological Seminary at New York are large and contain very

valuable collections of Hebrew lore and literature It has been said more than once that America is assuming the intellectual and scholarly hegemony of world Jewry.

THE PIONEERS OF REFORM

"Religiously speaking Jewish life in America, while certainly not perfect, is far from being in the deplorable condition that many imagine. The Reform movement began about the middle of the past century under the leadership of such men as ISAAC M. WISE, DAVID EINHORN, SAMUEL HIRSCH, K. KOHLER, MAX LILLIENTHAL and others. The purpose was to express Judaism in the terms of the age, to make it intelligible and acceptable to a generation of American born Jews. There was no disturbance of essential doctrines of faith, only a change in method of worship, in ceremonials and ritualistic observance. The reforms instituted may briefly be summed up as follows:—translation of the ritual into the vernacular, abolition of covering of the head, the introduction of family pews and instrumental as well as vocal musical services on Sabbath and holy days, the discarding of the second day observance of holidays, and the dietary laws. The last named was not so much intentional as it was the outcome of conditions, as happens in many communities, and I believe is the case even here in Shanghai, that people, earnestly desirous of living according to orthodox manner yet are prevented by unavoidable circumstances from observing the dietary laws as elaborated in Rabbinic legislation.

NO NEW MOVEMENT IN JEWISH HISTORY

"Reform is no new thing in the history of Judaism. From ABARHAM to MOSES and from MOSES to the Prophets, and from the Prophets to the destruction of the Temple there were transformations in manner and method of worship, aye even in conceptions of God and of human relationship to Him. The destruction of the Temple caused a tremendous reform in Jewish life. With the Temple went also the altar, the priesthood, the whole sacrificial cult. Possibly the Jew of that day thought Judaism had come to an end when he was no longer able to bring sacrifices in the manner prescribed in the Bible. But Rabbi YOHANAN BEN ZAKKAI enunciated the principle. "Tefillah bimkaum karbanah," that prayer could take the place of burnt offerings. It was a noble reform and it was one that the great prophets had foreshadowed in their inspired ideals.

JEWISH PERSECUTION FOR TWO THOUSAND YEARS FULLY JUSTIFIED!!!

"A slight acquaintance with Jewish history reveals the fact that the Jews have been influenced by the culture and the civilization of the peoples among whom their lot had been cast in the centuries of their wanderings. And they in turn have influenced others. There are some who regard the destruction of the Temple and the downfall of Jerrusalem as a calamity and make its recurring anniversary a day of fasting and mourning. To me it does not appear so. On the contrary I regard it as a great step of progress, perhaps the greatest next to the exodus from Egypt itself, and if I observed Tishe Babh at all I would make it a day of joyous celebration, like the Seder evening. For it was really a second exodus for the people of Israel, when they went out on their mission among all the nations of the world, to become a world-wide kingdom of priests. It is my belief that the scattering of the Jews throughout the world has paved the way for the religious education of the world through Christianity and Mohammedanism, and that the signs are not wanting that these are turning back to the mother that bore them, hastening the day when the essential spirit of Judaism shall receive world-wide recognition and acceptance, as the law that came out of Zion and the word of God from Jerusalem.

HISTORIC JUDAISM

"The reform movement in American has been the salvation of Judaism in America. Its leaders are no less devout, no less loyal, no less lovers of all things Jewish than all the leaders of orthodoxy. It is simply a question of method, a difference of schools, and each is a servant of the Most High. There is a Rabbinic saying that when the Temple was destroyed an iron wall that had grown up between Israel and his God had been thrown down. Reform Judaism has thrown down a wall that had, through extreme Rabbinic legislation, grown up between the Jew and a true and spiritual conception of his faith and his God. It has made Judaism not only known to the Jew, but to the non-Jewish world as well. It has made its mistakes. None would be so fatuous as to deny. But under the leadership of the Reform movement Jewish life in America is to-day active, virile, wholesome and loyal, and its worship is an intelligent expression of the highest ideals and the noblest principles of historic Judaism."

The CHAIRMAN in opening the meeting for discussion said that they were privileged that night to see things from a different angle. There were points adduced by the lecturer which should give them food for thought. After referring to the points of disagreements which the audience were bound to feel, the CHAIRMAN said:—

JEWISH LIFE IN AMERICA is a study in itself.. It has behind it a rich history full of notable achievements that are worthy of emulation. We Jews living in the East derive much of our inspiration from the Jews living in the West. We follow their lead. We listen to their dicta and hearken to their edicts. In some places American Jewry is looked upon as the "rich uncle" ready to dole out millions of dollars, wherewith to provide bread to the hungry, water to the thirsty and the opening of the prison to them that are bound. Happily, the "rich uncle" is still going strong despite his old age and his fine record of work well done in the sphere of philanthropy. ever since the Great War began in 1914. Dr. CALISCH need not be told what a great influence for good America is wielding everywhere. We are beginning to realise that our great men, our great scholars and thinkers and our great seats of learning are to be found in America. It is not improbable that in the course of a few decades, a powerful centre of Jewish learning will bud and blossom in the heart of Erets Yisrael, but, nevertheless, America will still remain what she is to-day the pride and envy of world Jewry. It is a remarkable fact that to-day. London Jewry is indebted to America for three spiritual leaders, the first and foremost being the Very Rev. Dr. HERTZ, the Chief Rabbi of the British Empire. The recent drive launched in the United States for twenty million dollars for Erets Yisrael and the relief of Russian Jewry is another indication of the greatness and the vitality of American Jewry.

TRUTHS AND ERRORS

"Dr. CALISCH has demonstrated certain truths and dispelled certain errors which should help us to understand each other better. He comes to our shores as a result of good work done in his own community. He is enjoying his Sabbatical year, but, nevertheless, he agreed to "break" his Sabbath by accepting our invitation to lecture to us to-day. He had emphasised his identification with the "Liberal" wing of Judaism in America. It is evident to any casual observer that the controversy between reform and orthodoxy is waning and coming to a close. Both wings have decided to stand at opposite poles. The situation is becoming more confused than clarified. In Talmudic times when it was impossible to settle some disputes on the questions of Halacha, our Sages were wont to say, "Teeku," which is composed of initials of the words, "TISHBI YETARREZ KISHYOTH UTIRRUSIM." Our TISHBI will yet come to help us solve our problems. To my mind, the restoration of Erets Yisrael and the great spiritual Renaissance to which we are looking forward will help us to stabilize Judaism and bring about a union of forces which are to-day lying prostrate and lifeless. Dr. CALISCH does not see eye to eye with us on many things appertaining to Traditional Judaism, that aspect of Judaism which had produced heroes and martyrs for *Kidush Hashem*, rather than surrender one iota of the eternal verities of Judaism. And yet it is our incumbent duty to resist the new invasion and uphold our great principles at all cost.

OPPOSES ZIONISM IN ORDER TO SAVE MAN-MADE THEOLOGY

"Dr. CALISCH is on his way to the Jewish Homeland where he expects to study things on the spot. He will there be able to realise that Zionism which he had opposed, in order that his own man-made theology may not be annihilated, is nearing its goal and opening a new era in Israel. We are grateful to Dr. CALISCH for his stirring address. His visit to Shanghai will be remembered by us for a long while and we hope it will be followed by other eminent Jews as well."

Mr. R. D. ABRAHAM proposed a hearty vote of thanks to the lecturer for his interesting address. This was seconded by Mr. A. E. MOSES (President of the Club) and carried with acclamation.

Dr. CALISCH, having suitably responded, the meeting came to a close.

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"I am travelling in woollen underwear now!"

"What! In this hot weather"—"Meggendorfer Blaetter," Munich.

NOTICE

THE NEXT ISSUE OF "ISRAEL'S MESSENGER" WILL APPEAR ON THE 5th Feb., 1926. Correspondents are kindly requested to send in their contributions not later than the 28th instant, or earlier if possible.

JEWISH SCIENCE AND HEALTH

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ISRAEL'S MESSENGER

A MONUMENT TO SARAH ARONSOHN

A Jewish Heroine Who Helped Gen. Allenby To Capture Palestine From The Turks

Readers of ISRAEL'S MESSENGER need not be told again that SARAH ARONSOHN was the heroine who helped General ALLENBY to win Erets Yisrael from the Turks. In the early

THE LATE SARAH ARONSOHN

days of the war, SARAH, established a secret service headquarters at Athlit, close to Haifa which baffled the Turks. She was ultimately arrested by the latter and murdered in cold blood. Her last words to her captors were: "You may spill all the blood you want, you may torture us, but you cannot prevent the British Army from coming here."

We are pleased to say that a movement has lately been started in Palestine to erect a monument in her honour to commemorate the glorious part she took in assisting Gen. ALLENBY in the advance on Palestine and the eventual capture of that country from the Turks.

Mr. and Mrs. DAVID ABRAHAM will be "At Home" at their residence No. 31 North Soochow Road, to all their friends on Sunday next, the 10th instant at 4.30 p.m. the occasion being the first anniversary of the birth of their infant daughter.

Let not your ears listen to vain talk, for they are most likely to get burned.—The Talmud.

Great is the power of work, for it supports, as well as honours, him who practices it.—The Talmud.

SHANGHAI PAIR WED ABOARD VESSEL

MAURICE BENJAMIN AND MRS. ROSE CHASE ON WAY TO HONGKONG

News of the marriage of Mr. MAURICE BENJAMIN to Mrs. ROSE CHASE, a well-known American Jewess, was received in Shanghai on the 26th December by means of a radio message to friends here. The ceremony took place aboard the s.s. *President Jefferson*, when the vessel was one day's journey from Shanghai, on her way to Hongkong. The master of the *Jefferson*, Capt. NICHOLS, united the couple, who will spend their honeymoon, extending over a fortnight, in Hongkong.

Mr. MAURICE BENJAMIN is a well known Shanghai resident and was at one time a member of the Municipal Council. He is a director of the Shanghai Land Investment Co. Ltd., and has numerous other business interests here. Other members of the family are also well-known in Shanghai, the bridegroom's mother, Mrs. LUNA BENJAMIN, having resided here many years, as also has his brother, Mr. DAVID BENJAMIN.

The bride comes from San Francisco. Her brother married the sister of IRVING BERLIN, the well-known song writer.

Mr. and Mrs. MAURICE BENJAMIN, it is understood, will make their home in Shanghai where many of the bridegroom's business interests lie.

RABBI WISE CHIDED FOR LAUDING JESUS

[*China Press Service*]

NEW YORK, December 26.—Because of the controversy aroused among the Jews by an address delivered by Rabbi WISE in which he praised the teachings of JESUS, he has resigned the chairmanship of the campaign for a five million dollars Palestine Fund. Rabbi WISE was criticized for lauding JESUS as a moral teacher and for asserting that the man JESUS was not a myth. Rabbi WISE asserts that his meaning was misunderstood.

[The foregoing appears rather strange, for Rabbi WISE has long held the views attributed to him, and there is no reason why he should be obliged to resign from the chairmanship of the campaign for Palestine Fund. There is evidently a mistake somewhere for which we are unable to account at present.—Editor, ISRAEL'S MESSENGER.]

A MODERN MIRACLE

Not enough can be said of the wonderful accomplishments in Palestine by the Zionists. Who would have thought, not so long ago, that there would develop in Palestine a large commerce; that there would be an exhibition and fair; that there would be a university! The most dyed-in-the-wool enemies of Jews must confess that never before in the history of the world was there such an immense undertaking, successful, too; that in so short a time real up-to-date culture would spring up in a country forgotten by the world for thousands of years. So does the Jew prove his worth at all times; incidentally this is a proof that countries which treat unjustly their Jewish citizens, hurt only themselves.—*Jewish Weekly* (San Antonio).

SOCIAL AND PERSONAL

Conducted by Ben Peloni

Prominent Chinese leaders were entertained at a dinner party given on the 17th ultimo, by Mr. ARTHUR SOPHER (Managing Director of the well-known Shanghai American daily, *The China Press*) and Mr. THEODORE SOPHER, (head of the Firm of Messrs. THEODORE SOPHER & Co. Shanghai) at the palatial residence of their sister Mrs. EDWARD I. EZRA, No. 731 Avenue Joffre. Classical music was rendered during the dinner, after which general dancing followed. Among the guests present were ex-Premier TANG SHAO-YI and Madame TANG; Dr. WELLINGTON KOO, former Premier; Mr. YU YAH-CHING, chairman of the Chinese Chamber of Commerce; Mr. and Mrs. T. C. PAN; Mr. S. U. ZAU; Mr. K. P. CHEN and Mr. LI MING.

* * *

Mr. M. RAKUSEN has resigned his position of Hon. secretary of the Ohel-Moishe Synagogue. The resignation was accepted with deep regret by the Committee.

Capt. E. R. SASSOON, Managing Director of Messrs. E. D. SASSOON & Co. Ltd., has returned to Shanghai after spending his holiday in England and Canada.

* * *

Mr. ELSLEY ZEITLYN who was expected here last month from Hongkong had been unavoidably detained in the Colony owing to pressure of work. He hopes to visit Shanghai next month.

* * *

Mr. DAVID BAROUKH, of Messrs. BAROUKH Trading Co. has removed to 42A Kiangse Road.

* * *

Hazan ELIAHOO ISAAC of the Ohel-Rachel Synagogue has postponed his departure for Erets Yisrael for the time being.

* * *

Mr. J. E. SALMON who is spending a vacation in London expects to start for Shanghai next month. While in London, he had an interview with Mr. O. E. d'AVIGDOR GOLDSMID, President of the Anglo-Jewish Association and impressed upon him the advisability of appropriating funds for the local school from the legacy bequeathed to the Association by the late Sir ELLIS KADOORIE.

* * *

Tel Aviv will be the first city in modern Jewish Palestine to introduce a compulsory public school system, modelled after the ancient system of the High Priest JOSHUA BEN GAMLA, according to a decision of the municipality.

* * *

THE QUEEN OF SPAIN was entertained to lunch by SIR PHILIP SASSOON, Bart., in London on the November 18 last, at his residence Park Lane.

Mr. HARRY S. ROSEMBERG General Manager of Messrs. IMPORTERS COMMISSION Co., has returned from his vacation trip to America last month with a charming young lady who was wedded to him during his stay in New York, Mr. and Mrs. ROSEMBERG are staying at Hotel Plaza.

* * *

Mr. ALEX. RENNER has been invited by the committee of the Hebrew Relief Society and the Jewish Ladies' Benevolent Society to become President of both Societies. We understand that Dr. RENNER has accepted.

* * *

Mr. H. GOLDREI is leaving for Jerusalem to-morrow on the *Elpenor* to join his family. After a brief stay in the Homeland he will proceed to London and return to Shanghai in June next.

* * *

Mr. and Mrs. S. EZEKIEL are the happy parents of a newborn baby son on the 25th ultimo.

* * *

Mr. S. M. Joseph entertained Dr. E. N. CALISCH, Mr. HAROLD CALISCH and others to tea on the 25th ultimo, at the Palace Hotel.

* * *

HANS HERZL, the son of Dr. THEODORE HERZL, who about a year ago announced his conversion to Roman Catholicism, now in a letter to the *Catholic Herald* announces his abandonment of the Catholic faith. At latest report he was staying at a Quaker settlement in Birmingham, England. Young HERZL apparently does not know exactly where he is going, but he is on his way.

* * *

Mrs. J. A. DAVID has removed to No. 18 Nanking Road, Central Building.

JEWISH A.D.C. SCORE ANOTHER TRIUMPH

There was a full house at the Jewish Club "Ahduth," Broadway, on the 6th ultimo, when "Samke Letz" or "Sammie the Joker," an operetta in Yiddish was successfully performed by a band of talented players . Those who took part in the performance and who are pictured above are:—(left to right), Mr. SHURA FELDMAN, Miss RAYA FELDMAN, Miss ZENA FELDMAN, Mr. S. WULFF (who produced the operetta and played the leading role of "Sammie") Mr. PHILIP FELDMAN; Miss RIVA KRAINER, Mr. SOL FELDMAN and Miss M. ZRETIN. There have been many requests for a repeat performance, but the matter is as yet undecided. The Jewish A.D.C. propose to give for their next production "Kaptsen-sohn and Hunger-man," an entertaining operetta. [*Photo by The Shanghai Sunday Times.*

Mr. C. P. RAKUSEN, Managing Director of the OCULISTS INSTITUTE, has kindly consented to supply glasses and examination of eyes free of charge to the children of the Shanghai Jewish School. This is the second year in which the generosity and courtesy of Mr. RAKUSEN had been extended to the school which we are sure will be much appreciated by our community.

* * *

The temporary synagogue known as BETH HAMIDRASH which was founded by Mr. H. AUSLANDER about eighteen months ago, was merged with the Ohel-Moishe from last month.

Miss RACHEL NATHAN has sailed for Honolulu to join her sister.

* * *

Mrs. S. H. HOWARD and Mr. ALBERT HOWARD contemplate leaving for London next month.

* * *

The home of Mr. and Mrs. M. E. DANGOOR has been brightened by the arrival of a baby girl.

* * *

Mr. A. S. GUBBAY of Hongkong is spending a brief vacation here.

* * *

We regret to record the death of Mrs. HARRY FOOX, which took place on the 31st ultimo. The deceased was well-known in local circles and was very popular and esteemed for her kind disposition. She was 47 years of age and leaves a husband and several children to mourn her loss.

* * *

MR. ARTHUR SOPHER, who with his brother have entertained some of the leading Chinese officials in Shanghai to dinner and dance which was conceded to be the social event of the season. Mr. ARTHUR SOPHER is a nephew of Sir SASSOON J. DAVID, Bart. Bombay, India, and a well-known resident of Shanghai. He is Managing Director of *The China Press*, Inc., which owns *The China Press*, the leading American daily morning newspaper published in Shanghai.

17 PALESTINIAN JEWISH FIRMS RECEIVE WEMBLEY MEDALS

Jerusalem.—(J. T. A.)—Lord Plumer, the High Commissioner of Palestine, personally distributed the medals awarded by the British empire exhibition at Wembley to Palestinian exhibitors here yesterday.

The ceremony was arranged by the Jerusalem chamber of commerce. Lord Plumer in his opening address declared, "Palestine has had a most wonderful history. Its present chapter is industrial and economic progress. Everybody in the country must abandon his personal and party interest for the general service of the country.

Of the 22 Palestinian firms which received medals, 17 were Jewish.

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CORRESPONDENCE

AUSTRALIAN JEWRY AND ZIONISM.

Editor, ISRAEL'S MESSENGER.

SIR,—In your issue of October 9th last, there appears a letter writtenby AN AUSTRALIAN JEW which attacks the attitude of the Rabbi of the Great Synagogue, Sydney towards Zionism. He quotes as his authority Mr. ISRAEL COHEN'S book on THE JOURNAL of a JEWISH TRAVELLER. While personally not agreeing with the Rabbi, who certainly has never declared himself, or shown by his actions that he is an ardent supporter of the Zionist cause, yet in justice to him I would like to state the following facts, which the writer of the letter does not mention. At the public reception given by the Zionists of Sydney to Mr. ISRAEL COHEN the Rabbi introduced Mr. COHEN to the audience and subsequently attended and spoke at his first public meeting at which His Excellency the Governor was Chairman. Mr. ISRAEL COHEN occupied the pulpit of the Great Synagogue, this could only have been done with the sanction of the Rabbi, and lastly in the subscription for the Palestine Restoration Fund which Mr. ISRAEL COHEN raised in Sydney, the Rabbi promised and gave one hundred pounds. While the local Sydney Zionists have certainly not received the support from their Rabbi that they feel they should get, the above facts shows that the attack of your annonymous correspondent is not justified.

I am, etc.
PERCY J. MARKS
Vice-President of the Union of Sydney Zionists.

SYDNEY, December 12, 1925.
92, Pitt street.

THE JEWISH COUNTRY CLUB.—A PROTEST.

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—I was surprised to observe in the last issue of ISRAEL'S MESSENGER that Mr. A. J. HUGHES has delivered a lecture at the Jewish Country Club, which was the first intimation of its kind that reached me. As a member of the Club, I should have been informed or a notice to that effect posted to my address. I must protest against this sort of discrimination which is most annoying. I had been a member over a year now, paying my subscription regularly and yet I know nothing of what is going on in the club. Is that fair? Who is responsible for this mess? If the Hon. Secretary is too much occupied with his office work, then it is time to appoint a paid secretary. A club to be successful must be conducted on democtratic lines, otherwise it is bound to be a failure. I hope that the committee of management will take note of my grievance and remedy a state of affairs which is by no means conducive to the welfare of the members and the club.

Enclosing my card.

I am, etc.,
M. L.

SHANGHAI, December 6, 1925.

NEW YEAR OF THE TREES.—ERETS YISRAEL ALMONDS.

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—We have pleasure in informing you that we are sending you a consignment of almonds grown in Palestine for distribution among your community in connection with the observance of 15th Shebat, or the New Year of the Trees which occurs on 30th January, 1926. It is a Jewish custom to celebrate the day on which trees are planted in Palestine for the coming season, by having some fruit from Erets Israel on the table. In Palestine, the school-children proceed in procession through the streets to plant their trees in the fields and observe the festival with sports and games. It is one of those ancient festivals which have been revived and which proclaim the association of the Jews with the soil.

We are confident that the Jews of your town will be glad of the opportunity to participate in some manner in the Trees' New Year celebration. They can do this by partaking of the Palestine almonds which we send you. The occasion will, we expect, be used by you to increase the support of your community for the Jewish National Fund, which by providing the land for Jewish settlement in Palestine is playing so preeminent a part in the reconstruction of our National Home. The almonds, which should be packed in small attractive paper bags or cartons, may be sold by you in aid of the Fund or distributed gratis to those making a donation to the Fund. Or you may organize a social function at which the almonds are distributed and the proceeds of which allocated to the JNF. The precise method you employ is not so important; what we desire is that no Jewish Congregation should lack the opportunity of joining in this beautiful custom of partaking of Palestine fruits on the Trees' New Year.

With Zion's Greetings,

FOR HEAD OFFICE OF THE KEREN KAYEMETH LE ISRAEL.
E. M. EPSTEIN.

JERUSALEM (*Land of Israel*) 25th Oct. 1925.

SEPHARDIM JEWS AND JUDAISM IN THE ORIENT

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—I rise refreshed and invigorated after reading the fine epistle of CHIEF RABBI BENSION OUZIEL, in your last issue. His voice is a call to Diaspora Jewry to prepare themselves for better times, if they wish to live as Jews and uphold the sacred heritage of our past. I am really flattered at the response which my humble letter has evoked from that eminent dignitary of Tel-Aviv Jewry. I had realized the force and the truth of the ancient prophet, "From Zion shall go forth the Law and the word of the Lord from Jerusalem." Jews in Oriental countries have abundant reason to be proud of such a leader and Sage in Israel, whose soul burns with zeal and enthusiasm for our cause. You, Sir, have done much to wake up the dying embers in our camp. The policy of *laissez faire* has too long dominated us, and thanks are due to you for the present stirring up of the dry bones in Jewry. I realize how hard it is to disturb the even tenor of our ways and to combat antiquated habits. To disrupt the present *status quo* requires courage and I am pleased to observe that this spirit of altruism animates you in the present struggle to emancipate ourselves from the thraldom of ignorance and superstition. One cannot help feeling optimistic after reading the fine epistle of the CHIEF RABBI of Tel-Aviv Jewry. His plan to stem the tide of disintegration in our camp is admirable. He has outlined a scheme which is bound to "yield sheaves full of healthy grain." I am much impressed with the following vigorous statement of HIS EMINENCE:—

> "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 shephords, great Rabbi, 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."

The vision of the Seer adumbrated above should not remain long to bear fruit. Once a start is made to summon our forces together, we are bound to ascend high in the scale of our spiritual ladder. There should be no difficulty in raising the means by which to accomplish the much-needed work of reform. Men of wealth in Oriental countries should, once in a way, make a solid contribution for the preservation of our faith and people. There is one personality who is well capable of making our dreams come true. He is fitted both by his mental and religious outlook of Jewish life to render service. His whole life had been consecrated for the elevation of the faith of Israel and the furtherance of the cause of his people. If I allude to him in my letter to-day, it is because I have the highest respect and reverence for the man who is a great *lamdan* and a great force to be reckoned with. I allude to Mr. MENASSEH MEYER, the lay-head of Singapore Jewry. He is, I believe capable of rendering a signal service to his people way out in the Orient, by contributing part of his wealth to make the dream of Chief Rabbi OUZIEL realized. To found a Rabbinical Seminary in the heart of Erets Yisrael for the purpose of preparing "armies" to fight the battle of Judaism and to inspire the flock to remain faithful sons of Israel, requires a big endowment Fund and it is up to Sephardi Jews to provide this in the near future. Our Ashkenazie brethern have long been earnest supporters of Yeshiboth and from their rank to-day the whole Jewish world is supplied with Literature, Rabbis, Cantors, Scholars, Teachers and Dayanim. From whence shall come *our* help —we who belong to the golden Spanish era where our past contributions stir to this day deep and profound memories! Shall we betray the trust of our forefathers and turn pessimists, or wake up to build on our ancient ruins a solid monument worthy of MAIMONIDES, ABRAHAM BEN EZRA, ABARBANEL and other galaxies in the stars of quondam Spanish Jewry? I have no desire to deliver a hasty verdict, but I leave it to your readers to ponder well upon the whole problem and weigh well the *pros* and *cons* of the case before us. EMERSON has said, "Great men are they who see that spiritual is stronger than any material force: that thoughts rule the world." Our survival to this day is unquestionably due to our adherence to things spiritual and if there is any joy in earning immortality, it is by giving *masser* from our wealth in order to develop the divine in man.

I am, etc.,
DOBER TSEDEK.

SHANGHAI, December 8, 1925.

NON-JEWS AID ZIONIST CAUSE

CLEVELAND, Ohio, Oct. 20, 1925.

Rabbi ABBA HILLEL SILVER,
1485 E. 106th Street,

DEAR SIR: We have been reading in the papers of the good work you have been doing in connection with the Zionist movement, which has at hand at the present time the re-establishing of the Holy Land. While we are a Gentile organization, and this donation was entirely unsolicited on the part of the Zionist people, yet we hope you will accept the little "bit" we have to offer, together with our good wishes for your success in this great work for which you have been chosen, which to the belief of a great many people is the establishing of the Messianic Kingdom. Again wishing you good health, strength and propsperity, I beg to remain, Sincerely yours,

WOMEN'S AUXILIARY TO THE LETTER CARRIERS.
ESTELLE Z. DRIGGS, *President.*

CALLS DIVORCE LAW SHAMEFUL

Mrs. ROSE Pastor Stokes, a noted Jewess in the heyday of her youth, who was divorced by Mr. JAMES G. P. STOKES, in Nyack, N. Y., has issued a statement from her mother's home in New York City, saying that the mantle of shame, instead of falling on the defendant, falls on the State of New York, whcih have laws not permitting anyone to get a divorce unless made a subject of scandal. Mrs. ROSE P. STOKES, the fiery Communist as she has long been called, was married 20 years ago to the well-known millionaire. She was a cigarmaker, and since their marriage, everyone thought it was a real love match between riches and working girl. She now states that she has never lived in perfect accord with him, due to political differences which influenced everything else. She had asked him before on several occasions, to free her of marital vows.

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 Hayesod.

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

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READ IN THIS ISSUE: THE KEREN HAYESOD AND THE PALESTINE BUDGET

מבשר ישראל

Israel's Messenger

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

SHANGHAI, CHINA, FRIDAY, 5TH FEBRUARY, 1926. 21ST SHEBAT, 5686.

THE MIXED COURT JUDGMENT

The decision given by the Mixed Court last month, and which is published in extenso elsewhere in this issue, closes a chapter in the history of the anti-opium campaign in China. For over a decade Mr. EZRA was active in this direction for which he was highly commended by the Chinese and foreign public. It is, therefore, no wonder that the recent case which figured for a year in the Mixed Court has aroused considerable interest and enthusiasm. Mr. EZRA'S evidence before that tribunal and the address delivered to the Bench in August last, made his position perfectly clear that the role played by him was in the interest of the Republic of China, which is to-day faced with a perilous problem and from which she must be freed once and for all. It is, however, unfortunate that from the outset of the hearing of the case, there was created a bad atmosphere for Mr. EZRA when the question of his nationality was raised. He was claimed to be British, Spanish, Turkish and Chinese! To sift the question was not a difficult task, but it took several months to prove what Mr. EZRA had stated in the court had been in consonance with facts. The facts of the matter are as follows:—

In 1911, Mr. EZRA was accompanied by a local prominent British lawyer, Mr. M. HUGHES, to the British Consulate and in the presence of the late Sir EVERARD FRASER, the then British Consul General, read a petition renouncing his British nationality, for purely domestic reasons, and his name was thereupon struck off from the Register. Later, Mr. EZRA, on the strength of the Turkish papers which he had received from his father in Bombay, has registered himself with the French Consulate as a Turkish protege. Not until November, 1922, did Mr. EZRA consider the question of adopting Spanish nationality, by virtue of his being a Sephardi and his ancestors having lived in Spain four centuries ago. Consequently, he approached the local Spanish authorities and the Spanish Minister in Peking, H. E. MARQUIS DE DOS FUENTOS, to grant him Spanish papers. The latter after careful investigation accepted Mr. EZRA as a protege. The consent of the French Consul General was then sought for this transfer of jurisdiction and readily given. Everything went on smoothly, until the litigation brought by Mr. EZRA last year in the Mixed Court, when the British Assessor intervened and questioned the latter regarding his nationality. Mr. EZRA defined his position frankly but as he had no documents from the British Consulate (and none was given him) to prove his statement it was considered inadmissible. Thereupon, Mr. EZRA opened communications with his lawyer Mr. M. HUGHES who was in London, requesting him to assist in the solution of the difficulty, and, needless to say, within a short time, the latter drew up an affidavit and forwarded it to Shanghai after its being duly authenticated by a notary public. The matter is still engaging the attention of the local British Consulate and the Foreign Office in London, and there is no doubt in our mind that the latter will concede to the contention raised by Mr. EZRA, and release him altogether and permit him to adopt Spanish nationality to which he is entitled.

And now as to the judgment referred to above, and the role played by Mr. EZRA in his anti-opium campaign. The latter was approached in July, 1924, to help in a case of opium theft which took place in Shanghai. Before agreeing to it, he consulted a leading lawyer, Monsieur A. DU PAC DE MARSOULIES, who expressed his approval of the case and found nothing in it to deter his client from lending a helping hand. Mr. DU PAC DE MARSOULIES' letter was published in our issue of September last. Care was also taken to inform the Spanish Consul about Mr. EZRA'S proposed service, and the former equally tendered no objection to the latter going ahead with the proposal. This letter of the Spanish Consul was also published in our issue of June last. The whole action was based upon a Bill of Lading which was in possession of the plaintiff, a Georgian citizen, and, which was a *bona fide* document and subject to negotiation by Banks or merchants. The reward promised Mr. EZRA for his services was made subject to any damages received from a court of law, and as there was no opium on the scene when Mr. EZRA intervened and the B/L itself had been shorn of the cargo, which was destined for Vladivostock, there was no hesitation to act in the matter. The contention that Mr. EZRA had rendered no actual service appears to us rather strange. The mere fact that he was instrumental in giving information to the Spanish Consulate regarding the existence of a ring of opium smugglers in Shanghai, is sufficient to entitle him to commendation from the Bench. Due to his own efforts and persistent attention to the case by repeated conferences at his lawyer's office

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that the gang of wrong-doers were raided successfully by the police, and if it were not for the application lodged by him at the Spanish Consulate for a warrant, the probabilities are that the association of criminals, in the words of Commander G. D. Musso, "would have gone on working their refarious schemes without the knowledge of the police." All this is matter of evidence which was submitted to the Court and which calls for no further emphasis. The finding of the Mixed Court that Mr. EZRA "was at no time a joint owner of the opium," is a direct reply to the voice of calumny raised against him by one local reptile press, which played a most disgraceful role from beginning to end, in order to mislead the public about Mr. EZRA'S conduct in the case. The judgment given by the above tribunal is now public property. With all due respect to the latter, we still cling to the opinion that Mr. DADUNASHVILI was the real owner of the opium, and we would not be surprised if one day he will be in a position to revive the case. His inability to be present at the hearing, owing to the obstruction placed in his wav by the Soviet authorities has certainly aggravated matters and created a bad impression for him. From that point of view he should receive a measure of sympathy from the general public.

* * *

THE FEAST OF ESTHER

The historic Feast of Esther will be ushered on Saturday evening, the 27th instant by the reading of the Megilla which bears the name of that heroine. To the children especially is this a great time in the year, for they enjoy hearing the tale retold, and on all sides gifts are exchanged that joy may reign supreme even in the homes of the very poor. The Book of ESTHER was probably written in the fifth century B. C. E., and bears evident marks of historic reality, even though some of the high lights may have been inserted to make the tale all the more wonderful. The question has often been raised: How could a book in which the name of God does not appear have found its way into the Bible. And the answer very plainly is, that even though He be not mentioned by name His providence is so evident in its working to save Israel that no mention of the Name was at all necessary. Like the belief in immortality, it was taken for granted. The story is one of the most telling in the Bible, for it has all of the elements which make for human interest: hatred, love, revenge, triumph. The king AHASUERUS (Xerxes or Artaxerxes possibly) ordered his beautiful queen VASHTI to appear at one of his banquets and to expose her beauty to the view of his drunken lords. She rightly refused to violate the custom made sacred in Persia, and in his rage the king orders her to be exiled. He proclaims his will to have brought all the most beautiful young maidens that he may choose another queen. Among them appears the lovely ESTHER (Hadassa, myrtle in

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Hebrew), an orphan who had been reared by her cousin MORDECAI, and she is chosen queen, probably ignoring her Jewish extraction. MORDECAI must have gained some position at court, for he learns that two eunuchs are plotting against the king's life. He informs the king and it is duly written down in the book of chronicles that the Jew MORDECAI had thus saved the life of AHASUERUS, but nothing is done for him at that time. MORDECAI is a devout Jew and refuses to bow down before HAMAN, the haughty vizier of the king, thus engaging his enmity. This hatred is further increased when, after hearing of the chronicles, the king orders HAMAN to lead the royal charger with MORDECAI sitting on it, through the streets of his capital, proclaiming that thus does the king wish to honor his savior. Only this was needed to drive HAMAN to put an awful revenge not only upon MORDECAI, but upon his people as well, and in a specious fashion he persuades the king to order the slaying of all the Jews in his domain. The day for this slaughter is selected by casting lots (in Hebrew Purim), hence the other name, the Feast of Purim by which it is also known. But MORDECAI hears of the plot, and informing the queen of the impending danger, she braves all and enters the presence of the king, and begs him to attend a feast in her apartments. HAMAN too is invited, and while imploring the queen to spare him, AHASUERUS comes in, is enraged at his treachery, and orders HAMAN hanged on the gallows erected for MORDECAI. It is poetic justice, and the Jews have appreciated this tale and welcomed its anniversary each year with joyful celebrations. Plays embodying the story are given sometimes by the children, at others by the adults, and in rehearsing the tale all find hope for better days of brotherly love instead of hatred, for joy instead of sorrow. The spirit of good fellowship reigns supreme, and those who are in better circumstances are urged to send presents to the poor, that they too may share the joys of the festival. The old tradition has it that HAMAN is a lineal descendant of AMALEK, the age-long foe of Israel who attacked the Hebrews when they had been emancipated from Egyptian bondage, and in this way all enemies of Israel have been called HAMANS, in recollection of their ancient foe. The beautiful and joyous character of the feast is emphasized more year by year, as the old feeling fades, and the world shows a kindlier face to oppressed JUDAH. AMALEK and HAMAN go into oblivion, and ESTHER and MORDECAI become the central figures of the feast.

* * *

THE MENACE OF "LIBERAL" JUDAISM

"Liberal" Judaism is receiving some attention in certain quarters judging from newspaper reports to hand. The new movement was too long overlooked by the leaders of orthodoxy in England and America, with the result that we see a veritable reign of chaos and confusion in our rank. THE CHIEF RABBI OF THE BRITISH EMPIRE was long known to be a formidable opponent of the new-fangled Judaism, and his trenchant discourse on the subject published in the London *Jewish Chronicle* of the 18th December last, is bound to attract wide attention and bring about a clarification of issues involved. DR. EDWARD CALISCH who was here recently had likened the "Liberal" Judaism to another sect known by the name of Karaites, a sect which flourished in the Medieval Ages, repudiating like the present reformed Jews, the authority of *Torah s'b'al pay* but upholding the divine origin of the Bible. The Karaites are to-day a most negligible factor in Judaism and count nowhere as a religious force in Jewry. We wonder whether DR. CALISCH was happy in his choice in trying to link his new-fangled Judaism with the Karaites! DR. CALISCH represents a movement which neither upholds the Bible nor the Talmud. It is a movement of do-as-you-please with no authority except—Conscience. And yet we believe it has some vitality which will linger long ere it disappears from the stage of Jewish life. In short, it is another carbon copy of the Karaites. While the latter accept the Bible as of divine origin, the former rejects both the Oral and the Written Law. It has so far escaped extinction owing to the extraordinary zeal and enthusiasm shown by her devotees to uphold certain institutions of learning. The graduates of the Cincinnati College are the only factor that keep the movement on the go, and so long as this institution of learning is earnestly maintained and supported, the fallacies of "Liberal" Judaism will be perpetuated for a longer time to come. Be that as it may, the discourse of the CHIEF RABBI OF THE BRITISH EMPIRE is timely, and we hail it as a sign

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SOME YEARS AGO, RABBI FRANCIS L. COHEN, OF SYDNEY, AUSTRALIA, WROTE TO RABBI HIRSCH WHO WAS THEN IN SHANGHAI, TESTIFYING REGARDING THE KASHRUTH OF
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of awakening on the part of orthodoxy to resist the new inroads and to winnow the wheat from the chaff. We hope that the brilliant sermon in question will be reprinted in pamphlet form and widely distributed by the United Syangogue as an effective propaganda for Traditional Judaism.

. . .

JEWISH TOYS

Many parents, uncles, aunts, and friends of children must often have sought a toy or game for them which should have a Jewish character. Our sages knew the value of interesting children in our religious observances so that Judaism might be regarded with love and interest from infancy, and many an adult to-day treasures the memory of his early contact with Jewish ceremonial and customs. The entire *Seder* service on Passover was arranged, it is said, for the children's benefit. With the rise of the renaissant movement in Jewry and the progress of the new Hebrew settlement in Palestine, our ancient Homeland, the lack of material appealing to the young which will intensify their pride in modern Jewry, inspire them with a sense of the unity of Israel, and encourage them to regard Hebrew as a living language, has long been felt. Besides, in these days of hurry and bustle the older generation has allowed or been compelled to allow religion to be somewhat divorced from their daily life—a world of its own which may attract the child by its mysticism but into which he does not enter with the same zest that he takes up his non-Jewish interests. Our problem is to ensure that the Jewish note in the child's life is not submerged by the numerous other attractions which he is happily able to enjoy to-day. This can be solved by speaking to the child in his own language and in the language of to-day. A not unimportant contribution to this solution has been made by the Jewish National Fund. All children love games. When Hanucah and Purim come round we wish to give them playthings. Why not Jewish playthings ? That would be achieving our aim in the most natural way. So this Fund has manufactured "Palestine Dominoes" and a "Ladder Race" which tell of Erets Yisrael in picturesque form. They are cheap in price and well produced, and will be welcomed undoubtedly by the youngsters who play with them and the adults who purchase them. Jewish toys for Jewish children may do more to keep them loyal to their people than many a book or school lesson.

What others think of you matters some; what you think of yourself matters more. What you are matters most.

One coin in a bottle makes a loud noise. When an ignorant man acquires some knowledge he is prone to boast of it. A man of learning is modest in spite of his great acquirements.

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THE KEREN HAYESOD AND THE PALESTINE BUDGET

Allocation Of The Keren Hayesod Funds In Erets Israel

The report of the Palestine Zionist Executive on the allocation of the Keren Hayesod monies in Erets Israel contains some disquieting facts. The report says that the small income of the Keren Hayesod was a great disappointment and a matter of grave anxiety. The Executive was unable to meet the obligations imposed upon it by the 14th Congress. The report states that the low figures obtained by the Keren Hayesod had an adverse effect on the various spheres of Jewish activity in Palestine. The Executive was hampered by the lack of finances from undertaking the most essential and imminent needs such as the purchase in time of draught animals and agricultural machinery which are important at the beginning of the agriculture season. Salaries of teachers and employees were unpaid, loans to traders and manufacturers could not be increased and the Executive was, moreover, unable to do its duty by the new immigrants.

The report points to the serious consequences in the Jewish development in Palestine as a result of the financial failure, and appeals to Jewry to make speedy amends by increasing the monthly income of the Keren Hayesod.

Far Eastern Jewry should not remain passive when the need for the development of Erets Yisrael is growing in intensity. From this issue we publish illustrations of the actual work accomplished by the Keren Hayesod which is to-day the only Agency that is responsible for the upbuilding of the Jewish Homeland.

GENERAL VIEW
Yemenite Quarters, Rishon-le-Zion.

KUPATH-HOLIM (WORKER'S SICK FUND) TEL-AVIV
The Kupath-Holim provides medical assistance to Jewish workers and is financed by the contributions of the workers and the Keren Hayesod (Palestine Foundation Fund.)

ROAD CONSTRUCTION BY JEWISH WORKERS
A new road between the Jewish settlements of Nes-Ziona and Rehoboth has been constructed with the assistance of a loan provided by the Keren Hayesod.

ELECTRIC POWER STATION, TIBERIA
The Keren Hayesod has invested in the Shares of the Palestine Electric Corporation to the amount of £50,000|-.

HEALING BY FAITH

"JEWISH SCIENCE AND HEALTH" is the title of an interesting publication by Rabbi MORRIS LICHTENSTEIN, leader and founder of the Jewish Science movement in the United States. The author has rendered a great service to his people by launching the Jewish Science, and bringing its message to his fellow-Jews who are depressed and oppressed in spirits. Rather than surrender to the "Christian Science" as thousands have done in the past, why not develop the Science from the Jewish point of view and restore to Judaism that which others had borrowed from her? Dr. LICHTENSTEIN must have been swayed by such sentiments when he had sponsored the movement a few years ago. The good work accomplished by him and which is reflected by the numerous testimonials published in his praiseworthy monthly, *The Jewish Science Interpreter*, entitles him to commendation from Kol Yisrael. The "JEWISH SCIENCE AND HEALTH," should be read far and wide by all those who are troubled and disturbed in their struggles for life. The work expounds the philosophy of Jewish Science and reveals the basis and method of Spiritual Healing. It teaches how to live; what to avoid and what

to follow in order to attain Health and Happiness. An earnest application of the principles laid down in the JEWISH SCIENCE AND HEALTH will lead one to overcome worry, conquer fear, subdue anger and live a joyful, optimistic and serene life. Judaism, *per se*, is heightened by a perusal of this good work and we strongly urge upon our readers to read it and thus secure for themselves the art of plain living and high thinking. Dr. LICHTENSTIN deserves praise for his excellent contribution on a burning topic, which should save many of our people from falling into the arms of "Christian Science." JEWISH SCIENCE AND HEALTH if read once, will be an eye opener to our readers and for this Dr. LICHTENSTIN merits commendation for the zeal and energy he is displaying in his movement. As the WISE KING said, *P'ullath Tsadik L'Hayim!*

CHIEF RABBI BENSION M. OUZIEL.—MEOR HAGOLAH

SPIRITUAL LEADER OF SEPHARDIC JEWRY IN TEL-AVIV

CHIEF RABBI BENSION M. OUZIEL,

who is grappling seriously to save his people from decay.—Need for Seminaries and ordained Rabbis for Diaspora Jewry were emphasised in his contributions to ISRAEL'S MESSENGER.

CHIEF RABBI OUZIEL has issued a stirring message to world Sephardic Jewry to rally towards his standard to revive the ancient glory of Sephardic Jewry. He sees danger in the present *laissez faire* policy pursued by the latter, and hopes are running high that he may succeed in bringing order out of chass. His appeal to Sephardim Jewry in the East to aid financially in the construction of a sacred place of worship in Tel-Aviv was published in ISRAEL'S MESSENGER of 4th December last. It is not improbable that he will start on a pastoral visit to overseas Jewish communities in the Far East with a view to studying their spiritual needs. CHIEF RABBI OUZIEL commands the homage of a wide folloing and his presence in the East will not fail to contribute towards the strengthening of Israel's fidelity to *Torah sh' bichtab and Torah sh' b'al pay.*

THE JEWISH VOLUNTARY FUND

The object of this fund is to provide a sufficient sum to enable Jews of no matter what denomination to obtain relief in the way of clothes, food, medical aid, and for other necessities. This fund is organised with the idea of the ladies only having control of its disbursements. As it is wellknown that the two other Societies namely (a) The Jewish Ladies Benevolent Society and (b) The Hebrew Relief Society deal exclusively with the Sephardim and Ashkenazim Jews, no provision in made for other nationalities.

The amount each subscriber is asked to donate is $1 per month, but should anyone care to give more it would be most gratefully accepted.

NATHAN STRAUS CELEBRATES SEVENTY-EIGHTH BIRTHDAY

A UNIQUE PERSONALITY

Great men live and let others live. They so live as to leave their footprints on the sands of time. One of the best Jews and Jewesses in whose hearts the milk of human kindness flows freely, are undoubtedly Mr. and Mrs. NATHAN STRAUS, of New York. Mr. STRAUS celebrated his 78th birthday on Friday week and ISRAEL'S MESSENGER joins the *Am Yisrael* in tendering him its greetings and best 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 and his consort take an active interest in spite of their advanced age. Both devote much care and attention to the upbuilding of the Jewish National Homeland to which they contribute generously. Last year the happy pair celebrated their Golden Wedding. The celebration proved worthy of the occasion. Surrounded by children, grandchildren and a host of friends and relatives, the Grand Old Man of New York Jewry said:—"My wife and I have been very happy and we always will be very happy together." Acknowledging our message of greetings on that auspicious event, Mr. STRAUS wrote us, *inter alia*, as follows:—

Mr. and Mrs. N. STRAUS

"We assure you of our highest appreciation of your good wishes and of your continued generous recognition of our efforts for the less fortunate."

Mr. STRAUS' seventy-eighth anniversary is an occasion for joy and thanksgiving everywhere. His benefactions know no bounds. He is an ideal Jew, a model and a typical Jew and we Jews glory in him. While living he strives to convert the world from a vale of tears into a joyous and cheerful abode for the children of men. It has been well said that life is measured by service. So long as we serve others, as well as self, we live. NATHAN STRAUS lives to demonstrate this truth. His noble service, unselfish devotion, brilliant genius and self-sacrificing courage, stir our nobler impulses and help us to strive to reach his ideal. He is hailed to-day as the world's benefactor with an imperishable name, one which the genius of history would delight to recall.

"THE JEWISH LIBRARY"

We are indebted to the Union of Orthodox Jewish Congregations of America for some interesting booklets dealing on various aspects of Judaism by a galaxy of eminent Rabbis who are qualified to write on the subject. The Union feels, and rightly so, that every Jewish Home ought to be supplied with literature that will help to preserve and promote Traditional Judaism.

THE ESSENTIALS OF JUDAISM, by Rabbi LEO JUNG is a guide to facts of Jewish Law and Life. The author covers the ground in a simple and lucid style and should appeal to a large circle of readers.

STUDY AS A MODE OF WORSHIP, is the caption of another interesting and instructive booklet by Prof. NATHAN ISAACS, of Harvard University, Cambridge, Mass. It deals on "Varieites of Worship," "Talmud Torah as 'Abodah' or Worship," "The Greatest Mitzwah Incorporated in the Liturgy," etc., etc. The learned author clothes in beautiful garbs the beauties of Jewish modes of worship and displays the highest form of enthusiasm on the theme in which he is an adept.

JUDAISM IN JEWISH HISTORY, is the subject of another treatise by the Rev. Dr. A. COHEN, M. A., PH. D., Birmingham, England. The author is a specialist inasmuch as he skilfully handles the whole gamut of Jewish history within the compass of a neat booklet. Israel is the riddle of history, his rise and immunity from extinction forms a thrilling chapter, fit for juveniles and adults to dwell upon. To appreciate the production of Dr. COHEN one should read his masterly essay and we hope there will be a wide distribution of these booklets to Jews and non-Jews alike in every part of the globe. We are glad to observe this remarkable enthusiasm on the part of the Union to spread Jewish knowledge far and wide. More power to its elbow!

ZIONIST RECORDS

Published By The Jewish National Fund, Jerusalem.

The manifestations of Zionist activity in the Diaspora are daily increasing and becoming more varied. That activity consists of converting into practical action the desire of Jews everywhere to help in the rebuilding of our Jewish National Home. As it has grown it has taken numerous forms. From the days when the Jewish National Fund Box was the only means of gathering the donations of enthusiastic Zionists, to such endowments as the benefaction to the same Fund of the founder of the memorial Village of Ezekiel and the £25,000 gift of Sir ALFRED MOND, we have travelled far. Our appeal is now presented in multifarious ways. The range of opportunities for giving, as well as the form of giving, are found to be unlimited and Zionism is bent upon exhausting them all.

In seeking to exploit every manner of appeal to give practical support to Zionist work, a fact of much importance though little recognised as yet, has come to light. This is that you cannot divorce money giving or money getting from the conversion of souls. He who embraces the Zionist creed must in the process of becoming convinced of its truths become willing to lend his aid to the materialisation of its concrete implications. Today we cannot separate the belief in Zionism from the readiness to help in Yishub Erets Israel. That may sound platitudinous but what is only being realised now, is that the propaganda for recruits to the Zionist idea and that for Zionist funds is inseparable. Allowing for the inevitable exceptions, we may say that intellectual Zionists who will not give and help others to give stand outside the movement; the generous but ignorant giver weakens the strength of the movement. We cannot to-day convert a man to Zionism without winning his support for the practical upbuilding of Palestine. For this reason our propaganda enters more closely every day into the texture of our social, communal and domestic life. It will leave no aspect uninfluenced, no phase untouched. Wherever we are, and whatever we may do, we are not to be allowed to forget the spiritual conception of Jewish Nationalism or the material obligiation which it imposes.—This is the line of reasoning pursued by the enterprising propaganda Department of the Jewish National Fund. It has lately produced for the Jewish child Palestine toys. They have as much to do with Zionism as the University on Mt. Scopus or the drainage of the swamps in the Valley of Jezreel. They are merely another kind of propaganda, but children who play these games may later study at the Hebrew University or do pioneer work in the Emek; at least they will contribute their share in making those achievements possible. Now another field of human activity has been invaded. Our social life must not be destitute of the Zionist word. Even the gramophone must talk Zionism. Our latest propaganda instrument—the Zionist gramophone record—is unique. It will carry our message far and wide. In the drawing room, at every *Simcha*, it will be heard declaimed by our best speakers. The Zionist records will bring the living Hebrew language into the heart and homes of the Jewish people in the diaspora. For a few shillings NAHUM SOKOLOW may be heard in the houses of every Jew who possesses, or who has borrowed, a gramophone, and acquaintance made at one and the same time with the object of the National Fund and the rich phrases of that scholar's Hebrew oratory. We are progressing towards more vivid and animated expression of our Zionist faith. The National Fund Box was a silent symbol of our hopes and determination; the Zionist record will give voice to the age-old yearning to return and redeem the soil of our forefathers.

"HOW HARSH THE VOICE OF ZEITLYN SOUNDS!"

During a recent record murder trial in Hongkong, Mr. ELSLEY ZEITLYN had to cross-examine the chief witness for the prosecution. It was a case of DELILAH and SAMSON and the result was a going back upon the whole of the story, upon which the Crown case rested. On the last day of her appearance in the witness box, she exclaimed that counsel's voice had made her ill, had confused her: it did not let her sleep, it was always in her ears and reduced her to tears! The poet of the *South China Morning Post*, a Hongkong daily, has broken out in the following lines in an issue dated 7th ultimo:—

How harsh the voice of Zeitlyn sounds
In testifier's ears!
It puts the wind up, shakes their nerves
And brings forth bitter tears.

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THE CASE IN THE INTERNATIONAL MIXED COURT

MR. EZRA'S ANTI-OPIUM CAMPAIGN IN CHINA

Mixed Court's Judgment—Satisfied That Mr. Ezra "Was At No Time Joint Owner Of Opium"

STRANGE AGITATION BY LOCAL ANTI-OPIUM ASSOCIATION—MR. EZRA'S VIGOROUS REJOINDER

[FROM "THE SHANGHAI MERCURY"]

The great Canton Road Opium Case, one of the most sensational lawsuits ever presented in the Mixed Court, arising out of a petition filed by two foreigners, Mr. G. DADUNASHVILLI and Mr. N. E. B. EZRA against certain Chinese for the recovery of $1,300,000 worth of Turkish opium, came to an end in the Mixed Court on the 13th January.

The case was first heard before the British Assessor, Mr. A. J. MARTIN and Magistrate KWAN CHUN, Senior Magistrate attached to the Mixed Court, on January 21, 1925 and has dragged on for a whole year through many hearings and under the guidance of a large number of attorneys of many nationalities.

Originally Mr. ALEXANDER N. FISHMAN appeared before the Court on January 21, 1925, and presented a petition on behalf of Messrs. DADUNASHVILLI and EZRA, charging a number of Chinese with disposing of $1,300,000 worth of stolen opium, the property of the complainants. Seven Chinese stood in the dock in connection with this case, being occupants of the premises at No. 51 Canton Road which were raided on January 20 by a party of police under Asst. Commissioner M. O. SPRINGFIELD upon information contained in the petition. Approximately 600 pounds of Persian and Turkish opium were discovered during a search of the premises in addition to a large number of amazing documents.

In the words of the prosecuting counsel the case arose out of one of the greatest acts of alleged piracy ever perpetrated on the coast of China. In its ramifications it extended to Europe, diplomatic circles in Asia Minor and even the League of Nations, connecting links between the Shanghai case and Europe being found in the documents seized by the police.

According to the plaintiffs this vast cargo of drug, consisting of 180 cases of opium, was shipped by a specially chartered Japanese steamer from Constantinople to Vladivostock. At some point *en route*, presumably on the China coast, the cargo was said to have vanished and the defendants in the case were declared by Messrs. Dadunashvilli and Ezra to have played some part in its disappearance.

During the hearing of the case a most interesting question of jurisdiction was raised which for some considerable time occupied the attentions of the British and Spanish Consulates-General, the Consular Body of Shanghai and finally the Central Government at Peking.

MR. EZRA'S NATIONALITY

The reason for this was that one of the petitioners Mr. EZRA was declared to be a Spanish protégé. By birth, however, he was a British subject and the British Assessor, who tried the case, raised the question of how this complainant came to be representing himself as a Spanish protégé. The complainant in question declared that he had formerly renounced his British nationality before the British Consul-General in 1911 and this was proved to be so.

DEFENCE OFFERED BY ACCUSED

On November 20, 1924, a civil petition hearing, the great Canton Road Opium Case closed with judgment being reserved by the Court. The defence offered was that the opium in question had been actually bought, paid for and shipped by the defendants—but to Vladivostock, where the importation of opium is allowed.

Mr. G. D. Musso took up the prosecution on behalf of Mr. EZRA at the commencement of the second stage of the case.—*The Shanghai Mercury.*

THE JUDGMENT

When the Court assembled on the 13th ultimo, the Magistrate, Mr. KWAN CHUN delivered the judgment in Chinese first and was followed by Mr. MARTIN who gave judgment as follows:—

On November 20, 1924, a civil petition was presented by M. A. DU PAC DE MARSOULIES on behalf of Mr. N. E. B. EZRA and by Mr. A. FISHMAN on behalf of Mr. G. DADUNASHVILLI and a criminal complaint made by the same parties, both of which alleged that 180 chests of opium jointly owned by the complainants had been feloniously removed by the present accused and four other defendants from a Japanese steamer while passing the coast of China on a voyage from Constantinople to Vladivostock and that as a result of the defendants' felonious acts the plaintiffs had been deprived of the cargo of opium at the port of destination.

An application was made before the Spanish Assessor and Magistrate Sung for the issue of a warrant against the defendants and for the issue of a summons for immediate security in the sum of $1,000,000. The effect of the issue of a summons for immediate security would be that the defendants would be arrested and kept in the house of detention at the Mixed Court until they had given security in the sum of $1,000,000.

No Chinese copy of the petition was available for the Magistrate, but the Court interpreter was called and translated it verbally to the Magistrate. On learning that the claim was in respect of dealing in opium he demurred to issuing the summons on the ground that the claim was in respect of transactions prohibited by law.

He agreed, however, to the issue of a search warrant for the premises of the accused at 51 Canton Road and the result of the ensuing search was that the present accused was arrested and charged by the Shanghai Municipal Police with dealing in opium, tried by this Court before Mr. KUAN and myself, sitting as Assessor of the Day, and on February 27 sentenced to 18 months' imprisonment.

The trial of the accused on the charge brought by Messrs. EZRA and DADUNASHVILLI of larceny of the chests of opium was postponed owing to doubts having arisen regarding the nationality of Mr. EZRA.

On April 27 M. du Pac de MARSOULIES asked for permission to withdraw from the case on the ground that Mr. EZRA wished to engage Mr. G. D. MUSSO in his place and Mr. MUSSO has been responsible for conducting it from that date.

The issue before the Court is very simple. The accused admits having been in possession of the 180 chests of opium and admits having disposed of it. The question which the Court has to decide is whether the opium was the property of GWAN HO, a firm of which accused is a member, or the property of Mr. G. Dadunashvilli and unlawfully obtained from Mr. Dadunashvilli by Kwan Ho.

The Court has carefully considered all the evidence, both documentary and oral and is of opinion that the accused has shown beyond any doubt that the opium was purchased by Gwan Ho with money supplied by them.

It is also clear that the prosecution at no time had any evidence on which it could hope to secure a conviction on the criminal charge or establish its claim in the civil case.

MR. EZRA'S ROLE

In order to understand why the case was ever brought it is necessary to examine the part taken in it by Mr. EZRA. In November Mr. EZRA subscribed through his counsel to a petition which stated that the bill of lading under which the opium was shipped was jointly owned by himself and Mr. Dadunashvilli and that he and Mr. Dadunashvilli were deprived of the cargo of opium at the port of destination, Vladivostock, by the felonious acts of defendant. During this trial he has stated that he was at no time a joint-owner of the opium and that he had no interest in it whatever and that his only connection with the case was that he was to render assistance to Mr. DADUNASHVILLI in prosecuting a claim against the defendants and in return to receive five per cent. of whatever Mr. DADUNASHVILLI recovered. This statement is supported by documentary evidence and the Court is quite satisfied that he was at no time a joint owner of the opium.

Mr. EZRA states that the assistance he was to render was in procuring evidence and ascertaining the whereabouts of the opium and that he was able to render this assistance through his knowledge of the opium trade in Shanghai which he had acquired through his activities on behalf of the Anti-Opium Society.

It is, however, clear from his own evidence that he rendered no assistance in procuring evidence or ascertaining the whereabouts of the opium beyond making two suggestions to his counsel, M. du PAC de MARSOULIES, (1) that the help of the police be invoked and (2) that the help of the Anti-Opium Society be invoked upon neither of which suggestions was action taken.

Futhermore, he could have rendered all assistance of this nature in his power and obtained his reward without claiming to be a joint owner of the opium and without being joined as a co-plaintiff and a co-complainant with Mr. DADUNASHVILLI.

It is clear that Mr. DADUNASHVILLI'S motive in seeking Mr. EZRA'S help at a cost, if the amount of the claim were recovered in full, of $65,000 must be sought elsewhere, and the only explanation which occurs to the Court is that it was in order to alter the constitution of the Court, so that the application for the issue of a warrant and the summons for immediate security might be made in Chambers and before an Assessor who is less familiar with the way in which attempts are made to abuse the processes of the Mixed Court than any of the Assessors who sit regularly in the Court, and have to be constantly on their guard against such attempts.

It would seem that it was never intended that the case should ever come up for trial and that the only hope Mr. DADUNASVILLI had of obtaining any help from the Mixed Court was by procuring the issue of a warrant and/or a summons for immediate security which would result in the partners of Gwan Ho being placed under arrest in the hope that a sum would be paid in consideration of the proceedings being dropped.

On the question whether Mr. EZRA believed that Mr. DADUNASHVILLI had a genuine claim or not the Court is not in a position to express any opinion, but as far as Mr. Dadunashvilli is concerned the criminal charge and civil petition can only be explained on the assumption that they form part of a scheme to blackmail the partners of Gwan Ho.

The case against Yih Ching-woo is dismissed."

COMMENDATION FOR MR. EZRA

The following letter was published in the *Shanghai Mercury*, (an evening daily), of the 14th ultimo:—

To the Editor of the
SHANGHAI MERCURY

SIR,—The judgment given by the Mixed Court, in the Great Canton Road opium case and published in your last issue, closes a chapter in the history of anti-opium campaign in China. China is indeed confronted with a grave crisis to quell the vice and it is heartening to observe that some of the leading local Chinese are seriously agitating to banish the drug from their country. To my mind, it is a question of now or never. All friends and well-wishers of China will watch with great interest the new movement of the National anti-Opium Association and it behoves one and all to render all the assistance to them.

The judgment of the Mixed Court is an interesting document. It refers in particular to the rôle played by Mr. EZRA and yet it is patent to all those who have followed the case from the outset that it was due to him and him alone that the police were able to make a successful raid of the premises at Canton Road and unmask the gang of smugglers. This omission in the judgment is rather unfortunate and to my mind should have been emphasized. However, the court made it clear that "he (Mr. EZRA) was at no time joint owner of the opium." The question of Mr. EZRA'S nationality has undoubtedly created a bad impression for him, but it is gratifying to note from your last issue that he had proved his statement of his renunciation of British nationality in 1911 up to the hilt. A lot of unpleasantness would have been averted had this fact been conceded from the outset.

I remain,
Yours faithfully,
A. B. C.

Note:—It has been considered necessary to delete part of the above letter as any action which may have been filed by Mr. Ezra in the U. S. Court for China is obviously sub-Judice. Ed. S. M.

A CURIOUS AGITATION

On the 14th ultimo, Mr. K. T. CHUNG, General Secretary of the National Anti-Opium Association forwarded a circular letter to the local Press, regarding Mr. EZRA'S activities in the anti-opium campaign in China, challenging him to substantiate certain statements made in an address delivered by him in the Mixed Court in August last. The letter was published in the ordinary way in the correspondence column of the *Shanghai Times* under the caption "MILLION DOLLAR OPIUM CASE," while the *China Press* could hardly conceal its joy for possessing such a "precious" epistle from the General Secretary of the National Anti-Opium Association. The correspondence column was regarded as too insignificant for such a communication to go in, so the Editor of that American daily placed it on the front page where matters of general interests and importance are featured daily, under the sensational headline, "ANTI-OPIUM ASSOCIATION REPUDIATES N. E. B. EZRA." Not content with such a startling exposure (sic), the Editor of that famous American daily (which, by the way, is largely owned by Messrs. EDWARD EZRA and Co.) took advantage of his daily posters in the streets by featuring in it the following announcement in bold types, "ANTI - OPIUM SOCIETY DISOWNS N. E. B. EZRA." This agitation on the part of a reckless contemporary did not disturb Mr. EZRA. The latter after remaining attached to his machine for less than twenty minutes, had indited a reply to Mr. CHUNG'S epistle, which was carried on the same day by the *Shanghai Mercury*, an evening daily, after less than twelve hours since Mr. CHUNG'S letter was published in the two morning dailies, referred to above. The letter to the *China Press* was forwarded by Mr. PAUL FAISON, Mr. EZRA'S attorney, with a request that it should be published on the same page as the one in which prominence to the previous communication was given. Our contemporary had obeyed the instruction given it, but foolishly omitted to play the game. In the posters of that day no mention was made regading the reply published in its columns from Mr. EZRA, and the "man in the street" was allowed to go under the impression that Mr. CHUNG had subdued the latter by administering to him a severe rebuke. For some years journalism in China was on trial. The abuse of the press was never more flagrant. "Liberty of the press is essential to the preservation of free institutions and the spread of enlightenment. But the liberty of libertines to pour out the products of their distorted minds without restraint is a different proposition. They are the people who make it possible for the advocates of censorship to convince many people that they have a strong case." We cull this from an American exchange where the abuse of the press is more flagrant than anywhere else. Shanghai is most unfortunate in her choice. What can be cured must *not* be endured!

MR. EZRA REPLIES TO MR. CHUNG

The following letter from Mr. CHUNG and the reply thereto by Mr. EZRA appeared in the local Press:—

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

SIR,—I beg to make a statement in your valuable paper on behalf of the National Anti-Opium Association of China, calling attention to a few points concerning the "Anti-Opium Society" mentioned in Mr. EZRA'S address before the court during the proceedings of the big opium case. It seems to us that Mr. EZRA has tried to convince the court of his connexion with 'a certain Anti-Opium Society.' As it is not clear as to which Anti-Opium Society he referred to, we think it is only fair that the public should be informed that this Association has nothing whatever to do with him. He is neither a member nor a supporter of this Association. The National Anti-Opium Association was only organized in 1924 by some 40 organizations of Shanghai. It is purely a Chinese body and takes in no foreign membership. We understand that our Association is the only one in this city at present, the Shanghai branch of the International Anti-Opium Association being inactive. We should be glad to be informed as to the society on behalf of which Mr. EZRA carried on his so-called "anti-opium activities."

Early last May Mr. EZRA called at the office of this Association and was received by Mr. HUANG, one of our secretaries. Mr. EZRA, after telling of his anti-opium afforts, asked Mr. HUANG his opinion of the opium case of 51 Canton Road. Mr. HUANG, being unacquainted with the caller, refrained from expressing an opinion. Later, Mr. EZRA called at Association headquarters several times but was not received, as it was deemed undesirable to see any of the parties connected with the opium case.

I hope this statement may clear up some of the misleading statements of Mr. EZRA in regard to "anti-opium activities" during the recent opium case of 51 Canton Road.

I am, etc.,
K. T. CHUNG.
General Secretary.
NATIONAL ANTI-OPIUM ASSOCIATION.
SHANGHAI, Jan. 14, 1926.

Owing to the volume of correspondence we received yesterday, and as Mr. Chung's letter came rather late on Thursday, we had to hold it over. It was a circular letter and appeared yesterday elsewhere. This has enabled Mr. Ezra to get in the following reply. As we read Mr. Chung's letter, he has no wish to make out that Mr. Ezra is "an opponent of his Association" but merely to show that he has no connexion with it whatever.—Ed. N. C. D. N.

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

SIR,—I welcome the letter by Mr. K. T. CHUNG, General Secretary of the National anti-opium Society published in your to-day's issue in connexion with my past anti-opium activities in China. In it Mr. CHUNG makes a direct challenge to me to prove the genuineness of my claim that I had been a member of an anti-opium society. With your kind permission I shall now make the following observations:—

My connexion with the anti-opium campaign in China dates back from the year 1913. I was drawn into it by the Rev. Mr. E. W. THWING, the Secretary of the International Reform Bureau, who made me interested in his plan to combat the vice to which the Chinese were addicted. My own contributions to the Press of Shanghai and Peking, some written under my own name and the majority under the nom de plume, "R. ALEXANDER" should convince Mr. CHUNG that I am a genuine fighter for the cause which is dear and near to his heart. In the columns of such papers as the *North-China Daily News*, *The Peking Gazette*, the *China Republican* and the *China Press*, I pleaded strongly for the suppression of the vice and the abolition of

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PINKETTES KEEP YOU WELL.

the traffic. I had been in close correspondence with such leading men as the late Dr. WU TING-FANG, Mr. THWING, Mr. EUGENE CHEN, the late Dr. G. E. MORRISON, Mr. EDWARD S. LITTLE *et. al.* My services were greatly appreciated and on one occasion I was presented with a handsome gift by the late General L. CHANG, the President of the anti-opium Society in Peking.

Mr. CHUNG has shown unnecessary heat in his communication to you. He may try to repudiate me but I shall not repudiate the cause in which he and I are common fighters. My address in the Mixed Court to which he refers, was in no way an attempt to show that I was a member of the "National anti-opium Association," of which Mr. CHUNG is General Secretary. What I said in reply to the British Assessor was that "I was not an officer but a member of anti-opium society," bearing in mind the work I had done for the latter in Peking. Mr. CHUNG is right when he says that his Association has nothing to do with my work. Will he kindly quote a statement made by me to the contrary?

In regard to my interview with Mr. HUANG to which Mr. CHUNG refers, kindly permit me to say that the latter had received me cordially and discussed the Canton Road opium case at great length. He showed me several documents which the police had seized and published by them, indicating his sympathy with the work accomplished in getting the wrong-doers apprehended. When I left him he gave me a lot of useful literature bearing on the anti-opium campaign in China. I gave him an assurance that my activities would be unabated and incidentally I drew his attention to a letter of mine published in the *Shanghai Mercury* under the *nom de plume* "R. ALEXANDER" bearing on the revival of the traffic in the native city.

From the foregoing it is obvious that I did not make "misleading statements in the court" to which Mr. CHUNG refers. The latter may rest assured that he has no cause to see in me an opponent of his Association whose activities I admire and wish every success. The letters I possess in my files from such well-known anti-opium workers in China, Messrs. EDWARD S. LITTLE, ISAAC MASON, the late Dr. G. E. MORRISON, Mr. AN MING, the vice-President of the anti-opium Society in Peking, bear eloquent testimony to my work in the anti-opium campaign in China. They are unreservedly placed at the disposal of Mr. CHUNG who, I hope will see reason to express regrets for the step taken by him to belittle me and my achievements for his country which is to-day faced with a huge problem, the solution of which calls for every ounce of our energy to be placed at her disposal.

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

SHANGHAI, 15th January, 1926.

STRIKING COMMENTS BY "FINANCE AND COMMERCE"

LOCAL EDITORS' BEHAVIOUR "CONTRARY TO ETHICS OF JOURNALISM"

Finance and Commerce, China's premier financial organ, under the column "Mainly About Merchants," in its issue dated 20th ultimo, makes the following striking comments on the bad ethics of journalism displayed by a section of the Press in regard to the case in the Mixed Court:—

"The most outstanding opium case of recent years has come to an end, and local editors who delight in sensational headlines have made the most of it—much to their own discredit. It is hardly necessary for us to state that we hold no brief for any of the parties connected with the proceedings, but we have no hesitation in saying that, in our opinion, some of the head-lines employed by local editors were selected with considerable lack of taste and, one might add, contrary to the accepted ethics of journalism. As for that disgusting poster, words fail us when we attempt to adequately express our contempt for such procedure. Most sober-minded people, whatever their opinion of the part Mr. EZRA was at that time surmised to have played in DADUNASHVILLI's opium venture could hardly have felt otherwise than sympathetically inclined towards him—or anyone else in a similar position—having regard to the peculiar constitution and unique powers of the tribunal before which he was appearing—not, be it noted, as a defendant, but as one of the complainants in the action."

"MR."

The following letter was published in the North-China Daily News of the 15th December last, by an anonymous correspondent. In it the latter deprecates the lack of courtesy shown to Mr. EZRA *by our contemporary:—*

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

SIR,—I can quite understand the irritation felt by your readers over the discourtesy shown to others when the honorary prefix "Mr." is withheld. I believe I wrote you some months ago on the subject drawing your attention to your unfairness in persistently withholding the prefix when mentioning the name of a well-known resident of Shanghai who had figured in the Mixed Court as a plaintiff. I admit that only when a criminal is charged in the court this courtesy as a rule should be withheld by the newspapers. But in the case referred to by me, you have deliberately insulted the man for no rhyme or reason. The manner in which you have dragged his name and the coloured head-lines employed by you, was enough to create a bad impression for him who was instrumental in unmasking a gang of opium smugglers in Shanghai. I write this in the hope that you will be amenable to reason in future and adopt far more useful resolutions for 1926, "with malice toward none and with charity for all."

I am, etc.
IMPARTIAL.

SHANGHAI, Dec. 14, 1925.

***We thought this discussion would get back at us somehow or other.—Ed. N. C. D. N.

THE LIBEL CASE

The libel case against the *China Press Inc.*, by Mr. EZRA in the U. S. Court for China, the writ for which was served in February, 1925, was expected to be heard last week, but owing to the large number of cases on the docket, and the fact that the court is going into vacation for two months, namely, February and March, the date was fixed for the 6th April next, by this Honour Judge PURDY on the 25th ultimo.

NOTICE

THE NEXT ISSUE OF "ISRAEL'S MESSENGER" WILL APPEAR ON THE 5th March, 1926. Correspondents are kindly requested to send in their contributions not later than the 28th instant, or earlier if possible.

THE KEREN HAYESOD
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From October 1924, till October 1925, 33,000 Jewish immigrants entered Palestine.

The Keren Hayesod up till September 1925, has invested in Palestine £1,-890,526.

£1,000,000

are requested in 1925 for further development of Jewish Palestine.

Literature concerning the activities of the Keren Hayesod:

Erets Israel Album
Jewish Progress in Palestine
Through Palestine with a Camera
Jewish Nuris

and other publications, can be obtained from the Head Office of

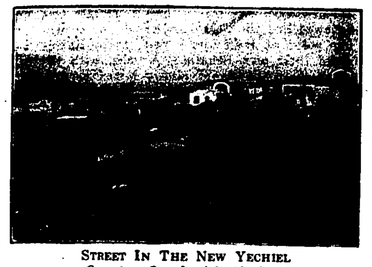
THE KEREN HAYESOD
75, Great Russell Street,
London, W. C. 1.

PALESTINE ORANGE SEASON IN FULL SWING

Jews Cultivate 40% Of Country's Orchards

GROWTH OF EXPORTS

Thousands of the famous "Jaffa" oranges are now being picked, sorted and packed in Palestine for export principally to Gt. Britain and other European states. The season started last November and continues up to March.



STREET IN THE NEW YECHIEL
Quarter On Jewish National Fund Land

30,000 dunams or 7,500 acres are under cultivation as orange orchards chiefly in the Jaffa district of which 12,000 dunams, or 40 per cent. are farmed by Jews. Before the Jewish immigration into Palestine the total orange area was only 2-3,000 dunams. Their modern agricultural methods in grafting and irrigation gave an impetus to the whole industry the growth of which is shown by the following figures:—

Value of Exports:—

In 1894-5	£E 56,000
" 1922-3	374,798
" 1923-4	506,733
" 1924-5	498,166

The orange trade absorbs a considerable share of Palestine's commerce. In 1920-1 it was responsible for 15 per cent. of the total exports; in 1921-2 for 23 per cent. in 1923-4

OLD HAIFFA

and in 1924-5 for 32 per cent. Gt. Britain received most of the oranges; then Egypt, Holland, Scandinavia, Russia and China. The "Jaffa" orange successfully competes in the world markets with the Californian and Italian varieties. It has been stated to be an excellent presentative against influence in cold climes. So popular has the fruit become in recent years that the Co-operative Society of Jewish orange-growers, "Pardess," is now organizing the sale of single or more boxes direct from Palestine. The success of the orange growers has led to an increased interest in this branch of agriculture on the part of new immigrants and others and much new ground in the Jewish settlements is being planted. The average orchard comprises 25-50 dunams (or 6-12 acres); working expenses amount to £E24 per dunam with a net profit per dunam of £E8.

HAIFA COMING CITY OF PALESTINE

Rapid Development Of This Port Only Beginning

The transformation of Haifa from an insignificant town of Palestine into the second, and probably shortly the first, port of the country, is one of the outstanding features of the Jewish revival. The reclamation and settlement of the Valley of Esdraelon which followed the purchase of large tracts of land here by the Jewish National Fund only a few years ago opened up the considerable hinterland behind Haifa, stimulating the growth of that town. Besides the advantage of natural beauty with which Haifa, situated at the foot and on the slopes of Mt. Carmel, is endowed, its bay makes it pre-eminently suitable for the first proper harbour of

NEW HAIFFA

Palestine which the Government has decided to construct here. The development of its shipping trade may be traced from the following figures:—

Year	No. of ships calling	Tonnage
1919	1232	196,853
1920	1207	369.823
1921	1469	690,286
1922	1224	848,644
1923	1146	744,950
1924	1053	1241,811

Exports

Year	Tonnage	Year	Tonnage
1921	570,728	1923	782,775
1922	621,156	1924	1091,208

PACKING THE FRUIT IN BOXES FOR EXPORT

Several entirely new Jewish suburbs have sprung up and the growth of the town though not as feverish as that of its rival port of Tel-Aviv is sure and steady.

In 1920 it contained six houses with 35 inhabitants; since then growth has been rapid:—

Year	Population	Houses	Rooms
1921	120	24	96
1922	290	85	300
1923	1281	215	720
1924	2008	249	725
1925	3010	320	1316

Hadar Hacarmel inhabitants have invested £E10,000 in public works and about £E63,000 in public buildings. Now merged in this suburb is the Yechiel Quarter named after Dr. Tschlenow, one of the Zionist leaders, and built on the land of the Jewish National Fund.

Another new suburb on the Carmel is Neve Sha-anon. On the sea shore Bath Gallim has been built up in the past two years. The Zionist Immigration Shelter which accommodates immigrants during their first weeks in the land is situated here. Its inhabitants occupy 75 houses and have also invested several thousand pounds in public works.

Haifa is also likely to be an important Tourist centre.

Recent extensive land purchases have resuted in most of the territory lying between Haifa and Acre passing into Jewish possession, one of the large purchasers being the Jewish National Fund. An intensive industrial belt is foreseen as one of the features of this area.

[We are indebted for the above photos to the Jewish National Fund.]

"THE PALESTINE WEEKLY,"
The Sole English Weekly Journal in the Land of Israel
A Faithful Chronicler of Current Events in the Old-New Holy Land
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Prior to the establishment of THE AUSTRALIAN JEWISH CHRONICLE four years ago, there was no outright exponent of Jewish Causes in Australia. THE AUSTRALIAN JEWISH CHRONICLE is the recognized organ of Traditional Judaism and Jewish Nationalism.

CORRESPONDENCE

COUNCILLOR BLUM TENDERS THANKS

Editor, ISRAEL'S MESSENGER.

DEAR SIR:—Kindly allow me a little space in your esteemed journal to express my sincere thanks to my co-religionists of the French Concession for their valued support in the recent Municipal Elections, which I appreciate very much indeed. I will try my best to deserve the great confidence and attention shown me.

I am, etc.
LUCIEN BLUM.

SHANGHAI, January 26, 1926
897 Avenue Joffre.

A PHILO-SEMITE LAUDS JEWISH IDEALS

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—You are upholding the ideals of Zionism and Judaism and doing your very best for the furtherance of these noble ideals in which I am as much interested as any Jew would be. Your task is great and your unselfish zeal and service to the world-cause of Zionism highly admirable. You are fearlessly advocating the true ideals of that ancient Faith which has given to the world some of the best characters, and inspired the highest philosophers and poets. The world—the humanity to-day—needs it badly and if Europe can construct a structure of lasting peace it can only be done by building on the teachings of your prophets, the teachings which JESUS has copied from your ancient books and given to the world in his Bible.

The Young Jewry to-day must pay greater respect to the teachings of its prophets and make a wider study of the same to be able to serve humanity better. I wish this year will find the children of Israel more firmly established in their Homeland, and hope that the Arabs, will realize that the return of the sons and daughters of Israel to their legitimate Homeland is for the advancement in culture and prosperity of the Arabs and to the good of humanity at large.

I am, etc.,
H. P. SHASTRI.

SHANGHAI, January 14, 1926.

CHASING RAINBOWS

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—The League of British Jews, with a ROTSCHILD, a SWAYHLING and a BEARSTED at the head does not believe in a Jewish nationalism, and therefore does not want to assist in the rebuilding of the Jewish Homeland. How much such an excuse is contrary to common sense! Suppose the above mentioned three wealthy gentlemen and may be also some of the other wealthy members of the League would take it upon themselves to assist a million Jews of Hungary, Poland, Roumania, Austria and of the other semi-civilized countries of Europe, to emigrate from the respective countries of their birth where life is continually made a burden to them, and permanently to settle in Palestine. Would this have much to do with the private ideas of the members of the League of British Jews about a Jewish nationalism? The League would have its own picking of the emigrants and would thus avoid bringing to Palestine of people who may appear to its officers as undesirables for one reason or another. Bolshevists, for instance, who can only destroy but not build, could be excluded, just as the still more dangerous element, the bigots who cannot think in matters pertaining to religion (Achiyah the Shilonite, the great demon of darkness of King SOLOMON'S time, gambled away the independence of our ancestors and their very lives, for no other reason except his inability rationally to think in matters pertaining to religion).

The League of the British Jews could also greatly assist in the work for a Greater Homeland. The large tract of land on the East side of the Jordan, known under the name of Transjordania, and the equally large territory of the Lebanons now under the French mandate, were part and parcel of the ancient Erets Israel, and it would be nothing short of an international crime permanently to detach the said territories from Palestine. We certainly need a Homeland where ten million Jews could be conveniently settled without interfering with the present Arabic population of the country.

I am, etc.,
ISRAEL N. PRENOVICH.

NEW YORK, December 6, 1925.
908 Kelly St. BRONZ.

ORTHODOXY IN AMERICA

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—It is refreshing to read your criticism and views on the above. I agree with you that orthodoxy in America has been dormant. It has allowed the field to be carried off by the reform "Rabbis" as well as another element, which to my mind is even worse than the reform. That is, the conservative element. Within the last decade or two, there has appeared a new type of Rabbi. One who is against reform but who is also against orthodoxy. These Rabbis come from the Jewish Theological Seminary, of New York, better known as SCHECHTER Seminary. Personally, I feel that this Seminary is a worth while institution but the trouble is that there are one or two professors there who are exerting a tremendous influence on its graduates towards a denunciation of the basic principles of Judaism. For instance, one of these professors, who teaches homiletics, encroaches upon the field of Bible study. He presents to his pupils, the latest theories of the Bible critics and teaches them as facts. The result is that his pupils come out with a knowledge of the Bible based on the theories of WELHAUSSEN, DELITSCH and others. I am a member of an organization known as Young Israel Synagogue. The purpose of this organization is to attract the American youth to orthodoxy, via the following methods, services according to the orthodox ritual, congregational singing, lectures on Jewish subjects by reliable teachers and preachers, classes in Bible, Talmud, Jewish history, Schulhan Aruch, Jewish philosophy and many other Jewish culture classes. In addition we have festival celebrations to inculcate in the youth the love for our holydays through an understanding of their history. All this is done through the medium of the English language. Many members of this organization come from the Seminary and there arise bitter controversies between the Seminary faction in their efforts to disregard and deviate from the path of Traditional Judaism and the other side, which holds aloft the banner of orthodoxy. Their treatment of the Bible is just like an ordinary book. What is the result of their activities? Before we had staunch orthodox congregation, now because of these conservative Rabbis, the strictly orthodox congregation, which takes as a Rabbi, these conservatives soon finds itself midway between orthodoxy and reform. Whereas before, the orthodox ritual, was followed and the Schulhan Aruch the crowning point of their lives, now, these Rabbis make their own Schulhan Aruchs, with the result that one Rabbi allows mixed congregations, another allows an organ and so on. This, in brief, is an idea of the state of Judaism in New York. On the other hand, we have the graduates of the Yeshiba and college together, the graduates from this institution are the backbone and champions of the future of orthodoxy in America. Above all we have the following elements fighting for orthodoxy: The Union of orthodox Congregations which has a new lease of energy and life now that they have combined with the Orthodox Rabbinate, the Yeshiba, Young Israel Synagogue which began 14 years ago with seven young men and to-day, thank God, number five to six thousand with branches all over the United States, and finally *The Jewish Forum,* which is the only orthodox Jewish paper in America which is purely orthodox and will have none of the so-called fifty-fifty Judaism. There is another paper called the Light of Israel, which is a an ultra-orthodox organ and which is issued as a daily. Thus you have a bird's-eye view of the means at hand to strengthen orthodoxy. Personally I see a better future because of the idealists at the helm of these various organizations. As Rabbi Dr. LEO JUNG expressed it at a lecture once, "Orthodoxy has not had its chance, yet first we had Reform and they admit their failure, then comes conservative Judaism which will follow the path of reform and is doomed to disappointment. Now orthodoxy is finding its stride."

In reference to ISRAEL'S MESSENGER, I want to say that the fearless spirit that animates you in fighting for Orthodoxy makes me feel glad to know that even in China we have champions of the divine religion. All I can say is that you with your championing the cause strikes root even here in America because of the hope that in spite of all pessimism as to the future of orthodoxy, we have men who are idealist enough to fight for that religion which has shed its rays over the entire world and which with God's help will continue to do so in the future. I look forward with gladness to every copy of ISRAEL'S MESSENGER.

With best wishes,
I am, etc.,
JACOB SCHWARTZBERG.

NEW YORK, December 7, 1925.
228 *Henry Street.*

Read
"THE JEWISH SCIENCE INTERPRETER."
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"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."

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

THE JEWISH ENCYCLOPEDIA

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—One of the greatest works of American Jewry is, no doubt, the JEWISH ENCYCLOPEDIA. Its usefulness is beyond discussion and need not be dwelt upon. However, it is not quite up to date, nor does it give a place to all the men who have had some influence on Jewish life. I notice that many prominent Christians, friends of the Jews and also several gentiles, descendants from Jews, are not as much as mentioned.

CASTELAR, the most eloquent and one of the greatest Spanish statesmen of the last century, and an ardent defender of the Jews and Judaism; AMADOR DE LOS RIOS, author of the "Historia Politica, religiosa y social de los Judios de Espana y Portugal; MENDIZABAL, famous Spanish politician who never denied his Jewish origin, and a good number of MARANOS who were RABBIS before their conversion, have been forgotten. No matter what their blunders and errors were, these men should figure in our Encyclopedia, for the sake of historical accuracy: FRAY ALONSO DE ESPINA, the Bishop of Santa Marta; GERONIMO DE SANTA FE (ex rabbi YEHOSHUA HALLORQUI), the Bishop of Burgos; ALFONSO DE ZAMORA; PABLO DE HEREDIA; ANTONIO CARRAFA; PEDRO DE LA CABALLERIA, ALFONSO DE CARTAGENA, and other clericals of Jewish descent, some of whom even became *Confessors* of the Catholic Queen.

The following contemporaries deserve a conspicuous place in the Jewish Encyclopedia: DR. ANGEL PULIDO FERNANDEZ, Vice-President of the Spanish Senate, a worthy disciple and follower of the immortal CASTELAR, and rightly called the "APOSTOL OF THE SEPHARDIM," who has dedicated over a quarter of a century to the Jewish cause in general and to the rehabilitation of the Sephardi in particular. He has succeeded in partly righting the wrong done to his countrymen of the Jewish faith, in the dark middle ages and in bringing about a reconciliation between Spain and her dispersed sons. MANUEL ORTEGA, newspaper man and Academician who wrote various books on the history of the Jews in Spain and Morocco. IGNACIO BAUER, well known author and Academician of German-Jewish origin, foremost financier and military man whose father was in the Spanish Senate, and who takes a very active part in the new Jewish life in Spain. RAFAEL CANSINOS ASSENS, son of MARANOS who takes pride in his ancestry and who wrote an excellent book on the beauties of the TALMUD. He is one of the best figures in Spanish Literature and won several prizes from various Academies. His latest work "LAS LUMINARIAS DE HANUKAH" is worth reading by every Jew who knows the language of Cervantes. GABRIEL ALOMAR, poet and philosopher, professor in the University of Palma de Mallorca and a great Hebrew scholar who knows and loves the Hebrew language as much as any Haham. NISSIM MAIR ROZANES, financier and organizer of Sephardic communities and an intimate friend of King Alfonso XIII, and many others whose names it would be too long to mention in this article.

Some outstanding personalities can be found among the Sephardic Communities of the Near East, to give but a few: ABRAHAM DANON, member of the Spanish Academy of the Language, philologist of renown and founder of the Rabbinical Seminary of Constantinople. DAVID FRESCO, veteran of the Constantinople Press who recently celebrated his fiftieth anniversary in the journalistic career and whose excellent paper *El Tiempo* has contributed to a large extent in bringing light to our far off brethren in the Orient. RABBI HAIM BEJARANO, the present Grand Rabbi of Turkey, who occupies a well deserved place among Talmudic scholars and writers, also a correspondent of the Madrid Academy of the Language. The late Yehuda Nessim Pardo, famous Spanish philologist of Smyrna and last but not least ABRAHAM YAHUDA, professor of Rabbinical-Spanish history in the University of Madrid.

An impartial account should be given of the changes which have taken place in Spain, in these days when a new chapter is being written in the glorious history of Spanish Judaism. Notice must also be taken of all the books published in the last ten years referring to COLUMBUS (*PRO* and *CON*), and of all data which has been brought to light proving beyond any doubt that Jews like LUIS DE SANTANGAL furnished the capital for the discovery of America, that a Jew like ABRAHAM ZACUTO drew the Charts for Columbus, and that Jewish sailors and friends accompanied him in his daring expedition.

I am confident that Dr. ISIDORE SINGER who, I hear, has undertaken the arduous task of revising the *Jewish Encyclopedia* will do justice to the names and facts I have humbly and respectfully suggested.

I am, etc.,
JOSE M. ESTRUGO.

NEW YORK, December 8, 1925.
349, Broadway, 8th Floor.

HUNGERING FOR LAND

From all countries, of all elements in Jewry, they come at the rate of 4,000 per month seeking land in the Land of Israel, hungering for the soil, yearning to redeem themselves in the redemption—by labour—of the land.

BUT WHAT OF THE THOUSANDS STILL WAITING?

GROWTH OF THE SOIL: 1902, J. N. F. Founded; 1912, possessed 18,000 dunams; 1925 (August), 184,621 dunams.

REMEMBER THE JEWISH NATIONAL FUND IN YOUR WILL AND TESTAMENT.

Read
The Organ of
SOUTH AFRICAN JEWRY
THE ZIONIST RECORD
circulates from the Cape to the Zambese.

Subscription 12/- a Year
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MANUFACTURE OF MATSOTH IN ERETS YISRAEL.

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—You have no doubt seen references in the newspapers anent the foundation, by the GRANDS MOULINS DE PALESTINE in Haifa, of a large factory for the production of Matsoth. As you probably know, the large flour mills in Haifa, are one of the many enterprises of the NADIF HAYADOUA in Erez-Israel, and the Matsoth factory has been equipped with the most modern and up-to-date machines. The object of the factory is to supply the whole world, wherever there is a Jewish settlement, with Matsoth of strictly kasher manufacture, of the highest quality and in accordance with the severest hygienic requirements. This purely economic aim is the outcome of those national problems which are at present occupying the interest of Jewry all over the world in general, and of the Jewish Yishub in Erets-Israel in particular. In order to secure for the new Jewish farmer, who has undertaken the cultivation of the soil of Erets-Israel, a permanent market for his grain (in this case wheat), and in order to protect him against losses during the first few years and to make him independent of the continuous fluctuations of the world market, our Company has bought up the whole Jewish crop in Erets-Israel. Our Erets-Israel Matsoth, which will be sent to Jews in all parts of the world, are made exclusively from Jewish wheat. By buying our Matsoth, the Jewish consumer will therefore obtain a product which represents one hundred per cent. of Jewish labour in Erets-Israel, from the sowing of the seed to the packing of the Matsoth in cases. It is the desire of our Matsoth factory to introduce itself by the quality of its goods to the consumer in such a way as to secure thereby the possibility of keeping up the production of Matsoth during the whole year, thus creating a constant means of occupation and living for hundreds of workers in Erets-Israel. We believe that the two national tasks which are of importance and interest for the Jews of the whole world give us the right to approach you, as a national Jew and a supporter of Jewish renaissance, with the request to organize in your town the sale of our Matsoth as of a pure national product of Erets-Israel. We strongly desire to distribute our Matsoth over the whole globe in the first year of the existence of our undertaking, in order to bring about a healthy economic relationship with each individual country for the future. This is only possible if our friends are willing to help us with their influence and their authority in every way to realise our aims.

We shall, therefore, be grateful to you if you will use your influence with your Community so that they will order our Matsoth for the coming Passover for the Jewish population in town and country. Should it be impossible to arrange this matter through the Community, perhaps you will be good enough to put us into touch with honest business people or organizations enjoying the confidence of the Jewish population, who

would be willing to act as our representatives in your town and neighbourhood. An adequate commission would be paid to them for their services. The packing of the Matsoth is original and attractive. They are packed in cartons of 2 and 1 kilog., the boxes being decorated with beautiful Hebrew texts. They are then packed in strong shipping cases. The Matsoth will bear the Hechsher of the Chief Rabbinate of Jerusalem, of Chief Rabbi KOOK and Rabbis SONNENFELD and MARCUS. The work in the factory itself, in all its departments, will be carried out under the supervision of well-known Rabbis. We should also be glad if you would support our future clients or agents in their endeavour to obtain from your Government freedom from import duties for our Matsoth, owing to their being solely for use in a religious observance. We wish to mention that the Czecho-Slovak Government has already granted this privilege and we hope that the Polish, South African and other Government will follow its example. As all the Matsoth must be shipped during December and the first half of January from our principal agencies at Haifa, Jaffa, Danzig, Hamburg, Constanza, Marseilles, etc. etc., we shall be glad if you will be kind enough to see that your Community, or the agents who will work for us in your country, telegraph us immediately:—

(a) Who will place the order,
(b) What quantity (in kilograms) is required,
(c) Through which port they should be shipped.

Looking forward to your kind reply and thanking you in anticipation for your kind assistance in this matter.

We are, dear Sir,
Yours faithfully,
GRANDS MOULINS DE PALESTINE
FABRIQUE DE MATZOT.

HAIFA (*Land of Israel*), 30th November, 1926. P. O. B. 76.

[The above interesting communication has reached us rather late to enable us to make representation to the local authorities with a view to countermand their order for the supply of Matsoth for this year, which was made several months ago and which we understand has been shipped already. We are, however, assured that next year, the order for Matsoth will be confined to Erets Yisrael, as surely nothing will give us more pleasure than to support Erets Yisrael industries. The activities of the GRANDS MOULINS DE PALESTINE are highly commendable and deserving of enthusiastic support from Jewry throughout the world.—Editor. ISRAEL'S MESSENGER.]

Hotel "Belle Vue"
Late "Istana Lama Hotel"
No. 69, Teluk Blanga Road,
Singapore (Straits Settlements)

Situated in a beautiful and healthy quarter. Close to the Wharves.
Excellent Viennese cuisine
Cold drinks served at any moment.

Rates from **$5.00** and upwards

(Mrs.) B. HACKMEIER,
Proprietress.

JEWISH RECREATION CLUB

About thirteen years ago, a band of ten or twelve young Jewish lads met at the residence of Mr. J. B. KATZ, No. 10 Seward Road and decided to form a club. Times were certainly very hard but the promoters stuck to their idea heroically. A correspondent who is in a reminiscent mood writes us as follows:—

"We took up football and tennis only. We entered the Shanghai Football Association Second League, about six or seven years ago, and in our first attempt won every game we played, but owing to the very heavy rains the League matches were not completed and we were done out of the Shield for that year. Ever since then our strength was going up and down like a thermometer and most of our mainstays have either departed to U. S. or got too old to participate. We now have our own club rooms above the Ohel-Moishe synagogue, at the corner of Boone Road and Broadway, and besides Football and Tennis, we have many indoor games, such as Ping Pong, Chess, Draughts, Dominoes, Boxing. We are also installing a billiard table and holding dances every Wednesday evening, also stage shows. At the present moment we intend making the dances twice a week owing to the splendid support accorded us by the members. We have about one hundred members and the number is daily increasing.

"We would very much like to get in touch with the various Jewish clubs all over the world, so that we may be able to exchange ideas to our mutual benefit. Our present committee is composed of 13 members and the President Mr. A. S. GRIMPEL has been with us ever since the commencement. Amongst the other founders still going strong are, Messrs. C. FUXMAN (Captain of the J. R. C. Football Team), N. FOOX, H. TUTTELMAN, H. WHITGOB, S. FELDMAN and R. J. MOALEM. All communications should be addressed to Mr. L. BRUNAL, c/o J. R. C. corner of Broadway and Boone Roads. All the Shanghai Jewish youths are invited cordially to join the club, where there is no gambling, nor any hard drinks allowed to be sold (the hardest drink being beer), and where they can build both their bodies and mind to their very best advantage."

Canvasser: "If you have a small photo, madam, we will, for the cost of the frame, make an enlargement of yourself exactly the same as this."—"*Sydney Bulletin*," Australia.

ANNUAL MEETING OF THE OHEL-MOISHE SYNAGOGUE

At the annual general meeting held on Sunday, the 17th ultimo, Mr. M. LIPKOVSKY was elected Chairman and Mr. C. FUXMAN, secretary. There was a very large attendance of members present.

Mr. I. SHAININ, the President of the Synagogue gave a short resume of the past year's work, and stated that he was pleased to announce that they had, after numerous hardships, been able to find a very suitable building for the synagogue.

The balance-sheet after being duly passed, Mr. H. KAMMERLING said that all those present should stand up as a mark of tribute to the late Mr. M. FUXMAN.

The following officers for the ensuing year were elected:—Mr. I. SHAININ, President, Mr. M. LIPKOVSKY, Vice-President, Mr. J. WEIDMAN, Hon. Secretary, Mr. H. KAMMERLING, Hon. Treasurer, Committee: Messrs. R. S. POLIAK, L. WINIKOFF, and Mr. RABINOVICH.

It was unanimously decided to engage a paid secretary to attend to all communal work. Messrs. J. L. FRIEND and A. EINHORN were kindly requested to assist the committee in the very important branch of Jewish activities in Shanghai.

Do not make thy merit as a crown to be glorified by it, and not as a hatchet to cleave with it, nor a spade to dig with it.—The Talmud.

Permit not thy heart to worry, for worry has caused the death of many. Worry weakens a man and kills him prematurely. Hence, what does it profit a man to worry? Better that he wait and take conditions as they arrange themselves.—The Talmud.

FOR THE STUDENT AND GENERAL READER.

"EN JACOB"

HEBREW TEXT WITH ENGLISH TRANSLATION.

In 5 Volumes.

By RABBI S. H. GLICK

With an Introduction to the Agada, translated from the Hebrew of Abraham, son of Maimonides.

Five Volumes cloth bound, 1,300 Pages. Mex.$25.00. Cash against delivery.

ONLY ONE SET AVAILABLE.

Apply **ISRAEL'S MESSENGER**

SOCIAL AND PERSONAL

Conducted by Ben Peloni

Mr. LUCIEN BLUM was the recipient of hearty congratulations on his election as a Councillor of the French Municipal Council for the ensuing year. He received the largest number of votes which speak volumes for his popularity among the electorate.

* * *

Mr. GEORGE E. SOKOLSKY was an inmate of Dr. FEARN's hospital last month where he has undergone an operation. His progress is satisfactory and will take some time before he can attend to his usual work in his office.

* * *

We are pleased to announce the betrothal of Miss FLORENCE SOLOMON, the third daughter of Mr. and Mrs. JOHN SOLOMON to Mr. MENASHE POLITI, son of Mr. and Mrs. ELIAHOU POLITI, formerly of Cairo, Egypt, and now a resident of Shanghai. The wedding will take place some time this year.

* * *

The defeat of Mr. M. SPEELMAN at the last French Municipal Council election will be regretted by all those who watched his good work on the Council for four years. Mr. SPEELMAN represents the International Savings Society, one of the largest institutions in Shanghai, and this may account for the opposition which has developed during the election. We hope Mr. SPEELMAN will offer himself again next year.

* * *

Mr. ELSLEY ZEITLYN will arrive here during Passover holydays. It is not improbable that he will make a trip to South Africa and Australia after the festival.

* * *

Mr. S. DAVID, Hon. Secretary of the Jewish school, acknowledges with thanks the following contributions to the Shanghai Jewish School in memory of the late Mrs. Cecile Foox: Mr. and Mrs. J. SPUNT, $10; Mr. and Mrs. M. SIMMONS, $10; Mrs. L. SPUNT and Miss L. WOHLGEMUTH, $10; Mr. and Mrs. L. JORAVEL, $5; Mr. and Mrs. J. ROSENFELD, $5; Mr. and Mrs. Wm. COHEN, $5; A. GOLDMAN, $5. Mr. and Mrs. V. D. GENSBURGER, $10; Mr. D. B. Judah, $10; Mr. M. SHIBBETH, $5.

* * *

Mrs. R. M. KOZLOVA, a Russian Jewess, wishes to introduce herself to the readers of ISRAEL'S MESSENGER as an experienced midwife, masseuse and assistant surgeon. Address, 33 Range Road, Tel. N. 176.

* * *

Mr. and Mrs. HENRI GENSBURGER and the Misses GENSBURGER sailed for New York last month.

* * *

Mr. J. E. JOSEPH has returned to Hongkong after spending a brief vacation here.

* * *

Mr. R. A. BERAHA has removed to 194B North Szechuen Road, RAMOS Apartment, where he has established an emporium under the name of "THE SYRIAN SHOP."

* * *

The many friends of Mr. J. A. SUDKA will be pleased to learn that he has left the hospital and is now progressing satisfactorily.

* * *

Mr. JOHN SOLOMON, proprietor of the BIJOU PERFUMERY and SHANGHAI STORES, left for Singapore last week for a business trip. He expects to return to Shanghai about the end of this month.

* * *

Mrs. S. HOWARD sailed for London on the 2nd instant per s.s. *Malwa*, via Suez.

Messrs. ALBERT M. SOPHER and Mr. S. E. LEVY have been elected members of the Shanghai Stock Exchange.

* * *

The latest list of members of the Shanghai Sharebrokers' Association published in the local press, indicates that there are thirty-seven brokers duly registered, of which thirty-one are members of our community.

* * *

Mr. ARTHUR HOLITSCHER, a leading Zionist in Berlin, spent a few days in Shanghai last month on his round the world tour. Mr. HOLITSCHER left for Peking en route to Japan and America.

* * *

Mr. K. BERMAN, of Messrs. S. BEHR and MATHEW has returned from Tsingtao where he had been in the interest of the firm.

* * *

Mr. F. M. GENSBURGER, sailed this week for New York to join his wife. Both are expected to return to Shanghai in September next.

* * *

Deep sympathy is felt for Mr. and Mrs. ALBERT COHEN at the death of their infant son which took place last week.

* * *

Mr. LUCIEN BLUM, the newly elected member of the French Municipal Council, left on the 26th ultimo, for Colombo per *Atsuta Maru*, where he will meet Mrs. BLUM and their three children who are returning from Paris by the *Andre Lebon* at the beginning of next month.

* * *

Mr. and Mrs. J. WEIDMAN have donated a very handsome Almemar to the Ohel-Moishe Synagogue with a unique carving. Mr. WEIDMAN is Hon. Secretary of the latter, and the arrangements for the entire re-modeling of the house of worship are due to his untiring efforts.

* * *

Mr. and Mrs. WM. KATZ announce the birth of a daughter.

* * *

Mr. and Mrs. SOLOMON LIBBY have returned to Shanghai from their vacation to America.

* * *

The Jewish Ladies' Benevolent Society has just issued its annual balance sheet which shows the good work done during the past year. Its receipts totalled $1067.00 (which includes $250.00 being a donation from Mr. J. E. JOSEPH, of Hongkong, to the school children towards footwear), and disbursements $1322.-00. As the Society had a balance of $100.00 from 1924 account, there is thus shown a deficit of $155.00 which we hope to see it covered by voluntary contributions. We are asked to state that subscriptions for the current year are now due, and members are kindly requested to forward same to Mrs. R. E. TOEG, 6 Seymour Road, the Hon. Treasurer of the Society.

* * *

The arrival of the issue of ISRAEL'S MESSENGER (Shanghai) for Friday, November 6th, is a timely reminder of the brave and successful efforts made by its Editor, Mr. N. E. B. EZRA, to keep the flag of Jewish journalism flying in the Far East. The main features of the present number are: "What Ails Our Jewish Youth?" "Judaism and Islam," "The Thinning Process in Hongkong Jewry," and an address on Zionism by Mr. S. M. JOSEPH.—*The Jewish Chronicle* (London).

* * *

Mr. A. HOWARD left for London last week per *President Adams*.

Mrs. RENNER, wife of Dr. ALEXANDER RENNER returned to Shanghai this week from her vacation spent in Budapest.

* * *

Mr. and Mrs. J. I. JACOB are assured of the community's deep sympathy in the death of their son EZEKIEL HAYEEM which took place on Friday week. Young JACOB was seven years of age and died of scarlet fever.

* * *

Miss GRACE EZRA sailed for Hongkong this week on a visit to her father, Mr. EDWARD EZRA.

THE OPTIMIST'S CREED

Promise youself—

To be so strong that nothing can disturb your peace of mind.

To talk health, happiness and prosperity to every person you meet.

To make all your friends feel that there is something in them.

To look at the sunny side of everything and make your optimism come true.

To think only of the best, to work only for the best and to expect only the best.

To be just as enthusiastic about the success of others as you are about your own.

To forget the mistakes of the past and press on to the great achievements of the future.

To wear a cheerful countenance at all times and give every living creature you meet a smile.

To give so much time to the improvement of yourself that you have no time to criticise others.

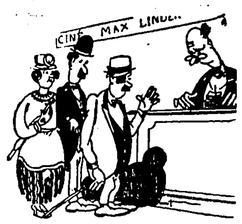
To be too large for worry, too noble for anger, too strong for fear, and too happy to permit the presence of trouble.

"UNITY" ON CHRISTIANITY

The editor of *Unity* says that Christianity is not only dying out, but is already dead. He asserts that across the water people have practically ceased to go to church. He then goes on to say:

> This is an accurate picture, as any traveler in Europe can testify. We remember the Sunday morning service we attended at Notre Dame, Paris, with less than 50 persons in attendance. Why talk about Christianity as a living faith in the face of such reality? As compared with these conditions, of course, our American churches seem amazingly prosperous. But they are stricken by the same disease, and are destined to the same end. Christianity, as the world has known it, is dead. A new and greater religion is on the way.

This would be very sad, indeed, if it were true, but it is not true. It is safe to say that fundamental Christianity still holds five or even ten per cent. of the Christian population, who may prove to be the saving remnant. *The American Israelite (Cincinnati O.,).*



"Give me a half-price ticket, please!"
"Why half-price?"
"Because I only have one eye!"—"Pele Mele," Paris.

[Written for ISRAEL'S MESSENGER]

OUR BOOKSHELF

"MY PORTION" BY REBEKAH KOHUT

Strong, capable, energetic and yet so lovable, motherly and tender does Mrs. REBEKAH BETTELHEIM KOHUT appear to those who have the happiness of knowing her; still more so does she reveal herself in her book "MY PORTION," an autobiography, overflowing with interest and sympathy, which has been published here a few months ago, and which *my Sephardic sisters ought to read.*

Personality, perfume of the spirit, magnetic force! Every time I meet some one who possesses it, I breathe better. My words cannot express the source of inspiration which the wonderful personality of REBEKAH KOHUT has been to me! MRS. KOHUT has for years made it her work or "hobby" to help people help themselves, to create an atmosphere of warm friendliness around those who have newly arrived in America. No matter how many disappintments she may have had in protecting sometimes unworthy people, she keeps to her job, giving away unrestrictedly her heart, her strength, and her time to all who appeal to her for assistance or counsel. Indeed Mrs. KOHUT has won a place among the greatest women of Israel, greatest not by worldly power or riches, but for the rare treasures of the heart and soul.

Her autobiography leads us step by step through a life of continual struggles: struggles for material independence and struggles for spiritual peace. The latter she finally finds in her religion and tries to share it with younger people, who through contact with Christians and lack of religious education drift away from Judaism. To quote her:

> "To communicate my own religious enthusiasm to my pupils was my aim, and I did not count my work well done, unless, in addition to knowledge of the Bible and ceremonial observance, I instilled into them certain moral and ethical standards which would strengthen them for the future."
>
> "And so I tried to make religion so significant and beautiful and stimulating to the imagination that the young girls whose lives had been entrusted to me might be stirred to the soul. In my efforts I reached new outposts of my own soul. While expounding certain subjects, new vistas were suddenly flung open to me, too."

As we follow her into the history of her life, we do not know whether to admire her more as the social worker, the teacher, the president of women's associations, the war relief worker, or the wife and mother. Of her husband and friend, the late RAB ALEXANDER KOHUT for whom she has had and still has a cult of sublime love, she gives a most touching picture. His personality pervades the whole book. When she first meets him and his children, the young woman, hardly more than a girl, feels that a new life has started for her: "In those few minutes (she writes) I felt I had acquired friends who would always be my friends. We often grope for years, uncertain of our ways; suddenly a spark is struck and we know instinctively that this is the great thing we have been looking and longing for."

A few years later, when sick and nearing death, the learned leader is obliged to give up his rabbinical duties, the spiritual bond between these two great souls becomes closer and closer. Nothing expresses better than her own words their beautiful companionship:

> "Then too I found what seemed to be almost happiness in having Alexander Kohut so much to myself. In earlier days preoccupation with the Aruch (his life work), had put a distance between us. Now we lived for each other more than ever before. . . . He revealed to me his innermost struggles on religious questions. He spoke frequently of the life of the hereafter and the immortality of the soul. Sometimes, in a spirit of naivete, he promised to return in some way and let me know he was near."

But perhaps what describes her best is her love and devotion for her husband's eight children. She is a real mother for them, supporting, guiding, educating them, even denying herself the joy of motherhood, for fear her adopted children might feel neglected. MY PORTION brings a valuable contribution of the history of Judaism in America. The beginnings of the most important charitable and social organizations as related by an active member cannot fail to be interesting. MRS. KOHUT has known intimately some of the greatest men of the past half century, and gives a vivid portrait of ISAAC M. WISE, JACOB SCHIFF, RABBI BETTELHEIM, her father, and many others whose names honour the annals of Judaism. Although the author dwells but little on her own self, we get a glimpse of her rich soul, and as we turn the pages we seem to see her now humorous, now tender, but always active, eager to help, confident in life's happiness, as fine a type of womanhood as ever was.

The book ends with a sad note. With what a revolt we read that physical pain is her lot! Why should the best and most useful people be stricken? But who can fathom God's designs!

NOURIE GABAY ESTRUGO.
NEW YORK, December 1925.

Dignity does not consist in a silk dress.—The Talmud.

If you are questioned on the most unimportant matter and you do not know it, be not ashamed to say, "I do not know."—The Talmud.

WASHING DOWN MEALS.

A Habit Inviting Trouble.

One of the worst errors practised at table is that of "washing down" food before it has been properly masticated. It is an evil accompanying the "speeding-up" process which prevails in everything we do to-day.

Doctors have declared that nine-tenths of the cases of indigestion begin with this violation of nature's law, for to wash down unmasticated food is to introduce into the stomach a two-fold evil: one the evil of lumpy solids which the stomach was never intended to digest, and the other evil, that of diluting the stomach's juices so that they become too weak to work. Then indigestion begins its tortures, and other maladies follow, for the digestion, nerves and blood are sympathetic, and on them depends the whole health of the body.

The key to the proper treatment of indigestion is renewal of the blood; this will promptly strengthen the digestion and create an appetite; then the new blood will nourish and re-energise the whole system. For making new blood, and as a cure for indigestion and stomach troubles, Dr. Williams' pink pills have proved their value in thousands of severe cases.

You can obtain Dr. Williams' pink pills for pale people of dealers (accept nothing else); or from Dr. Williams' Medicine Co., 60 Kiangse Road, Shanghai, at $1.50 per bottle, or six bottles for $8, post free.

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TEXT-BOOK OF JEWISH SCIENCE

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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.

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APPLY:

ISRAEL'S MESSENGER

[Written for ISRAEL'S MESSENGER]

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[illegible]

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"[illegible]

But perhaps what [illegible] her love and devotion for [illegible] children. She is a real mother [illegible] supporting, guiding, [illegible] her adopted children in [illegible]. MY PORTION brings a valuable [illegible] of the history of Judaism in America. The [illegible] of the most important [illegible] organizations as created [illegible] Mrs. KOHUT has known intimately [illegible] of the past half [illegible] portrait of ISAAC M. WISE, JACOB SCHIFF, RABBI BETTELHEIM, [illegible] others whose [illegible] Judaism. Although [illegible]

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CLOTH, 350 Pages, Mex. $5.00 Post [illegible]

APPLY TO

ISRAEL'S MESSENGER

IS BOLSHEVISM A JEWISH CULT? READ IN THIS ISSUE OUR REPLY TO THE "CENTRAL-CHINA POST" OF HANKOW

מבשר ישראל

Israel's Messenger

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

SHANGHAI, CHINA, FRIDAY, 5TH MARCH, 1926. 19TH ADAR, 5686.

JEHUDA HALEVI'S DEFENSE OF HIS FAITH

The above is an instructive essay written by a distinguished Rabbinical scholar who has an excellent command of Jewish lore. We allude to Dr. DAVID DE SOLA POOL, the brilliant Rabbi of Shearith Israel Congregation, New York. We believe he is among the few, very few Sephardim Rabbis in America who had shed lustre on the Rabbinate. To our mind, Sephardim Jewry has yet to produce great men in the Rabbinical world, if the little over a million and a half Jews of Sefarad scattered throughout the world, care to perpetuate their glorious history and traditions which were broken off since the exile from Spain four centuries ago. Such great men who had figured in the Jewish firmament, MAIMONIDES, ABRAHAM BEN EZRA, IBN GEBIROL, ABARBANEL, JEHUDA HALEVI, *et. al.*, were products of the Jewish Renaissance in Spain and who have added glorious chapters in the history of Judaism.

The above booklet by Dr. POOL is well worth reading and studying. JEHUDA HALEVI was a unique figure in the galaxy of great stars in Israel, and his inspiring works deserve a foremost place in every intelligent Jewish home. JEHUDA HALEVI, that majestic poet, was born in Toledo, Spain, in 1086 and was looked upon as the most beloved Jewish figure of the whole of the Middle Ages. Dr. DE SOLA POOL is entitled to infinite credit for introducing him to the Jewish public in his masterly essay which we are bound to say will be appreciated by the latter, owing to the manner in which it is gotten out. Such a work written in an attractive style deserves commendation. JEHUDA HALEVI'S DEFENSE OF HIS FAITH is a noble piece of literature of which Jewry may well be proud. "The Quest for Religious Truth," "The Historical Basis of Judaism," "The Future Life," "Palestine," "The Longing for Palestine," "Israel's People," "Asceticism or Self-Fulfilment," "The Nature of Piety," "Duty to Society," "Prayer," "The Sabbath," "Congregational Worship," "Jewish Tradition," "The Lex Talionis," "The Authority of Tradition," "Limitations of Human Understanding," "Astrology," "Thirst for God," . . . are chapters beautifully condensed in this booklet which may well be termed, *multum in parvo*. A perusal of it will hardly fail to imbue one with pride in the history of his people and faith and impel him to search for more treasures in the Jewish lore. Dr. POOL deserves commendation for his brilliant contribution; and the Union of Orthodox Jewish Congregations of America, which made these series of booklets possible has scored a triumph of which it may well be proud. We are pleased to observe this healthy and vigorous activity in the camp of the Union, which is, happily, backed by an able lieutenant in the person of Rabbi LEO JUNG. To him, as well as to Rabbi Dr. HERBERT S. GOLDSTEIN, the Union is indebted for the launching of these series which bid fair to arouse a great thirst for Jewish knowledge everywhere. While on the subject, we cannot resist the temptation of reproducing the following letter which Dr. GOLDSTEIN has written to Mr. JACOB SCHWARTZBERG, a friend of ISRAEL'S MESSENGER, under date of December 9th, 1925:—

> "I have your letter and enclosure and also ISRAEL'S MESSENGER of November 9th. In response, I desire to say that we are doing all that we can at present to carry out just the same idea as the Editor of ISRAEL'S MESSENGER has in mind. I hope that he and we are mutually successful."

The Union is a great force to-day in American Jewry and its recent literary activities should be supplemented by a vigorous Jewish weekly publication along the lines of the defunct *Hebrew Standard*, of New York.

* * *

THE WOES OF "LIBERAL" JUDAISM

The rise of Zionism and its rapid growth since the last quarter of a century were dreaded most by the protagonists of "Liberal" Judaism. The latter had realised its potent influence to check assimilation and reduce into impotence the progress of the new cult to wean Jewry from Traditional Judaism. CLAUDE MONTEFIORE, of London, to this day cannot forgive the Zionists for annihilating his fantastic dream of crowning with victory the new cult which was given birth in Germany and transplanted later into the United States. If we remember aright, it was the late Dr. EMIL G. HIRSCH who had volunteered to support the Zionist movement, if an assurance were given him by the Zionist leaders that they would not resist the reform movement nor attack it in any way. The late Dr. HIRSCH was clever enough to realize that "Liberal" Judaism could not thrive where there was a vigorous Jewish sentiment. He knew that Zionism meant a revival of Jewish sentiment and vigorous Jewish sentiment could not go hand in hand with "Liberal" Judaism. No wonder, then, that Dr. HIRSCH was anxious to bring a *rapprochement* with the leading forces of the Zionist movement, and, be it said, to the eternal credit of the latter, that the offer had been politely

IS BOLSHEVISM A JEWISH CULT? READ IN THIS ISSUE OUR REPLY TO THE "CENTRAL-CHINA POST" OF HANKOW

מבשר ישראל

Israel's Messenger

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

SHANGHAI, CHINA, FRIDAY, 5TH MARCH, 1926. 19TH ADAR, 5686.

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rejected. Thus the sharp duel between the modern JACOB and ESAU has continued with unabated force and fury. Both have attempted to wrest from each other the right to be the ministering angel to represent Israel and save the remnant from extinction. Dr. HIRSCH who remained the sworn enemy of Zionism is dead, and his radicalism buried entirely beneath the Temple which he had founded in Chicago. There is no gainsaying that the rapid growth of Jewish Nationalism has done much to defeat the sinister designs of "Liberal" Judaism. It stands to-day discredited by Kol Yisrael, minus the withered branch, on account of its fantastic dream to destroy the nationhood of Israel, root and branch. THE CHIEF RABBI OF THE BRITISH EMPIRE, in his two brilliant discourses, entitled, "The New Paths: Whither Do They Lead?." delivered at the Hampstead Synagogue in December last (which, by the way, are being printed in pamphlet for wide distribution), has done well in referring to this striking episode in the history of the "Liberal" movement in America. Says Dr. HERTZ:—

> ".....it made little headway in Germany. It was otherwise in America; till the establishment of the New York Theological Seminary, the RISE OF ZIONISM,.....arrested its progress in that country."

It is, however, conceded to-day by the most casual observer that without a Jewish Homeland, there can be no guarantee of Israel's immunity from extinction in the lands of dispersion. The leaven that is working to undermine the latter is forging ahead and making new inroads. The destructive forces with which we are surrounded bid fair to sap our vitality and reduce us to sheer impotence. Our vigorous contemporary, *The Jewish World*, London, strikes the nail on the head when it says in its issue dated January 14th:—

> Without the raising of the Jewish National Home in Palestine, Judaism has a poor chance even of existence within comparatively a few years. With the raising of the Jewish National Home in Palestine, Judaism has its only chance of surviving the destructive forces by which it is surrounded, in present circumstances, everywhere. It is for the Jewish people to say whether they will do their utmost to prevent a crowning disaster to Jews as well as a world-calamity. If they intend to then there seems but one way, which is to settle as many Jews as they possibly can in Palestine and then—wait and see! It is not an heroic position but it is the one to which we have been brought, and we must make the best of it.

Any comment on the above telling remarks would be in the language of SHAKESPEARE, like "painting the lily or gilding the rose".

* * *

THE DEFENCE OF PALESTINE

Under the above caption, LIEUT. COMMANDER THE HON. J. M. KENWORTHY, R.N., M.P., contributes a telling article in the London *Jewish World*, which is bound to attract wide attention and interest on the subject. The masterly manner in which COMMANDER KENWORTHY deals with the theme, shows that he has studied the question from all its angle and is in a position to counsel the forces that are working to build for the Jewish people a National Homeland in Palestine. To our mind, the question raised is timely and should be studied by all those who wish to see a solution of the Near Eastern problem. Than Jews, England can have no loyal people in whom she could place implicit trust and confidence when the crucial test presents itself. It is but natural that COMMANDER KENWORTHY is anxious that Jews, for whom Great Britain is acting as a Mandatory Power, should be the people responsible for the defence of Palestine and not aliens. The doughty protagonist of the New Judea, gives chapter and verse in defending his views on the subject. Says he:—

> The sooner a beginning is made with this force the better. Nor need there be artificial complaints on the part of the Arabs. EMIR ABDULLAH, the ruler of Transjordania, has his own native defence force. EMIR FEISAL, King of Iraq, is being actively encouraged and assisted by the British authorities to organise and arm a native army and native levies. The Nestorian Christian refugees from Turkish territory beyond the Brussels line were for years encouraged, incidentally without much success, to return to their native valleys and were given arms to defend themselves. They were even presented with batteries of artillery. The inhabitants of the European quarters of the Chinese Treaty Ports, notably Shanghai, have their own defence forces in which every able-bodied man of European descent, whatever his nationality, is expected to belong. Where you have a people placed in the midst of alien and possibly hostile elements, it is reasonable that they should be permitted to defend themselves.

The citation of Shanghai is a timely reminder that what is sauce for the gander is the sauce for the goose. At the last Zionist Congress, JABOTINSKY had made an eloquent plea for raising a Jewish Legion for the defence of Palestine and his advocacy seems to have fallen on fruitful soils. Great Britain will sooner or later come to realise that the safest way to entrust the defence of Palestine is in raising a Jewish Legion, which under Colonel PATTERSON and JABOTINSKY had rendered distinguishd services on the battlefield. "If the British were glad to avail themselves of the service of Jewish forces in the war," says COMMANDER KENWORTHY, "when the ultimate victory was by no means certain, they should not grudge the Jews the privilege of bearing arms in their Homeland to-day, especially in view of the peculiar circumstances of the case." It is a telling contribution from the pen of COMMANDER KENWORTHY whose voice should reach far and wide, and we hope that the whole idea will be carefully studied by the powers-that-be and developed along the lines adumbrated by that brilliant writer and member of the British Parliament.

"And ye shall return every man into his possession."
LEV. XXV., 10.

Hungering for Land

From all countries, of all elements in Jewry, they come at the rate of 4,000 per month seeking land in the land of Israel, hungering for the soil, yearning to redeem themselves in the redemption—by labour—of the land.

They turn to the great Provider;
the Jewish National Fund,
the national provider of national land,
and receive their heritage in the
Land of Israel, not by purchase "for
the Land is Mine: it may not be sold
for ever": They lease their holding from their
people.

Young Halusim and old Hassidim,
Yemenites and Ashkenazim,
Jews from America, Europe, Asia,
All are settled on the people's land,
Their hunger appeased.

BUT WHAT OF THE THOUSANDS STILL WAITING?

Growth of the Soil:

1902, J.N.F. founded; 1912, possessed 18,000 dunams; 1925 (August), 184,621 dunams.

REMEMBER THE FUND IN YOUR WILL AND TESTAMENT.

EDITORIAL NOTES & COMMENTS

TEL-AVIV OR TEL-ABIB?

Now that the Zionist Congress has decided to adopt Sephardim pronunciation of Hebrew, we hope to do away with a lot of incongruities which figure in our exchanges. First and foremost the Jewish city of Tel-Aviv should be pronounced Tel-A-B-i-B. Kasher for Kosher, Yisrael for Yisroel, Eretz for Erets, Matzos for Matsoth, Golus for Galuth, etc., etc. Will some of our contemporaries, especially the Zionist ones, kindly see into this and help us in our efforts to bring about some uniformity in our national language?

* * *

MATSOTH FROM ERETS YISRAEL

It is to be hoped that next year, the local Jewish community will patronise the Jewish Matsoth factory in Erets Yisrael, whose letter we published in our last issue. It is to be regretted that this has reached us too late to take any action. As a matter of fact, orders for Matsoth are invariably sent soon after the Tabernacle holydays, and in view of this it was manifestly impossible to cancel any engagement which was entered into a few months ahead. Meanwhile, we are pleased to say that a consignment of 2,000 lbs. has just reached Shanghai. Vide the advertisement of SOCIETE CARMEL ORIENTAL, elsewhere in this issue.

TAKE OFF YOUR MASK, BROTHER!

The Jewish World, London, signs its editorials under the name of "The Editor." Who that Scribe is, whether cleric or lay, male or female, is unknown to the outside sanctum of our contemporary. Its editorial pages are clean, honest and vigorous. They leave nothing to be desired. They cover a wide range of subjects and show the hand of a skilful mind navigating the "topics of the day." To be sure, the Editor of such a good journal should not hesitate to come out in the open. He should be proud to reveal his identity and not remain hidden behind the veil of anonymity. Take off your mask, brother!

* * *

A NEW STAR IN BOMBAY JOURNALISM

The Bene-Israel Review, Vol. I, No. 1, published in Bombay has reached us. It is a neat little publication and promises to come out regularly every month. The Editor has evidently some fighting blood in his veins, for he promises to adopt a fearless and independent policy in his criticism of communal problems. Such a publication is needed everywhere, and provided the Editor of the *Review* can muster sufficient courage in a place like Bombay where the rule of Asheerim in the past had been a baneful factor in the development of things Jewish, there is no reason why the new baby should not succeed in calling a spade a spade. We wish the new venture a great success, both from a material and spiritual point of view.

This advertisement is issued by the British-American Tobacco Co. (China) Ltd.
MB-112

THE KEREN HAYESOD APPEAL

RABBI JACOB MEIR, one of the two Chief Rabbis of Eretz Yisrael has addressed a striking appeal to the Jews in Poland in connection with the Keren Hayesod campaign in that country. The appeal, though addressed to Polish Jewry applies with no less force to Jews all the world over. In the course of this appeal the eminent Rabbi says that at a time when darkness prevails and millions of our people are almost crushed by a combination of dark forces plotting against them and by economic distress at a time when the cry of despair rends the air, a result of the horrible moral and material crisis—at such a critical moment we have to steel ourselves with the bright hope of the revival of our people and comfort ourselves with the prospect of the redemption of our ancient home, the reconstruction of which is taking place before our eyes.

In conclusion, CHIEF RABBI JACOB MEIR says:

"And those who actively and constantly participate in the *Keren Hayesod* and see these buildings re-erected which have been destroyed and land recultivated which has been laid waste, to those their great hope has strength to disperse the clouds of their sorrow and to kindle a light in their Jewish hearts, whose illumination forecasts with the help of God the future of our people made bright.

* * *

A STORM IN A TEA CUP

Dr. STEPHEN S. WISE, of New York, was the centre of a great newspaper controversy over his lecture on JESUS in December last. He said something which was twisted by the Press into something which was objectionable from some points of view. On the whole, we are rather inclined to believe that Dr. WISE was not sufficiently careful in his manner of speech, and this should remind him of a story of a man who, when asked to interpret a certain dream for a king, answered by saying, "Your Majesty! Your dream means that all your family will die before you"; and as a reward for so gloomy a foreboding, he had his head chopped off. Sending for another, to give an interpretation of his dream, he was told, "Your Majesty! Your dream means that you will outlive all your family," and as a reward he received marks of the royal favor. Both said the same thing, but in different ways. If Dr. WISE were careful in his choice of words he would have saved for himself a great storm, the like of which he assures us was not experienced by him in all his life. There is, however, much wisdom in the above tale. And as ABRAHAM BEN EZRA, Rabbi, Poet and Philosopher used to say, "He who understands, will understand."

* * *

THE SHECHINAH DWELLS IN ISRAEL!

The London *Jewish World* occasionally acts as a spokesman for its sister publication, the *Jewish Chronicle*, the great organ of British Jewry. *The World* makes an interesting comment in its issue dated 14th January last, upon the new title of Dr. HERTZ, to which we referred in our edition of 4th December, 1925. In that number we stated that ISRAEL'S MESSENGER was the first publication to designate the Very Rev. Dr. HERTZ, as "CHIEF RABBI OF THE BRITISH EMPIRE." We were led to make those observations because MENTOR, that doughty publicist whose identity still remains a mystery to the Jews in the British Empire, and, who presides at the Communal Armchair of the *Jewish Chronicle*, had made a fine contribution on the subject. Be that as it may, we are not surprised at the generosity of the *Jewish World* in the matter. Its admission that we *could* lay claim to the priority in

Daisy Brand

BUTTER

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 Brand

BUTTER

Jewish homes should not hesitate to continue to give their patronage.

Obtainable at all Stores

The Dairy Farm, Ice & Cold Storage Co., Ltd.

(OF HONGKONG)

No. 404 Glen Building. Shanghai. Phone Central 3074

WRIST AND POCKET WATCHES

OF THE BEST MAKE

HIGH CLASS PARISIEN JEWELLERY, ART WARE AND FANCY GOODS

J. ULLMANN & Co.

38 Nanking Road.

[Patronize Our Advertisers]

the designation bestowed upon Dr. HERTZ, is but an indication of its desire to obey the second exhortation of the Talmudic injunction, which we left out in our editorial of the 4th December last, namely, *Ha-omer dabar shelo b'shem omro gorem l'shechinah shetistalek m'Yisrael*,—"he who omits the name of the originator of some saying causes the Shechinah to pass away from Israel". Our gallant contemporary has caused the Shechinah to dwell in Israel, and especially in that sanctuary located at 2 Finsbury Square, where for several decades many a battle was fought and conquered for the weal of Israel and the glory of Judaism. The observation of our London contemporary follows:—

> While on the subject of giving merit where it is due, I see that my lively contemporary, ISRAEL'S MESSENGER, of Shanghai, is somewhat anxious lest *The Jewish Chronicle* should claim to have invented the title, which is being now generally accorded to Dr. Hertz, of "Chief Rabbi of the British Empire." I am not aware that *The Jewish Chronicle* has made, makes, or intends to make, any such claim, and it is interesting to note that, as it tells us, it so called Dr. HERTZ as far back as October, 1918. Any more bids? But it is only right to add that when *The Jewish Chronicle* first employed the title, it was quite unaware of the Chinese precedent, and will be quite content to have been the means of bringing the designation into general use as appears likely to be the case.

"PALESTINE ANNUAL"

We have to acknowledge with thanks the receipt of a copy of *Palestine Annual*, sent us by the World Zionist Organization. A perusal of this *Annual* which is edited by Mr. A. REID and dedicated to Viscount ALLENBY, is a clear indication that Palestine is no longer regarded as a backward country, but a progressive land fit to take a foremost position in the map of the world. The *Annual* is profusely illustrated and deserves to find a corner in the libraries of the whole world. The article on "Jerusalem: The City of the Great King" gives a vivid account of the famous city now the envy of all nations an account of the thrilling chapters and episodes with which it was associated in the past. Jews and non-Jews figure prominently in the *Annual*, while a contribution on "Islam in Palestine" is placed side by side with the history of other religions, namely, Judaism and Christianity. The article on the "Samaritans" by the Rev. J. KHADDER, B.A., is an eye opener to many and should be carefully studied. The "Baha'is" movement is also faithfully chronicled by the Editor and strikingly illustrated. "Jewish Life and Work in Palestine" introduces one to a thrilling chapter in the history of the modern movement to restore the people without a land to the land without a people. "Jewish Settlements in Palestine," "The Jewish Schools in Palestine," "Leaders of Zionism in Palestine," "The Jewish National Fund," "Hadassah Medical Organization in Palestine," "The Jews and the Chief Rabbinate of Palestine," "The Bezalel School of Arts and Crafts," and other contributions too numerous to mention, all go to make up a splendid number which will hardly fail to revive interest in a land which bids to become one day the Jewish Commonwealth as it was in the days of yore.

NEW BOOKS JUST RECEIVED

THE JEWISH LIFE: By Dr. C. H. Levy, Twenty-five Discourses delivered before Jewish Science. A new interpretation of the movement .. Mex.$7.00

INTRODUCTION TO THE TALMUD, By M. Mielziner, with Additional Notes by Dr. Joshua Block and Dr. Louis Finkelstein .. .. .. Mex.$7.00

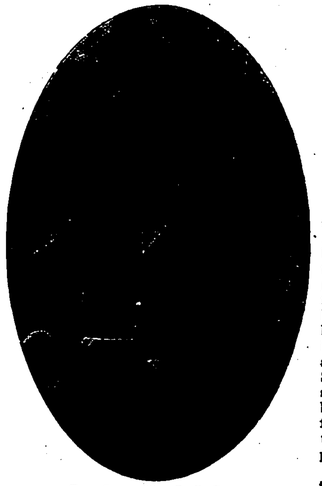
PALESTINE ANNUAL .. .. .. Mex.$1.00

Apply ISRAEL'S MESSENGER

OBITUARY

MR. SALEM SHALOME DAVID

We regret to chronicle the death of Mr. SALEM S. DAVID, which took place at his residence No. 1054 Avenue Joffre on the 6th ultimo, from heart failure. The deceased was ill for about a week and death came not unexpectedly. He was born in Hankow, China, in 1854, leaving behind him a record of good work for the Jewish people at large.



THE LATE MR. S. S. DAVID

Mr. DAVID first came to Shanghai over forty years ago, and was connected with Messrs. E. D. SASSOON and Co. for 42 years. He did not come to stay in Shanghai until 1909, retiring from business in 1919. On that occasion he was presented by his friends with a silver bowl and a card case, bearing the following inscriptions: — "Presented to Mr. SALEM S. DAVID on the occasion of his departure by his Shanghai friends in token of their esteem and appreciation."

He was very much trusted and liked by the late Sir JACOB SASSOON, Bart., who conferred upon him many distinctions for his loyal services to his firm. In 1912, the latter presented him with a good watch which contained the following inscriptions:—"Presented by Sir JACOB SASSOON, Bart., to Mr. SALEM S. DAVID in appreciation of his 36 years' services."

Practised Gemiluth Hassadim

Mr. DAVID was a well-known man, far beyond the confines of local Jewry. His affable nature, winsome disposition and characteristic modesty had made him popular with all those who knew him. He had a *leb tob*, a humble mind and a lowly spirit. He was reared in a religious atmosphere and practised the tenets of his faith scrupulously. He was a regular visitor to the House of God, the aspirations of prayers of his fathers of old being woven into the texture of his spirit and soul. His place will be missed in the Synagogues where he was the first to attend, in order to intone the *Birkath Hasha'ar* and read the *Elohenu* in his usual melodious voice. He was a strong advocate of decorum in the Synagogue and often protested against the tendency to conduct conversations during the hour of service. His last letter published in ISRAEL'S MESSENGER of October last, was a ringing denunciation of those who enter the synagogue inadequately clad, making it look like a "dancing hall." His practise of *gemiluth hassadim*, his good nature, his large humanitarian spirit which he had imbibed from his late father, SHALOM DAVID, of revered memory, will be sorely missed by all. In his death Shanghai Jewry has sustained a great loss. He is survived by his wife and his son Mr. J. S. DAVID, with both of whom deep sympathy is felt.

The Funeral

The funeral service was largely attended which testified to the esteem and respect in which the late Mr. DAVID was held. Hazan ELIAHOU ISAAC officiated and delivered a short address eulogising the life of the deceased. Contributions were made in his memory which are acknowledged elsewhere in this issue.

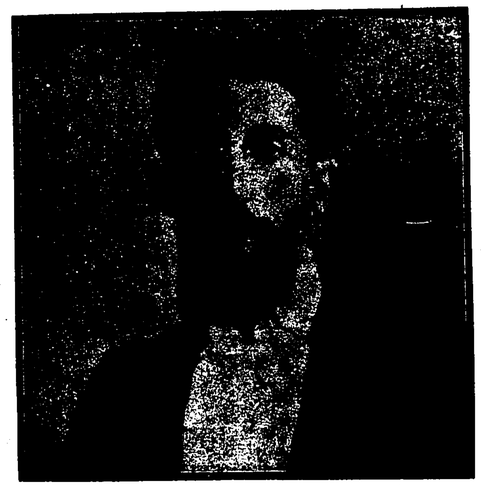
MRS. SASSOON GUBBAY (HONGKONG)

On the 22nd ultimo, there passed away in Hongkong a true mother in Israel—a veritable *Esheth hayil*—who lived in the Colony for several decades. The late Mrs. SASSOON GUBBAY was long afflicted with paralysis, a disability which she bore with remarkable patience and fortitude. The end came not unexpectedly as her son, Mr. C. S. GUBBAY, a prominent member of our community, was hurriedly summoned to her death-bed in order that he may tender his last respect to his aged mother. The late Mrs. GUBBAY was a

virtuous woman who stretched out her hands to the poor and the needy. In her, Hongkong Jewry has lost a great soul, one who was greatly attached to her people and faith. She lived to a good old age, exceeding the span of life allotted by the Psalmist. Surrounded by her four sons, DAVID, AARON, CHARLES, and JOSEPH, and two daughters Mrs. D. M. NISSIM and Miss GUBBAY, to all of whom she had been devotedly attached, she passed away peacefully casting a shadow of gloom over the Colony. The deceased was esteemed by all who knew of her sense of modesty and benevolence. "He who possesseth a good heart possesseth the greatest of all treasures," say our Sages. That was the secret of her joy in life which she had derived all her lifetime. "She had a good eye, a humble mind and a lowly spirit." That was the keynote of her devotion to others less fortunate who were glad to receive her bounty in time of need. Her attachment to Judaism had been imparted and deeply embedded in her children who exemplify by their deeds the creed in which they were reared. The influence of a good mother seldom fails to ennoble and awake lofty aims and principles. Such a mother was the late MRS. GUBBAY. She has left this terrestrial world amid the homage of a large circle of relatives and friends. May her soul rest in peace and be among all the righteous and just, among all the saints who have preceded her to their eternal reward.

"Give her of the fruit of her hand;
And let her own works praise her in the gates."

SHANGHAI'S BRILLIANT ATTORNEY



Dr. O. FISCHER,

Shanghai's brilliant attorney and an outstanding figure in the International and French Mixed and Consular Courts in Shanghai, since 1913. Dr. FISCHER has handled some of the most complicated cases in the history of the local tribunals, amongst which last year was the defense of the Bolshevik agitator DOSSER, which ended in his acquittal. Very often Dr. FISCHER had earned encomiums from the Bench. He possesses a wide grasp of International jurisprudence and commands a graceful personality. As an orator few could excel him in the law courts of Shanghai, while as an advocate he handles the cases in a masterly manner which seldom fail to evoke admiration from friends and opponents alike. Dr. FISCHER is a well-known figure in Shanghai Jewry and often contributes his share of good work for the betterment of communal problems. He is a partner in the law firm of Messrs. MUSSO and FISCHER, and a legal adviser to the Chinese Government, and all the Soviet institutions including the Soviet Consulate in Shanghai. He was decorated by the Chinese Government with the order of Chiaho and Military Medal. He graduated as a Doctor of Law from the University of Vienna and possesses unique powers in the sphere of his profession, commanding seven languages in which he is able to write and plead in Court. The best of days are yet before him and his friends watch his movements with great interest.

MEN OF ALL AGES TOUR WORLD

Here are the youngest and oldest tourists on the *Empress of Scotland* which arrived here last month—Master DAVID CHASE, of East Walton, Mass., aged nine years; and Mr. REUBEN BROOKS, of Gloucester, Mass., aged 83 years.

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IS BOLSHEVISM A JEWISH CULT?

STRANGE ATTITUDE OF A BRITISH JOURNAL IN CHINA

A SERIOUS CHARGE.—OUR REPLY TO "THE CENTRAL CHINA POST"

The woes of Israel are multiplying in these days. From every quarter the enemy is gathering his forces in order to launch an "offensive" against defenceless Israel. The latest to enter the list of combatants is a British (?) daily published in Hankow. The Central China-Post is a recognized British organ with a wide circulation throughout China. Its latest outburst against the Jewish people is hard to understand. After reading its scurrilous article of the 12th ultimo, there is nothing left except to exterminate all the Jews as being enemies of "Gentile Humanity"! While on the subject, we would point out that it is the same journal which omitted to make any reference about the Jewish achievements in Palestine when commenting on the opening of the Hebrew University by Lord BALFOUR in April last. In our May issue last year, we commented upon the strange attitude of our contemporary and left our readers to draw their own conclusions. We now understand from a former Jewish resident of Hankow that the Editor of the Central-China Post is a Roman Catholic and has often outraged Jewish feelings in the past, for which he was taken to task, notably by Mr. CONRAD LEVY, who was formerly a resident of Hankow. To-day there are very few Jews left to bother about the anti-Semitic propensities of our Hankow contemporary, hence its occasional outbursts against the Jewish people. What sort of a reception will be accorded to our reply we have no knowledge yet. For the moment we desire to refrain from commenting further on the subject, until the latest attitude of our contemporary is revealed to us. Our letter which was forwarded to the latter on the 19th ultimo, runs as follows:—

Editor, Central-China Post

DEAR SIR,—My attention has been drawn to a leading article in your issue dated 12th instant, under the caption, "Bolshevism Through Our Eyes," wherein you make a wholesale condemnation of the Jewish people for their alleged connection with Bolshevism. I do not know to what brand of Christianity you belong to, whether you are a Fundamentalist or a Modernist, a Baptist or a Methodist, a Protestant or a Catholic, etc., but suffice it to say that you possess a distorted notion of the Jews and their contributions to the world. It is not a pleasant subject into which I am drawn, but I cannot help saying that your article contains germs of poison which, if allowed to go unchallenged, may cause the death of millions of innocent beings.

The whole trend of your contribution, to my mind, is to make your readers believe that the Jew endowed "with a high standard of intelligence" is avenging the past wrongs done him "under Russian rule," that although he has a just grievance, the revolution gave him opportunity to lust for revenge" and that "we have yet to meet the actual Russian who has had any say in the government of his country." I give you credit for condensing so much venom in such a brief passage. According to your reasoning, the Jew in Russia has entered the Land of Promise and enjoying an era of prosperity such as he had never known in the past. Would that it were true! But, Sir, "every man knoweth the plague of his own heart." No more tragic dilemma ever confronted the Jewish people in all their sad history than that which now faces the Jews living within the domains of Soviet Russia. In an interview given by Rabbi MOSES ROSENBLATT, of Kieff, in the leading Jewish journal, *The Jewish Chronicle*, London, of the 16th October last, a tragical position is unfolded before us. Says the Rabbi:—

"We have now lived seven years under the Soviet regime, and have been subjected during that period to persecution which can only be paralleled by that Jews suffered under the Romans or Antiochus. Let me deal first with the cultural persecution. Hebrew was banned except for worship. All the Hebrew schools and Talmud Torahs were closed as counter-revolutionary. All Jewish national activities were prohibited, and the leaders of the Zionists and the Tarbuth were imprisoned for several months. They were promised release only if they would sign an undertaking to refrain from all such activities in future. Every fortnight they were asked to sign, and eventually they yielded. The Jewish democratic societies and the Council of 'Chevras' were inhibited. All the Hebrew libraries were taken into the streets and burnt, and holocausts were made of copies of the Bible and Talmud. The greatest outrage of the kind was the destruction of the famous Central Jewish Library of 50,000 Hebrew books, some of which are irreplaceable. The Jewish Hospital, founded by the Jewish millionaire Brodsky, was confiscated from the community and converted into a workers' hospital, to which only those on the workers' register were admitted. Small groups of Jews met in secret for instruction, and the Zionists also used to meet surreptitiously until the espionage broke them up. Many were then arrested and sent to Siberia . . . . . Owing to the prohibition of Hebrew instruction, the Hebrew teachers, of whom there are 500 in Kieff, are dying of hunger. The well-known Hebrew poet and teacher, Zevi Alotyin, literally died of starvation. In Moscow, too, I learn the Hebrew teachers are in a like evil plight."

Consideration for your space prevents me from giving further extracts from the interview given by Rabbi ROSENBLATT. So much for your painful shower of criticism regarding the intrigues and the sinister designs of the Jews in Russia against the Russians! That a handful of Jews consisting of 3 per cent. of Russia's population could dominate and even terrorize the 97 per cent. of "actual Russians," to use your own words, is either a huge joke on your part, or you intend to pay us an unmerited compliment regarding our physical or brain-power! Your statement that you have yet to meet the "actual Russian who has had any say in the government of his country," is ridiculous, fallacious and misleading. It may amuse some of your readers who take your words as gospel, but it will deceive no intelligent being. Was LENIN, the father of Soviet Russia, a Jew? Is RYKOEE, the present President of the Republic, a Jew? What about KALININ, the President of the Executive Council? Is he too, a Jew? And LUNACHARSKY, the Minister for Education? CHICHERIN is another great star in the Soviet government who has not a drop of Jewish blood in his veins. And yet you have the temerity to say that "we have yet to meet the actual Russian who has had any say in the government of his country!" True, there are so-called Jews headed by TROTZKY upholding strongly the pillars of Soviet Russia, but they are the products of the Tsaristic regime who had felt the great burden of oppression and persecution for a number of years, and who like lions let loose indulge in extremes in their fight for emancipation. Why blame the Jewish people for it? A Christian divine, the Rev. Dr. COLLYER once said, "The best Jews are as good as our best, and the worst Jews are not as bad as our worst." There is no monopoly in virtue. Let those dwelling in glass houses not throw stones on their neighbours. To give a distorted view of the Jewish people in order to excite the wrath of their detractors is most reprehensible. That great Christian, the late HENRY WARD BEECHER, while summering with Jews on a number of years, said of them that their manners and social graces and excellence of heart and soul and mind were such as ought to put to shame many Christian ladies and gentlemen. The Jew has no reason to bend down his head and hide his identity under a bushel. To-day he is able to defend himself against all onslaughts and resist the invasions of his critics, mostly unjust critics, who desire to rob him of his rights and dislodge him from the position to which he is entitled. You say:—

"We would recommend our readers to a study of Jewish activities in general which will reveal the fact that in the vast majority if not in all cases it is the habit of Jewry to mask its movements under various disguises, the practice extending even to the use of names indigenous to the country in which the Jew happens to reside in order to conceal his Jewish origin, where possible, from the people among whom he lives. In this case the Russian peoples form a cloak to the greatest movement Jewry has ever attempted against Gentile Humanity and the sooner that cloak is dragged aside the sooner shall we awake to the danger that menaces the world to-day."

I have no hesitation in branding the foregoing statement as a malicious imputation on your part. No Christian who understands his Bible would dare to indict a whole nation for the guilt of a few, as you have attempted in the screed to which I am reply-

TEETHING WITHOUT PAIN.

Grateful Father Testifies To The Efficacy Of BABY'S OWN TABLETS.

In the British West Indies, as elsewhere, Baby's Own Tablets are used and prized by parents as a remedy for their children's ailments. "I have found Baby's Own Tablets of great help for my own child and friends' children. By the use of the Tablets my child is teething without suffering," writes Mr. Henry Hoo, merchant, of Chapleton, Jamaica, B.W.I.

Specially devised for the use of infants and young children, Baby's Own Tablets are guaranteed absolutely pure and harmless even to the most delicate babe in arms. They are gently laxative in action and quickly reduce fever, remedy indigestion, dispel constipation, check diarrhoea, allay teething pains and colic, relieve croup and colds, expel worms, quiet the nerves, bring sound, health-restoring sleep in a perfectly natural way. Chemists sell them, or post free, 60 cents the vial, from Dr. Williams' Medicine Co., 60 Kiangse Road, Shanghai.

ing. Such base ingratitude for services rendered, such vicious attacks on the race which had given the Bible to the world and the very deity whom you worship, are weapons in the hands of cowards and imbeciles. Your deep-rooted prejudice against us must have greatly blurred your vision and driven you to make unjust charges on Jews and Judaism. "A Jewish movement against Gentile Humanity!" What nonsense! How dare you cast such an aspersion upon us? How dare you venture to malign the people whose history and contributions to the world remain to this day the marvel of the ages! Had you weighed well the pros and cons, you would not have indited that inflammatory editorial which is capable of causing serious conflagrations in benighted countries. And yet another "gem" from you when you add, that "No one can fail to realise the fact that the lust for revenge has been fully gratified!" What lust, what revenge? Such fanatical outbursts on the part of a British (?) newspaper in China, are a blot on the escutcheon of British honour, fairplay and justice. VOLTAIRE once prayed: "O Lord, make my enemies very ridiculous." It would appear that the Editor of the *Central-China Post*, is bent on reversing the great Frenchman's aspiration in an endeavour to make himself appear very ridiculous to his enemies!

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

SHANGHAI, 19th February, 1926.

"I start every time I hear a motor-horn!"

"Have you had any narrow escapes, then?"

"It's not that. But my wife ran away with a man in a Ford, and when I hear a horn I think she may be coming back!"—"*Sydney Bulletin*," Australia.

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.

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It teaches how to live; what to avoid and what to follow in order to attain Health and Happiness.

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APPLY:

ISRAEL'S MESSENGER

IMPETUS TO KEREN HAYESOD CAMPAIGN IN AMERICA GIVEN BY COLONEL WEDGWOOD

COLONEL JOSIAH C. WEDGWOOD

Former member of the British labour cabinet, who arrived in New York December 30 on the steamer Albert Ballin. Col. Wedgwood was greeted by the reception committee of the Palestine Foundation Fund and a special delegation of the Poale Zion labour organization.

The Keren Hayesod campaign in America is receiving enormous supports from Col. WEDGWOOD. He had addressed numerous meetings which brought in good results. Both COLONEL and Mrs. WEDGWOOD are very eloquent orators and are strongly devoted to the cause of the rehabilitation of Palestine as a Jewish Homeland. In an address delivered by the COLONEL he emphasized that the Jews were making good in Palestine. "The influx of the Jews to that country, their amazing success in pacifying the Arab population and securing their friendship, the hard labour of the Jews in changing swamp and waste lands to beautiful garden spots, changed the attitude of the most rabid opponents of a Jewish Homeland in Palestine. To-day Palestine is balancing its budget, he continued. France is having trouble in Syria. The Syrian uprising against the French, presented, he declared, a very 'grave problem' for France. Palestine alone is a success, and that is largely due to the Jewish immigration and the work of the Zionist movement. The Jews who have come to Palestine have made good."

SPANISH AMBASSADOR DENIES REPORT THAT ONLY CONVERTED JEWS MAY BECOME CITIZENS

BERLIN, Jan. 16. [J. T. A.] A statement issued by the Spanish Ambassador denied press reports that the Spanish government would not accept Jews as citizens unless they are converted to Catholicism. Primo de Rivera, the Prime Minister, has facilitated the regaining of Spanish citizenship by Jews of Spanish descent, the statement declared. The opportunity for descendants of Spanish Jews to acquire citizenship is open until 1930, he declared.

THE KEREN HAYESOD

(PALESTINE FOUNDATION FUND)

provides

for

Immigration
Colonisation
Education
Sanitation

fosters the development of industries, cultural activities and other branches of Jewish life in Erets Israel.

From October 1924, till October 1925, 33,000 Jewish immigrants entered Palestine.

The Keren Hayesod up till September 1925, has invested in Palestine £1,-890,526.

£1,000,000

are requested in 1925 for further development of Jewish Palestine.

Literature concerning the activities of the Keren Hayesod:

Erets Israel Album
Jewish Progress in Palestine
Through Palestine with a Camera
Jewish Nuris

and other publications, can be obtained from the Head Office of

THE KEREN HAYESOD

75, Great Russell Street,
London, W. C. 1.

SOCIAL AND PERSONAL

THROUGH the generosity of Mr. and Mrs. S. A. HARDOON, a large number of Chinese poor received sufficient quantities of rice to last them for some days to come. It was in view of the few rice shipments and the resulting hardships of the poor that it was decided to distribute free rice.

* * *

Mr. ARTHUR ELLIS has removed his offices and residential quarters to No. 15 Peking Road, Ewo Building. A mezuzah at the door attracts the eye of all visitors to the place.

* * *

Mr. ELSLEY ZEITLYN will arrive here on the 20th instant and remain until the conclusion of the Passover holydays.

* * *

Mrs. D. G. M. ARONOVSKY and her two sons are leaving next month for Jerusalem in order that the latter may join the Herzl Gymnasium. Mrs. ARONOVSKY will return to Shanghai after making an extensive tour around Erets Yisrael.

* * *

Mr. and Mrs. I. LIEBOVITCH and Miss LIEBOVITCH contemplate leaving Shanghai for good in order to make their future home in Erets Yisrael.

* * *

Mr. WALTER BUCHLER has returned to Shanghai from Kobe and expects to remain here. He is staying at Ben Building.

* * *

Mr. S. DAVID acknowledges the following contributions to the Shanghai Jewish School in memory of the late Mr. SALEM S. DAVID:—Mr. and Mrs. E. R. SHAHMOON, $20; Mr. and Mrs. S. S. SOMEKH, $10; Mr. and Mrs. D. J. DAVID $10; Mr. and Mrs. AUBREY HILLALY, $5; Mr. and Mrs. E. M. EZRA, $10; Mr. and Mrs. S. S. LEVY, $10; Mrs. S. SIMMONS, $10; Mr. C. S. GUBBAY, $10; and Mr. E. SALMON, $10; Mr. and Mrs. D. E. J. ABRAHAM, $10; Mrs. MEEDA DAVID $5; Mr. EZRA SHAHMOON, $20.

* * *

The tombstone to the memory of the late Mrs. I. SILBERMAN was consecrated on the 7th ultimo, in the presence of relatives and friends.

* * *

The marriage of Mr. E. GOBERNIK, a prominent local Zionist worker in the Kadimah, and Miss R. SLOBODFKAYA will take place to-day at No. 1 Chusan Road.

* * *

Mr. and Mrs. M. SPEELMAN have sailed for Europe.

"THE AUSTRALIAN JEWISH CHRONICLE"

AUSTRALIA'S LEADING JEWISH JOURNAL CIRCULATING THROUGHOUT AUSTRALASIA

Subscription, post free: Within Australia 6/-; Outside Australia 7/6. per annum. Published fortnightly.

Editorial Office: 129 Bathurst St., Sydney, N. S. W.

Prior to the establishment of THE AUSTRALIAN JEWISH CHRONICLE four years ago, there was no outright exponent of Jewish Causes in Australia. THE AUSTRALIAN JEWISH CHRONICLE is the recognized organ of Traditional Judaism and Jewish Nationalism.

Rabbi ZALMAN ASHKENAZI has arrived in Shanghai from Vladivostock. It is not improbable that he will accept a position from the local Ashkenazie community as its spiritual leader. Rabbi ASHKENAZI is a sound Talmudic scholar and has an engaging personality. He will doubtless be an acquisition to local Jewry.

* * *

Mr. I. E. MORDECAI, proprietor of Messrs. DAW SEN & Co., Calcutta, was here on business in the interest of his firm and left last week for Calcutta, by the *Empress of Asia*.

* * *

Miss NORA TOEG, daughter of Mr. and Mrs. R. E. TOEG, well-known in her work for the local school, left Shanghai last month by the *President Garfield* for a holiday in Europe. Miss TOEG has just published a charming volume of "poems in prose" under the title of "Fragments."

* * *

Mr. I. JACOB and Mr. EZEKIEL ELIAS left for Singapore last week per *Hakoni Maru*.

* * *

Mr. AARON ARAKIE has arrived from Calcutta with his daughter and are staying at No. 96 Avenue du Roi Albert.

* * *

It is reported that Sir VICTOR SASSOON, Bart. and Mr. D. E. SASSOON are expected here next month from London.

GERMS RENDERED HARMLESS.

The Modern Method Of Fighting Disease.

Every day many germs of disease enter our bodies, but they are made harmless and passed off if the fighting forces of the body are in good condition. Rich red blood is the power that keeps the human body in perfect health.

When the blood is pure and good malarial germs cannot gain a grip in the system. If malaria is present the only way to permanently expel it from the system is by building up the blood, thus restoring to it the power to throw the malarial parasites out.

It is because they do exactly this—purify the blood, strengthen the blood, make new, rich, red blood at every dose—that Dr. Williams' pink pills are famed as a remedy in all countries where malaria exists.

Dr. Williams' pink pills build up the blood, enable it to absorb more oxygen, the agent which burns up the body poisons. In this way they are not only a tonic but a specific for the host of diseases that come as a result of thin blood, and that can get a foothold only when the tone of the body is low.

Try Dr. Williams' pink pills for malaria, anaemia, rheumatism, neuralgia, nervousness, sciatica. Build up your blood and note how the purer and richer blood fights your battle against the disease. Take Dr. Williams' pink pills for pale people as a tonic if you are not in the best physical condition, and cultivate a resistance that, with the observance of ordinary rules of health, will keep you well and strong.

You can obtain Dr. Williams' pink pills for pale people from all druggists, or post free, one bottle for $1.50, six for $8.00, from Dr. Williams' Medicine Co., 60 Kiangse Road, Shanghai.

Mr. S. S. MOOSA has returned to Shanghai from Vancouver.

* * *

Mr. and Mrs. R. S. POLIAK sailed for Marseilles last month.

* * *

The local Hebra Kadisha acknowledges gratefully the receipt of the following contributions in memory of the late Mr. SALEM S. DAVID—Mr. M. J. NATHAN, $25.—Mr. and Mrs. N. E. B. EZRA, $5.—

* * *

We regret to anounce the death of Mr. BARUCH RABINOVICH which occurred on Monday, February 8th, 1926. The deceased was a native of Russia and arrived in Shanghai two years ago from Vladivostock. He was a religious man, well versed in the Jewish Law and had cabballah (certificate) as a shohet, which however he did not practise as he was a merchant by profession. On account of his advanced age (68 years), he retired from business and lived with his two sons. The deceased was very active in the Ohel-Moshe Synagogue where he was Gubbai.

* * *

Mr. L. LIPKOVSKY, proprietor of the SIBERIAN JEWELLERY Store has left for Harbin on an extensive business trip.

* * *

Mr. I. HASSER has returned from Japan where he went on business.

* * *

On Saturday (Parasha Shokalim) Rabbi ASHKINASI delivered an interesting sermon at the Ohel-Moshe Synagogue, which was listened to attentively. The learned Rabbi dwelt very ably on the importance of that particular Shabbath being Mebarchim, Shekalim and Mishpatim.

EXPLAINS ENGLAND'S POLICY

Mr. L. C. M. S. AMERY, *British Colonial Secretary.*

In a speech made at Leeds on the 8th ultimo, Mr. AMERY referred to Great Britain's policy in the Middle East. Referring to Palestine, he said that England has undertaken to provide the Jews a national home only on condition that they inflicted no harshness or injustice on the Arab population. That was Britain's policy and it would be continued.—*British Wireless through Reuter.*

[Written for ISRAEL'S MESSENGER]

ANCIENT JEWISH LIFE IN SPAIN

REMINISCENCES

By JOSE M. ESTRUGO (New York)

Religious faith once lost is seldom, if ever, regained. Though it may be lukewarm, lessened or even lost to-day, among some of us, we still remember with fondness the beautiful patriarchal traditions so closely knitted with the life of the Jewish family in days gone by.

When tired of the hustle and bustle of modern life, of the feverish race after happiness, perhaps also of my own doubts

Mr. J. M. ESTRUGO

and misgivings, I travel back twenty years to the sweet memories of childhood, I seem to feel that peaceful and contented atmosphere which pervaded the "Juderia" of a city in Turkey on a Sabbath or a religious Holiday. The Jewish quarter was not what they call a regular "ghetto," but a transplanted bit of Spain. The streets were wide and bordered with prosperous looking houses. Even the poorest dwelling was clean and whitewashed for the occasion. The children and grown-ups in their brand new clothes, paraded up and down the streets, like Spanish grandees, greeting each other with a "Shabbat Shalom," or "Moadim lesimha" and the melodious Spanish salutations which conveyed good will and friendship.

After the visit to the synagogue, in the evening, they would return home to find the table set, the glistening tablecloth spread, the white napkin over the hot "roscas" and "pitas," the candles lit, and the mother, queen of her little kingdom, smiling cheerfully at her family. The "Baal Abait," the lord and master of the house, would give the blessing to the children who respectfully bowed their heads to receive it. What did it matter then if they had met with the hatred and mockery of a hostile world? Was this not their haven? the place sacred among all, where they could worship, pray and love unmolested!

In the morning, they could go back to the "Quehillah" to hear the "pizmonim" sung to the tune of the old Andalusian music, and listen to the sermon which the Chief Rabbi delivered in perfect medieval Spanish. Business was entirely forgotten, not even the word "Money" would be mentioned. Visits were frequent among neighbours, friends and relatives, in the course of which, dainty sweets, like the "Mazapan" of Castile, and the "pinionate" of Aragon were passed around.

On Holydays, the rich members of the community used to see to it that the poor had their meat and the traditional rice; charitable societies which were then numerous, also took care of the destitute, so that in every home, on the Lord's day, happiness and contentment reigned supreme. Indeed, love and peace ruled the house. No member of the family was allowed to keep a grudge against another. Even the mother and daughter-in-law, who, according to age-long customs, had kept quarrelling throughout the week, were made to kiss each other on Friday night, and spent the Sabbath in comparative harmony. The weekly armistice prevented none of the usual work-day hostilities, but the holiness of the "Shabbath" was preserved.

What a wealth of Spanish habits in that "Juderia": the language; the folk-lore; Castro, the "pregonero" or public crier who went from house to house announcing marriages and births, inviting guests; Perez, the "Shammas" waking up people for the "Selihot"; the old women singers treating us to sixteenth century Spanish ballads and songs; "las frutas," or the feast of the first fruits, still celebrated every spring, as a "Thanksgiving day," etc., etc.

Every Saturday, the Turkish watchman would call at each door and offer his services for building a fire, as no Jew dared to strike a match on the day of rest. The watchman had learned just one word in Spanish: "Lumbre," meaning fire, and would scream it at the top of his voice as he went from street to street.

In those days when bills and banks, and modern ways were very little known, all business transactions were usually carried on with a verbal promise, and I do not remember that such a word was broken even once. To ask a man to sign an agreement would have been a great insult. Was not his word sufficient? They would rather die than betray a friend or break their faith!

Unfortunately, all those beautiful things are gradually dying out with the last patriarchs; the new generations are so much influenced by the standards of this "jazz-mad" age, that they look down upon the old customs, failing to see their richness and the message they carried for centuries, from father to son, that message of love and unity!

Have those traditions disappeared for ever? Shall the eyes of delighted children no longer behold the long preparations for "Pessah" and "Rosh Hashanah"? Will their little hands weave no more garlands to adorn the "Succah"?

The grandchildren of those Sephardim are irreligious, and a good number of them are intermarrying with Episcopalians, Presbyterians and Catholics, in every land! They will never know the sweetness of these memories which console us in so many misfortunes!

SPECIAL FOR PASSOVER HOLYDAYS
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PURE REFINED OLIVE OIL
CARMEL WINES AND CHAMPAGNE
GUARANTEED KASHER GAMOOR LA PESSAH
JAFFA LEMONS AND ORANGES
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is of paramount importance to all who value youth, health and efficiency. To keep the system clean and in perfect working order use Pinkettes, the dainty little regulators which neither pain nor purge. As

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gently as nature they dispel constipation, stimulate the liver, banish biliousness and sick headaches, clear the skin, relieve Piles.

Of chemists, or post free, 60 cents the vial, from Dr. Williams' Medicine Co., 60 Kiangse Road, Shanghai.

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"THE JEWISH SCIENCE INTERPRETER."
Published Monthly in New York. Edited by RABBI MORRIS LICHTENSTEIN. YEARLY SUBSCRIPTION Mex.$2.00.
SAMPLE COPY CAN BE HAD ON APPLICATION TO ISRAEL'S MESSENGER.

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Sixty-Seven Students On The Rolls And Thousands Waiting To Enlist

THE FUTURE RABBIS, TEACHERS AND LEADERS IN ISRAEL

OUR DEBT TO CHIEF RABBI KOOK

Surveying the Palestinian scene and seeing that the time had arrived for planning the defences of the spirit, Chief Rabbi Kook, toward the close of 1923, initiated the Universal Yeshibah at Jerusalem, aiming to set up a Talmudic school in the ancient capital of our fathers that shall be in its own field that which the Graduate School

CHIEF RABBI KOOK

is to the College in the secular world. In other words: Rabbi Kook sought to establish an Academy for *Higher* Jewish Learning, an Academy wherein the young man who is already deeply learned in the Talmudic lore shall achieve real scholarship and mastery under the guidance of world-known scholars. He dreamt of reviving the glories of the great schools of Babylon of a thousand and more years ago, by the light of whose teaching and creations all of us still travel, at Jerusalem in this year of Grace. And he has succeeded in his plan, for the nucleus of this great academy that is to arise and to become a power in Jewry has already been found. The seed has been planted in the generous soil, to grow and to blossom a thousandfold.

The Universal Yeshibah at Jerusalem, under the guidance of Chief Rabbi Kook, ably assisted by widely known scholars in their respective branches of learning, already has sixty-seven students on its rolls, some of them native Palestinians and some others of them young men and grown men of sundry other lands who have journeyed to the land of their fathers in order to continue their studies under the guidance of Rabbi Kook and his associates. Visas have already been granted to about two dozen of the prospective students of this Academy now living in various other lands. Hundreds, or even thousands, would come if the school but had the means, financial and otherwise, of extending its beneficent work so as to include the hundreds where now it accommodates the dozens of knowledge-hungering pupils; men who fully realize that this is no ordinary Yeshibah, such as anyone may find in any Jewish town or region, but one that is especially dedicated to the proposition of rearing a *limited number* of real scholars and leaders among their people. It is a matter of record that Sir Herbert Samuel, when High Commissioner of Palesine, and other prominent British officials have expressed appreciation of the work of the Universal Yeshibah, considering it a power for good among the rising generation of Jews in Palestine.

THE CURRICULUM

The curriculum of this Universal Talmudic Academy has been most carefully planned and elaborated so that the pupil on his graduation will not only be an exceedingly able Talmudic scholar, but a man of broad general culture as well. The course, as planned and as partly executed even now with the limited means at the disposal of the managers, includes lectures on Hebrew Philology, the geography of ancient Palestine, the lore and logic of the Talmudic giants, from the earliest days down to our day, as well as a careful study of the Medieval Jewish philosophy, as it is to be found in the works of Saadia Gaon and Maimonides and their great followers. It is aimed to raise a generation of real and distinguished scholars, men who, by reason of their broad as well as deep culture and careful training, will be fitted to become the enlightened and exemplary leaders of their race in days to come. These men will become the rabbis, the teachers and the leaders of their various communities. They will be learned, enlightened and cultured, informed with the spirit of the sacred Law as well as with the spirit of logic and sufficient secular knowledge. They will embody in their person the best that is contained in the rich tradition of our fathers and their culture, as well as all that is good and worth while in the teaching of our modern sages and the teachings of the men of knowledge in other fields. It is by means of these that the hoary links of the old chain of our tradition shall once again be welded together and be continued to function, far, far into the future days and centuries.—HAROLD BERMAN, in *The Jewish Tribune* (New York).

He alone possesses knowledge who knows that he knows nothing.—The Talmud.

Only when the father attempts to induce the son to commit sin, is disobedience justifiable.—The Talmud.

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OUR BOOKSHELF

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By LOUIS GINZBERG, *Ph.D., Professor of Talmud in The Jewish Theological Seminary of America, G.$3.50 published by the Jewish Publication Society of America, 1201 North Broad Street, Philadelphia, Pa.*

A mine of learning, comprising the first and most complete collection of Jewish legends about the Bible. The layman as well as the religious teacher will find the text most useful. It contains a rich and varied assortment of stories presented in clear and attractive form. The scholar will find the notes a revelation. They make clear the fundamental importance of the subject, not only for Judaism, but also for comparative religions and folk-lore. Jewish religious ideas, Jewish influence upon other religions, and the dissemination of Oriental and Occidental legends by Jews, a great mass of fresh material and new ideas upon these important themes are to be found in a work which is an honour to Judaism and to America.

This work represents the first attempt to gather from original sources all the Jewish legends in so far as they refer to Biblical personages and events, and it reproduces them with the greatest attainable completeness and accuracy. The work has been specially prepared for The Jewish Publication Society of America. It is written in a popular style; the legends, though drawn from widely separated sources, are woven into a continuous narrative, conflicting versions of the same legend being fused into one typical legend. It will thus prove, not only an authoritative source book for scholars, but an excellent reading book for laymen.

CORRESPONDENCE

WHO IS RESPONSIBLE?

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—I wonder who is responsible for the extraordinary wonderful innovation of raising funds soon after the death of a well-known member of our community is announced, and have the donations advertised loudly in the local Press. To my mind, it gives a wholly erroneous conception of our position to the outside world. Why wait until someone dies in order to raise a paltry sum in aid of the Jewish school or Jewish Benevolent Society? Do you think, Mr. Editor, it is an edifying spectacle to rush into print, flaunting our contributions given in memory of Mr. So and So in a non-Jewish Press? The latter are not interested in our affairs, and why should we give a false impression regarding our desire to support only Jewish institutions when there are numerous non-Jewish charitable organizations crying aloud for support and to which Jews could easily contribute? To my mind, the whole idea is based upon a misconception of our duties toward the living and the dead. We simply make an exaggerated show of our importance to the outside world that we are a united body, eager to support only Jewish institutions whenever a good man or a woman goes away to the Great Beyond! Again I ask who is responsible for this innovation? Surely not Mr. S. DAVID, the Hon. Secretary of the school, as this habit was long prevalent in our midst, and he is merely perpetuating a *minhag* which, to my mind, should be abolished insofar as the contributions are heralded in the local Press. Why not confine the acknowledgments exclusively in ISRAEL'S MESSENGER which is read by every Jew and Jewess, whether they are subscribers thereof or not? I make this suggestion in all seriousness and hope some other abler pen than mine will write on the subject.

Enclosing my card.

I am, etc.,
A. A.

SHANGHAI, 11th February, 1926.

GRAMOPHONE ZIONIST RECORDS

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—You will have read a notice in OUR FUND concerning the new Gramophone Records of orations by Zionist leaders. These interesting records are being manufactured and sold by the well-known international firm Messrs. CARL LINDSTROM. We strongly recommend your readers to take steps to have these records made available in your town and district. The local dealers will, no doubt, be pleased to stock the records as soon as they are convinced that there is a demand for them. If, however, you experience any difficulty in obtaining them, please communicate with us.

The following records are now available in languages understood in your country:—

MORRIS ROTHENBERG, *Chairman of the Keren Hayesod, America; in English.*

NAHUM SOKOLOW, *Chairman of the Executive of the Zionist Organisation; in Hebrew.*

RABBI MEIR BERLIN, *Member of the Executive of the Mizrahi Organisation; in Yiddish.*

Further records in English of orations by world renowned personalities will be added. You will appreciate the great advantage of these records in giving to Jews in far-off countries the opportunity of hearing in their own homes the speeches of our best known Zionist leaders. Those who have never heard Hebrew used as a living language may now listen to Mr. NAHUM SOKOLOW'S address in that tongue without leaving their own town. The records, will, of course, be sold in the usual way of business, but we write to draw your attention to them that your readers may communicate with the Gramophone firms in your town with a view to their ordering same from the agents mentioned below and giving them due advertisement.

With Zion's greetings,
Yours faithfully,
ELIAS M. EPSTEIN.

FOR HEAD OFFICE, KEREN KAYEMETH LE ISRAEL.
JERUSALEM (*Land of Israel*), 25th December, 1925.

[The local Agents referred to above, are Messrs. HUGO STINNES CHINA Co., 58 Kiangse Road. We hope that our readers will not miss the chance of ordering Records which are bound to enhance the happiness of every Jewish home in China. The enterprise of the Jewish National Fund is truly commendable and deserving of the highest praise.—Editor, ISRAEL'S MESSENGER.]

UNITY OF JUDAISM AND ISLAM

Editor, ISRAEL'S MESSENGER.

SIR,—I quite agree with your correspondent Mr. ISRAEL N. PRENOVICH, of New York, who in your esteemed journal stated 6th November, 1925, suggests a union between Judaism and Islam on the basis of their agreement in essentials. We welcome this proposal. The Holy Quran has already addressed "the People of the Book" thirteen centuries back to come to an understanding on this basis. It says, "O followers of the Book! come to an equitable proposition between us and between you that we shall not serve any but Allah and (that) we shall not associate aught with Him, and (that) some of us shall not take others for lords besides Allah; but if they turn back, then say: Bear witness that we are Muslim" (3:63) In this verse the Jews, as well as the Christians, are called upon to accept the broad principles of the faith of Abraham, which are also the basis principles of the faith of Islam.

Now, what are the principles of Islam enjoined by the Holy Quran:—(1) belief in ONE God (2) in Divine Revelation (3) in the life to come (4) prayer to God (5) charity in its broadest sense. These five principles of belief and action are the common principles on which all religions are based. Islam, therefore, can have no dispute with the Jews who are believers in ONE God. The Muslims believe in all the Israelite Prophets, regarding them as true Messengers of God. Islam only requires the Jews to revere the personality (MUHAMMAD) who revived the teachings of ABRAHAM and enjoined upon its followers the necessity of believing the truthfulness of all the prophets of the House of Israel.

It is noteworthy that a nation, who was ordered to sacrifice its lives not only to stop its own persecution by its opponents and to save its own Mosques, but to save Churches, Synagogues and Cloisters as well, could not be at variance with the Jews. Says the Holy Quran:—"Those (Muslims) who have been expelled from their homes without a just cause except that they say: Our Lord is Allah, and had there not been Allah's repelling some people by others, certainly there would have been pulled down cloister and Churches and Synagogues and Mosques in which Allah's name is much remembered." (22:40). The early history of Islam bears not a single instance in which the liberty of other religions was molested by any Muslim.

Islam is always ready to shake hands with any other religion on the basis of the Great Truth, the ONE-NESS of God which forms also the burden of the Jewish Scriptures.

I am, etc.,
MOHD MANZUR ILAHI.
Assistant Secretary,
AHMADIA ANJUMAN ISHA'AT ISLAM.

LAHORE, (India) 5th January, 1926.
Ahmadia Buildings.

[We are pleased to publish the foregoing interesting communication which brings the devotees of Judaism and Islam nearer to each other. Mr. ILAHI need not be told to what extent Jews revere the founder of Islam; MAIMONIDES, one of the greatest Jewish philosophers who flourished in the fourteenth century, was firmly of the opinion that Islam, as a providential agent, was designed to prepare the way for the Divine Kingdom on earth. In a lecture on MOHAMMED, by the late Dr. J. LEONARD LEVY, the following lines sum up our attitude towards the former:—"What pages of history that name has made! What lively pictures of magnificence and simplicity, of spirituality and cruelty, of rare piety and sensuousness the name suggests'....At a time when Europe was slumbering in the sleep of ignorance, like as fire spreads among the brush-wood, so spread the influence of MOHAMMED'S religion among the darkened minds of Europe. I cannot but feel that he strove for the good of humanity. Though we cannot accept his conclusions, we can, and willingly do, offer to his memory the meed and tribute of our gratitude and respect." Mr. ILAHI is right in saying that Islam is not a persecuting religion and we Jews can testify to it from our own experience. The time has come, to our mind, when Islam should concede the right of Jews to upbuild their ancient Homeland in Palestine, and not be hampered further in their attempt to expand their culture and civilization, which formed a glorious chapter in the past. The fundamentals of Judaism and Islam being alike, we see no earthly reason why both should not clasp hands together and join in an effort to form a great union of brotherhood for the establishment of the kingdom of Allah on earth. Jews well established in their ancient land, can and should be able to contribute more freely and successfully towards that end, than Jews living in benighted countries where they are subject to the whims and fancies of their cruel oppressors. We are pleased to observe that in opening our columns for such a discussion our motives were commended by our readers. The local Muslim Society, headed by a cultured native of China, Mr. C. S. YANG, has, we are assured, translated into Chinese our leaderette, entitled "Judaism and Islam" which appeared in our November issue, and broadcasted it among the fifty million Mohammedans throughout the Chinese Provinces. Such commendable zeal cannot but help to establish a real union of forces and brotherhood and bring us immeasurably nearer to the throne of *Rab Il Alamin!*
—Editor, ISRAEL'S MESSENGER.]

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He: "Yes—one man could—Adam!"—"Vikingen," Oslo.

MR. STRAUS DEFENDS DR. WISE

Mr. NATHAN STRAUS, noted philanthropist of New York, is defending Dr. WISE and has urged him not to resign as Chairman of the United Palestine appeal, Mr. STRAUS has contributed $650,000 for welfare work in Palestine and has just authorized Rabbi Wise to announce this contribution as a token of his confidence in Rabbi WISE.

No person is God. Every personality reflects an aspect of God. If your conception of God is a Personality, some day you will outgrow this conception. God is God. He has never been fully revealed by any or every personality in existence.—AARON WIRPEL.

Attempt not to comfort thy neighbour when the dead is lying before him.—The Talmud.

Mention not a blemish which is thine own, in detraction of thy neighbour.—The Talmud.

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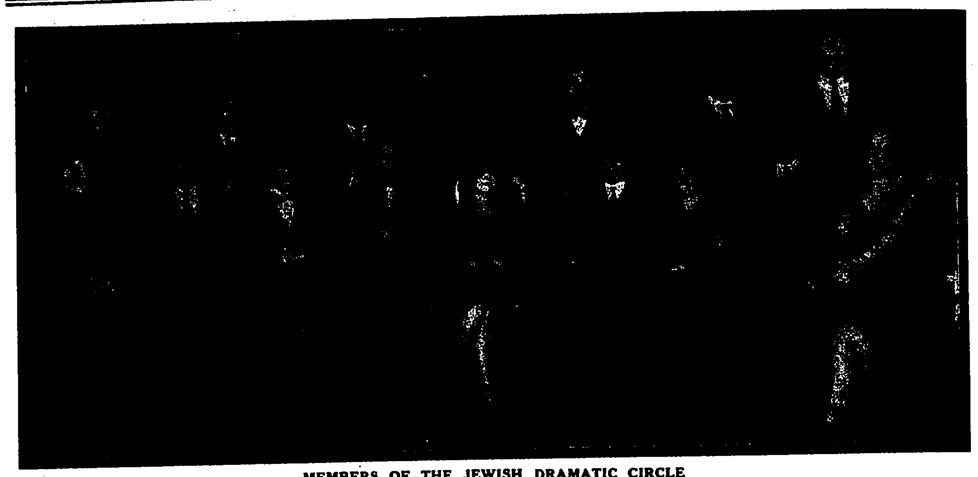


MEMBERS OF THE JEWISH DRAMATIC CIRCLE

Members of the Jewish Dramatic Circle, who from time to time stage plays of Jewish interest, played in the Yiddish language. The players are:—standing: Messrs. Sh. FELDMAN, L. KATZ, SHURA FELDMAN, E. WHITGOB, H. BOXER and L. RAIYEVSKY. Seated: Miss M. LINIEVSKAYA, Messrs. A. ZSHIVOLEVSKY, M. RIMMERMAN, SOL. FELDMAN, Miss ZENA FELDMAN, Mr. S. WULFF (stage manager), Miss RAYA FELDMAN, Mr. PHIL. FELDMAN and Miss M. ZRETIN. [*Photo by The Shanghai Sunday Times.*

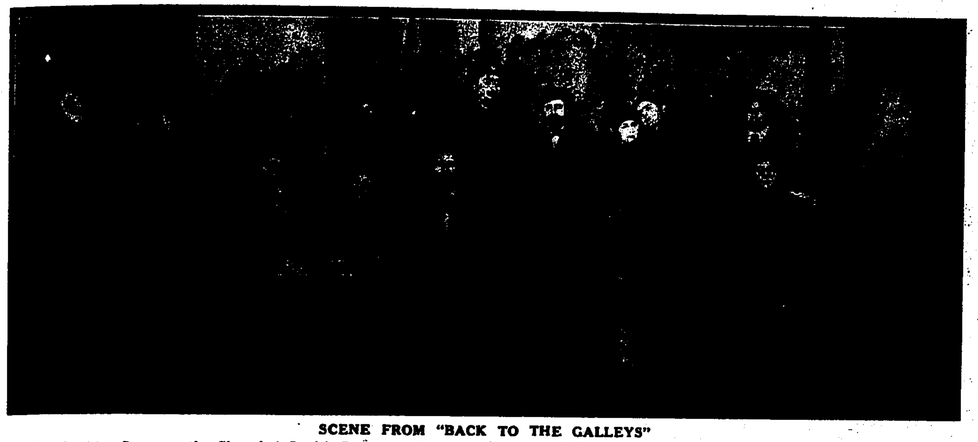
CAN THE PROSPEROUS BE RELIGIOUS?

The hard-heartedness of the rich is proverbial. Nearly every religious reformer has been known to direct his invectives against the rich and complacent. The Hebrew prophets frankly denounced the rich of their own day as oppressors of the poor, the widows and the orphans, while the Christian religion, too, has made it well-nigh impossible for the rich to enter the Kingdom of Heaven. And what is our common day observation? Our own observation is that the struggling people are a more accessible, a more feeling, and more responsive lot. In proportion, the man of mediocre means gives for humane and benevolent purposes more than does the man of great wealth and competence. He seems to be more democratic and more susceptible to altruistic appeals. Moreover, our observation is that in the measure as the poor man grows richer he experiences a corresponding hardening of heart, as though it were within the nature of prosperity to corrupt the heart. Out of our personal acquaintances we could point out a number of individuals of whom we could say that they were more generous, relatively, when poor than after they had grown opulent. Is prosperity a de-humanizing factor? If so, like the good men and women that we are, we should pray that prosperity should never fall our way, but that God keep us poor and wretched, that we might maintain the integrity of our souls. Indeed, better a morsel of bread and righteousness therewith than a house full of feasting in wickedness. Better poverty of the purse with a rich heart than treasures of gold with a shrunken heart. If there be something inherently corrupt about riches, it ought to be denounced by every right-thinking person as an evil. But is it? To us it seems unthinkable that poverty and misery should in themselves constitute virtue and that man should have no other approach to goodness, except poverty. We know that such has been the opinion of the Renunciationists of nearly every religion, and that in Judaism there has developed, under the stress of oppression, the slogan of "*Yafeh aniytha li-yehudai*," meaning, poverty is the fitting portion of the Jew; but somehow we could never acquiesce in the binding truth of that philosophy and that slogan. It is unreasonable to condition goodness and religiousness upon unreasonableness to condition goodness and religiously upon poverty, for it would be throwing out an impossible challenge to the people whom we wish to be good and religious, a challenge which they would not accept. And long ago were we counselled by our sages not to exact of people things they could not give us and not urge upon the masses a course which we know they would not follow, or, in the language of our wise, "*Davar she-ein hazzibur yecholim laamod bo*," a thing in which the populace cannot abide. What, then, of our experience with the newly rich whose generosity seems to fail with the rise of their fortunes? Personally we think that the fault lies, not with richness and prosperity *per se*, but rather with the quality of our piety while we are poor. We think that the piety of most of the poor folk who covet riches as a goal is frequently merely a bid for prosperity, a method of ingratiating themselves with God. It is like the Jew who pleaded with God that, if He were to grant him the fortune of one million dollars, he would be most generous to the poor, more generous than any of the millionaires whose contributions to the poor is but a pittance of their rich fortunes. He would, in fact, give away one half of the entire million for charity. "But if You do not trust me, O God," pleaded the Jew further, "then take off Your half of the million at the outset, and give me but the remaining half...." Perhaps more to the point would be the story of the pious middle-aged woman who, on her journey, was confronted with the task of crossing a turbulent creek with but a narrow plank across it. She was not sure of step, and the affair seemed to her hazardous. Prayerful she vowed that, if the Lord bring her across the turbulent waters in safety, she would donate ten dollars towards Rabbi Mayer Baal-Hanes. With her step made sure by such benevolent resolution, she walked the narrow plank firmly until past the bigger half of the creek. But then regret entered her soul for having vowed so large a sum for so small a thing. Might not God have helped her for five dollars as well? And as if in response to her shaken resolution, the plank just then commenced to shake. "O Lord, O Lord," cried the woman in terror, "I was just joking, I was just joking; I mean to pay the full ten dollars!" But if our piety and generosity are of the soul, and not merely a bid for prosperity and happiness, then prosperity and happiness will not diminish them. This is evidenced by the large number of philanthropists who have benefited mankind by their wealth. Far from being a means for translating into actuality the good intents of the heart; and while it is true that richness is a test of the genuineness of one's protestations of generosity while poor, it is not true that richness is incompatible with true piety.—*The Jewish Advocate* (Boston, Mass.,).

SPECIAL PASSOVER NUMBER

OUR SPECIAL PASSOVER NUMBER WILL BE DATED 2nd APRIL, 1926, BUT WILL BE OUT ON THE 26th INSTANT, A FEW DAYS BEFORE THE FESTIVAL OF REDEMPTION.

Just as a drop of ink would saturate every particle of water in a glass, so an act of kindness, a bit of self-denial, an aspiration, some added wisdom, knowledge or experience will colour all of life.—The Talmud.



SCENE FROM "BACK TO THE GALLEYS"

On the 31st January, the Shanghai Jewish Dramatic Circle gave a successful performance of "Back to the Galleys," a play by L. REIZELMAN. A large and appreciative audience listened to the play with great interest. [*Photo by The Shanghai Sunday Times.*

ISRAEL'S LOVE FOR KNOWLEDGE

[*Address delivered at the mass meeting of Congregation Agudath Achim, Forest Avenue and Wendelkin, Dallas, by Rabbi Samuel Phillips of Temple Israel, Wichita Falls, Texas.*]

The love of the Jew for knowledge can be observed in all periods of Jewish history. If we go back to the time of the destruction of the Second Temple, 70 C. E., we find that the great noble Jewish teacher and scholar, Rabbi Jochanan ben Zakkai, saved the Jewish people and the Jewish religion from extinction by building it firmly upon the foundation of knowledge and learning. He preserved the Jewish people by means of education and he perpetuated the ideals and principles of Judaism by establishing that great academy in the small neighbouring city of Jerusalem, the town of Jabneh. This great and noble teacher realized that the knowledge of the Torah and the understanding of the Word of God are Israel's life and his prolongation of days, he, therefore, resolved to found an academy, where Torah should be studied and taught. The story how Rabbi Jochanan left Jerusalem is known to all of you and also to your children, and it is not necessary for me to repeat it. When the Rabbi met the Roman commander, he pleaded for one small privilege, that he might be permitted to establish a school house in the city of Jamnia. The Roman general, with a contemptuous smile, granted the request of this ideal teacher and saintly character.—Do you know, my friends, what was the result of the establishment of this Yeshibah? Do you fully comprehend the significance of this institution? Let me in a few words make you fully aware of it, if I may. The light of learning radiated from this town of Jabneh to all other towns and villages, and the influence of Rabbi Jochanan ben Zakkai is so great that wherever Jews lived and wherever they have made their home in all parts of the globe, they have emulated his example and have built schools for study of the Torah, wherein they could rear their children as faithful and steadfast Jews, who would not be ignorant of the history, literature and traditions of their faith.

And this, my friends, is not past history. It is true of every age and every clime, that our people distinguished themselves with their love of knowledge and thirst for learning. The following story will illustrate this point: About ten years ago, during the world war, the Russian Government exiled to Siberia thousands of Jews. The suffering of these refugees is indescribable. What are the sufferings of the Belgians, if compared to the agony inflicted upon these people? What are the tortures inflicted upon the Armenians, if likened to the cry of starving fathers, suffering mothers and dying children because of lack of sufficient food, because of lack of medical attention? These were crowded like herds by the heartless Cossacks in box-cars, and by the time they reached their destination, only a few were left. The rest died from sickess, want and lack of food. I have seen with my own eyes many of these emaciated refugees during my stay in the Far East as a relief worker of the Hebrew Immigrant and Aid Society of America. We can learn a great lesson from these suffering shreds of humanity. For, they did not complain of their miserable lot. They did not question the Justice of God's decrees. They only felt that for a long time they had neglected their spiritual needs. They had not given their children instruction in Hebrew and Bible, and they immediately decided to organize a Talmud Torah for their children. Surely, a people that produced such fathers and mothers cannot die; a people that thinks of its soul more than its body cannot perish. In all epochs of history our forefathers displayed a remarkable love for knowledge "lishma" for its own sake, and not for the sake of material gain. How our grandfathers delighted to pore over the pages of the Talmud. How they loved to study the treasured pages of the "Ein Yakob" and "Midrash"! How they were happy to cherish and preserve the old family volumes! The Scroll of the Law itself became a symbol of Holiness to them. Many a time and oft our forefathers had to risk their lives in order to save it from the burning flames. The greatest rabbinical authority of the thirteenth century, Rabbi Meir B. Baruch of Rothenberg wrote a most appealing and most touching elegy concerning the burning of the books of the Law by rutheless foes. His plaintive poem is recited by Jews the world over on every Tisha B'ab. It mourns the great catastrophe that has befallen the Franco-German Jews, when twenty-four carts full of copies of the Talmud were publicly burned in the market-place of Paris, in the year 1242. Many heroic acts by the Jews of those days are engraved in the golden pages of our history. It was this sincere love of the Jew for the Torah that kept him loyal and steadfast to his faith; it was his eagerness to give his children a thorough Jewish education, that helped him to perpetuate his religion during the dark ages. It is the same love for knowledge which will make Judaism survive everywhere in the world. We need the spirit of Rabbi Jochanan ben Zakkai now more than ever. We need to rekindle the flame of love for Judaism and Jewish ideals in the hearts of our children; that same flame which "our forebears kindled long ago, on altars high and pure." Then, and then alone, will Judaism survive and its dreams and aspirations realized. Ladies and gentlemen, you have gathered here to-night for the purpose of building a new sanctuary, wherein the Shechina may dwell, and a modern equipped Hebrew school, where the word of God and the knowledge of our sacred heritage will be instilled in the hearts of your children. It is your duty as good and true Jews and Jewesses to contribute gladly and whole-heartedly to the building fund of the new structure. Your children will receive instruction in Hebrew, Jewish history and traditions, the spiritual value of which cannot be compared to all the wealth and material possessions you may have. They are more precious than precious stones and rubies, and are, as the old Jewish maxim says, "the best merchandise." They will give you more enjoyment than the physical pleasures of life. It is for the sake of the young generation that is growing up in this country that you must erect an up-to-date edifice, and the sooner you will do it, the better, for the children will be more eager to attend Hebrew school in a nice, suitable place. You must endeavor to the best of your ability to see to it that this old, dilapidated building is

replaced by a magnificent synagogue and Hebrew school, and I can assure you that your effort and accomplishment will be worthwhile and not in vain. It is my sincerest wish that your dream may become a reality and that your ardent wish might be carried out in the near future. Let us pray to the Almighty that the new synagogue—"the stone which the builders rejected, will become a centre of learning and Jewish education, a stronghold of Torah and Chochmo, Reverence and Prayer, a schoolhouse for both young and old, so that Dallas Jewry in particular and the Jewish people in general will have reason to be proud of. May the God of Israel and the Father of all mankind bless your labeur and the work of your hands. Amen. —*The Jewish Monitor*, (Fort Worth, Texas).

She: "Do you remember the night when you proposed to me? It was a sacred hour, an hour in which I didn't speak a word!"

He: "Yes—it was the happiest hour of my life!"—"Buen Humour," Madrid.

SONG WRITER AND WEALTHY BRIDE

IRVING Berlin, FAMOUS writer of popular songs, and his bride, the former Miss ELLIN MACKAY, daughter of Mr. CLARENCE H. MACKAY, President of the U. S. Postal Telegraph Company. The marriage has created a great furore in the United States. Most of our American exchanges have criticized BERLIN for marrying outside the pale regarding it as a tragedy, while not overlooking his brilliant genius as the creator of the American song. It is stated that JOHN CARPENTER, the renowned composer, on being asked to nominate the greatest master-pieces of musical art, included the B-Minor Mass of Bach, the Seventh Symphony of Beethoven, the Carmen of Bizet, and some others, along with "Everybody Step," by Irving Berlin! Mr. CARPENTER has declared:—I am strongly inclined to believe that the musical historian of the year 2,000 will find the birthday of American music and that of IRVING BERLIN to have been the same."

MATSOTH FOR PASSOVER

We beg to inform the Jewish community of Shanghai that we have received a limited quantity of MATSOTH for Passover, which will be distributed at about 45 cents ——(Mexican) per pound——

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replaced by a magnificent synagogue and Hebrew school, and I can assure you that your effort and accomplishment will be worthwhile and not in vain. It is my sincerest wish that your dream may become a reality and that your ardent wish might be carried out in the near future. Let us pray to the Almighty that the new synagogue—"the stone which the builders rejected, will become a centre of learning and Jewish education, a stronghold of Torah and Chochmo, Reverence and Prayer, a schoolhouse for both young and old, so that Dallas Jewry in particular and the Jewish people in general will have reason to be proud of. May the God of Israel and the Father of all mankind bless your labour and the work of your hands. Amen. —*The Jewish Monitor*, (Fort Worth Texas).

She: "Do you remember the night when you proposed to me? It was a sacred hour, an hour in which I didn't speak a word!"

He: "Yes—it was the happiest hour of my life!"—"Buen Humour," Madrid.

SONG WRITER AND WEALTHY BRIDE

IRVING Berlin, FAMOUS writer of popular songs, and his bride, the former Miss ELLIN MACKAY, daughter of Mr. CLARENCE H. MACKAY, President of the U. S. Postal Telegraph Company. The marriage has created a great furore in the United States. Most of our American exchanges have criticized BERLIN for marrying outside the race regarding it as a tragedy, while not overlooking his brilliant genius as the creator of the American song. It is stated that JOHN CARPENTER, the renowned composer, on being asked to nominate the greatest masterpieces of musical art, included the B-Minor Mass of Bach, the Seventh Symphony of Beethoven, the Carmen of Bizet, and some others, along with "Everybody Step" by Irving Berlin! Mr. CARPENTER has declared: "I am strongly inclined to believe that the musical historian of the year 2,000 will find the birthday of American music and that of IRVING BERLIN to have been the same."

MATSOTH FOR PASSOVER

We beg to inform the Jewish community of Shanghai that we have received a limited quantity of MATSOTH for Passover, which will be distributed at about 45 cents ——(Mexican) per pound——

For particulars apply to

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42, North Szechuen Road
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THE COMMITTEE,
OHEIL MOISHE SYNAGOGUE.

READ IN THIS ISSUE: OUR SPECIAL INTERVIEW WITH MR. HENRY MORGENTHAU

מבשר ישראל

Israel's Messenger

23rd Year | *Edited by N. E. B. Ezra.* | Established 1904

SHANGHAI, CHINA, FRIDAY, 2ND APRIL, 1926. 18TH NISSAN, 5686.

OUR TWENTY-SECOND ANNIVERSARY

With this issue ISRAEL'S MESSENGER completes two and twenty years of service to the Jewish people. True, there was a break between 1910 and 1918, but, nevertheless, the services rendered in the interval to the latter were not less effective and productive of good results. The policy of ISRAEL'S MESSENGER has undergone no change. We are as we were. We stand as we stood in 1904, for Traditional Judaism and Jewish Nationalism. From this platform we have no desire to recede one jot nor waver in our determination to fight for the principles which we have at heart. We are pleased to say that in pursuing this aim, we found several able helpers and supporters who encouraged us to continue to uphold the flag of journalism in the East at all costs. From the very outset we have dedicated our pen for the cause, and now more than ever there is reason to believe that a Jewish organ, voicing the aspirations of Jews and Judaism in the East is imperative and should not be dispensed with. There are still high mountains to climb. There are perils ahead. There are rocks and shoals and sandbanks and whirlpools that must be avoided. And ISRAEL'S MESSENGER vows to remain faithful to the cause for which *Kol Yisrael* to-day stand dedicated to serve until the goal is reached. Happily, our sane policy of treating all friends and opponents alike continue to animate us in our aim to maintain an even balance, no more and no less. ISRAEL'S MESSENGER is not an organ which is owned by one individual with which he could do just as he pleases. ISRAEL'S MESSENGER does not exist in order to serve the ambition of one individual, so that he may rule his readers with an iron rod. That sort of journalism is neither clean nor just nor honest. It has no future. It may succeed and thrive for a little while, but it has no future. We cannot help recalling what GLADSTONE said once, "The ebb is with you but the tide will be with us." That's it! We have faith in clean journalism, faith that right makes might, with malice toward none and with charity for all. The Press that aims to serve a people without distinction of class or mass, may be likened, *pace* ABRAHAM LINCOLN, to the "Government of the people, by the people and for the people." Such a Press will not "perish from the earth." But if a *Press* whether published in *China*, London or Delaware, outrages public opinion and refuses to live up to the standard of equity, fairplay and justice, it fails in its mission and is doomed to "perish from the earth." "He is short-sighted," says the late WILLIAM JENNINGS BRYAN, "who thinks he can build himself up by tearing others down. He only is wise who tries to raise the level on which all stand."

ISRAEL'S MESSENGER enters upon another milestone confident in its ambition to serve the cause of Traditional Judaism and Jewish Nationalism, so that the new era into which we are entering may be established on a firm and lasting foundation, which the tooth of time will not be able to gnaw and the arrows of outrageous fortune will not be able to destroy.

* * *

"WE CANNOT ESCAPE HISTORY"

Mr. HENRY MORGENTHAU'S flying visit to Shanghai last month created much interest in local circles regarding his latest concern about Zionism and his interest in the rehabilitation of Palestine. Seldom has a visitor gone to Eres Yisrael without returning optimistic and enthusiastic over the development of the country. Men and women who were known to be hard-shelled opponents of the cause became suddenly ardent admirers of the strivings of the Zionists to rebuild their homeland. The exhilarating air of Eres Yisrael seldom fails to transform her opponents into real friends and well-wishers. The builders of the latter are growing daily. We are convinced that Mr. MORGENTHAU spoke in earnest when he offered to help in the flotation of a loan for Palestine, but the "price" he wants for it is too prohibitive. He wants Jewry to actually commit national suicide and repudiate its two thousand years old dream. The Arabs can and must have their national entity, and so the Greeks, and so the Armenians; in fact every race under the sun can and must form national entities in order to preserve their nationhood, but only the Jews must have no place on the world's map! To do so is a heinous crime in the eyes of the handful group of assimilationists whose only claim to speak on the subject is their fat cheque books! We are really beginning to get tired and impatient with such misguided efforts to turn the wheel of Israel's progress backward, and it is high time to present an ultimatum to our would-be friends and ask them to let us alone. The new cult represented by "Liberal" Judaism is a fallacy which we do not care to look at any more. It is to-day discredited by Kol Yisrael, minus the few fanatics who see wrong visions of their own

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personal glory and riches in the land in which they inhabit. They are the men whose Jewish life had been destroyed by worldliness and materialism. Mr. MORGENTHAU at best speaks on behalf of a small minority, albeit a wealthy minority, but as Judge JULIAN MACK once said, "In these democratic days social rank and wealth have ceased to outweigh numbers." It will probably take some time before the truth of this forceful utterance takes root in the minds of MORGENTHAU'S group, whose activities always conducted furtively still require to be watched by Zionist Jewry. Mr. MORGENTHAU pooh-poohed the idea that the Jews are a nation. He spoke strongly on the subject when he was interviewed by the writer, and questioned our right to regard Palestine as the "Land of Israel!" He is of the opinion that having been dispossessed of our country several centuries ago, we are not entitled to claim it back! We were wont to hear such views from the advocates of the Palestine Arabs. Mr. MORGENTHAU is undoubtedly a thorough disciple of the leader of the Palestine Arab Delegation, or probably the latter is a disciple of the former! Much of the misguided efforts on the part of the Arabs are due to wrong counsels given by men of MORGENTHAU'S type and it behoves us to keep a sharp look out on the activities of the latter. They still think they can subdue and browbeat the nationalist Jews but, happily, the worst days are over. We live in an age where miracles are the order of the day. The BALFOUR Declaration which Mr. MORGENTHAU deplores was a miracle. Jews returning to their national homeland by the thousands every month--*Wa'essa ethchaim al kanfey nesharim*—is a miracle! Jews raising millions of dollars for the rehabilitation of their Fatherland is a miracle! The revival of the Hebrew language which the devotees of "Liberal" Judaism have done much to discredit and banish from their curriculum, is a miracle! In short we see miracles around us and the immortal words of BRET HARTE loom before our eyes:—

"Do I sleep? Do I dream?
Do I wonder and doubt?
Are things what they seem?
Or is visions about?"

Yes, the ideal has been objectified. What we have seen in dreams and visions have been realized, and in our days. And Mr. MORGENSHAU knows it well, hence his offer to help in the flotation of a national loan for Palestine, *at his price*! No, certainly not. We would rather go on slowly but surely than go swiftly and perish in the end. At the last Zionist Congress in Vienna, Dr. RUPPIN was appointed chairman of a committee to look into the conditions that would have to be established for the floating of a public loan, that would relieve the Zionist Organization of the necessity of carrying on the great work of settlement. We believe the Zionists have sufficient assets in Palestine on which to float a public loan. The future is with us. We need not grow impatient nor furious over the delinquencies of those who should have been in the first row of battle to help us win the war. There is no power on earth that can stem the tide in our favour, and as ABRAHAM LINCOLN said once on some occasion of great emergency, "Fellow-citizens, we cannot escape history." And so do we!

* * *

"WE WERE SLAVES TO PHARAOH IN EGYPT"

An elaborate home ceremony, known as the Seder, will usher in the Jewish Passover Monday evening; the 29th ultimo, at sunset. The festival is one of a cycle of three which are designated in the Bible as "Pilgrim Festivals," on which all males were in ancient times duty bound to make a pilgrimage to the Holy City. According to the Bible, Passover is to be kept for seven days, but orthodox Jews in the lands of the diaspora observe it for eight days. The Jews of Palestine, however, strictly follow the ordinance of the Bible. In ancient times Passover had an agricultural significance, marking the very beginning of the harvest season. Since post-exilic days, however, Passover has largely lost its agricultural meaning, and it has come to be primarily the great Festival of Freedom, commemorating that great event in Israel's history when it cast off the chains of Egyptian slavery and became a free and independent people. Passover then may well be spoken of as Israel's birthday. It is this story of liberation which is told in great detail at the Seder service. A special feast is served at the home in which all the members and friends of the family participate. Strangers, too, are invited, since it is an ancient Jewish tradition that none shall suffer want on this great night. The feast is rich in symbolisms, all of which are explained by the head of the family from a special ritual prepared for that eve, known as the "Haggadah." In this ritual the entire story of the ancient liberation is explained in an interesting manner. The Book of Exodus lays stress upon the necessity of relating the story of the Exodus to the children. This idea is carefully carried out in the Haggadah which has been designed with the purpose of interesting the children in the Seder service. At the beginning of the ceremony the youngest son asks four traditional questions relative to the mode of observance of the festival. The rest of the Haggadah is practically an answer to these four questions. This is done in a quaint and charming manner, the ritual being filled with anecdotes and fanciful tales. The Jew has always been very scrupulous about the observance of Passover, since this festival has brought home to him the unique purpose of his distinctive existence. When MOSES sought the liberation of the Israelites he, speaking in the name of God, proclaimed to PHARAOH: "Let My people go that they may serve Me!" Israel was to cease being a servant of men in order that he might become the servant of God. Liberty, according to Judaism, implies responsibility. The Jew in Egypt was unable to devote his life to the service of God, but this cannot be said of the Jew of to-day who is free to discharge his mission in the world. Moreover, Passover also brought hope and cheer to the heart of the Jew throughout the ages. It taught him that just as God freed the enslaved Israelites from Egypt, He will bring freedom and salvation to the Jews of all benighted lands, and to oppressed nations everywhere. The leaders of Jewry are very anxious that the message of Passover, which is so strikingly brought home through the Seder ceremony, should reach the Jew of to-day. Since there are Jews who do not always find it possible to have a Seder service at their homes, the tendency in modern Jewish communities is to arrange public Seders in which several hundred people often participate. Just like on all other festive occasions, special Passover services are held at all Synagogs. Passover, however, is primarily a home festival. Jewish homes are especially renovated for this occasion, and unleavened bread is used during the entire week. This "bread of affliction," which is made of only flour and water, is reminiscent of the time when the Israelites, being driven out from Egypt, had no time to bake bread and they had to be satisfied with this improvised form of food.

* * *

"THE SOCIAL INFLUENCE OF MR. CLAUDE MONTEFIORE".

Mr. J. HODESS, who, by the way, is Editor of *The New Judea*, the organ of the World Zionist Organization, published in London, writes interestingly to the *Zionist Record*, of Johannesburg, on many burning Jewish topics of the day. In its issue dated 29th January last, Mr. HODESS refers to the progress of "Liberal" Judaism in England and the campaign opened by the CHIEF RABBI OF THE BRITISH EMPIRE to expose the danger and the fallacies of the latter. Says Mr. HODESS:—

> Chief Rabbi Dr. HERTZ has lately opened a campaign against Liberal Judaism, which, in a certain sense, is making considerable progress in England. The kind of Judiasm preached by Mr. CLAUDE MONTEFIORE is so easy and differs so little from the religion of the neighbours that a large number of the more comfortable Jews, not wishing to be burdened by any religious discipline, and on the other hand, not having the courage to forsake the faith of their ancestors, accept the kind of Judaism offered to them by Mr. MONTEFIORE and his followers. Thanks to the social influence of Mr. MONTEFIORE, the lay leaders of the so-called Orthodox community, themselves rather indifferent to matters vital to Judaism, have not taken any steps to resist the insidious influences of Liberal Judaism. It is, therefore, all the more courageous on the part of Dr. HERTZ to strike out against a creed which, not in form alone stands midway between Judaism and a negation of the fundamentals of our faith.

The foregoing gives one an insight as to how things are going on in London Jewry. We now know who is behind all this unrest and turmoil in Israel. Mr. CLAUDE MONTEFIORE was at one time dubbed as the "chief disturber of the peace of Israel." He will, of course, be likened by his followers to ELIJAH who had also disturbed the peace of AHAB! And who can gainsay them the privilege? To be sure, such *mahaloketh* will not cease so long as men are prone to express independent views. We are not, therefore, much hopeful of the results of the Chief Rabbi's denunciation of "Liberal" Judaism. It will, of course, help to warn the unwary but those who care for comfort and desire to be free from "religious discipline" will flock to MONTEFIORE and range themselves under his banner. Has not the latter lured Lord SWAYTHLING and Mr. LIONEL DE ROTHSCHILD, two so-called leaders of British orthodoxy into his side *via-a-vis* the Zionist Movement? The "social influence of Mr. MONTEFIORE" must be great when he could inveigle the leaders of the so-called orthodoxy into his camp and lecture to them anent the latest fad of "Liberal" Judaism! There is this danger which all Jews must avoid. It is to see that the leaders appointed to run the communal crafts must be well selected, *anshey emeth, w'sonnei bassa*, so that the confidence reposed in them may not be misplaced. The religion of convenience preached by Mr. MONTEFIORE can only appeal to those whose Jewish life has been destroyed by materialism and worldliness. In this category there are some who occupy nominal positions in the United Synagogue in London, and no wonder Mr. MONTEFIORE is kept busy in gathering his harvest. Congratulations are due to the CHIEF RABBI OF THE BRITISH EMPIRE for challenging the false prophets in Israel. He, indeed, had proved a worthy ELIJAH of the day when the *nebi'ey sheker* are running amok and defiling the purity of Israel's faith. It requires a stout heart to face the modern financial magnates; we want more ELIJAHS in our camp to enable us to remove the evil from our midst and clean our sanctuary from being further defiled.

* * *

"DRIVE OF ENLIGHTENMENT"

Propaganda for the Jewish National Homeland is likely to be keenly accentuated in the near future by the leaders of the movement. We are of the opinion that for some time past this department has received scant attention from the latter, with the result that we find a lot of misunderstandings and misstatements prevalent about us everywhere. That this is shared by the World Zionist Organization, is evident from the recent communique issued by the latter. *Inter alia*, it says:—

> "Wherever anti-Zionism shows signs of life—and, according to our information, our opponents are becoming active at many points—the Zionist press duly prepared for the contest should take up a strong position against their attacks and arguments."

Lately there appeared an interesting article from the pen of VLADIMIR JABOTINSKY, in our American exchanges, wherein that far-sighted champion of pure and unadulterated Zionism, urged strongly the initiation of an intensive propaganda for the movement. Says he:—

> "We propose, therefore, to engage upon a 'drive' of enlightenment, on a 'political offensive,' as they refer to it in Europe. The first step must be calling of a conference of experts in Palestine, who shall prepare a detailed scheme of agricultural and urban colonization, even going to the extent of drafting in outline the bills deemed necessary for legislative action. The work of this conference, and of its sub-commissions, will be submitted to the government. At the same time a census would be taken of would-be emigrants throughout the Diaspora, showing not only numbers, but names, addresses, family, age, occupation and capital. Local governments will be approached with a view

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to obtaining their support for a scheme which would ensure a steady evacuation of over-crowded ghettoes toward Palestine. A ceaseless and tactful propaganda will be initiated in England, on the Continent, and in America, explaining both the idealistic aspects of a Jewish Renaissance and the actual bitter plight of our masses crying for radical relief. Special delegations will proceed to countries represented on the League of Nations Council, perhaps also to the leading Mohammedan countries, and to India, in order to allay possible misinterpretation of our intent."

To be sure, now more than ever, such a plan as has been adumbrated above should be strongly pressed. There is considerable vigor and enthusiasm in our camp to stir up the whole world for the cause that is right and for the cause that is just. The idea of sending a delegation to "Mohammedan countries, and to India, in order to allay possible misinterpretation of our intent," is plausible. We ourselves have endeavoured in the past to arouse and enlighten some of our Mohammedan friends anent the aims and objects of the Zionist movement. Some have remained reticent while others have spoken in favour. We are inclined to believe that much useful purpose will be served were a delegate of the Zionist movement to travel abroad with a view to delivering addresses to non-Jews regarding the national aspirations of the Jewish people. Such a movement can hardly fail to be productive of good results. We would like to see a start made in India to which place a delegate of good standing should be sent without delay. Jews and non-Jews everywhere are in need of further education and enlightenment regarding Zionist ideals and we believe the time has arrived for such a propaganda to be initiated. The future is pregnant with possibilities and given the necessary co-operation from Zionist Federations and Societies all over the world, there is no reason why such a movement will not convert some of our opponents into ardent supporters of our cause.

EDITORIAL NOTES & COMMENTS

OUR DEVOTION TO ERES YISRAEL

According to the latest Zionist Bulletin issued in Jerusalem, a Jewish lady in Hungary has decided to contribute 50 per cent. of the sale price of her house to the Jewish National Fund.

Such devotion to the Fund is a striking answer to men of MORGENTHAU'S stamp who imagine they can browbeat their fellow-Jews whose Jewish sentiments are fully alive and who would sternly repudiate any effort to stem the wheel of Jewish national progress. Happily, Jewry is well equipped to face the crisis and it behoves every Jewish soul —man, woman, boy and girl—whose Jewish life is not destroyed by worldliness and materialism to contribute liberally to the Zionist funds. Let no man fall in his effort to rehabilitate his national homeland. We must do our share in China, the same as the band of sturdy Halusim are doing theirs in Eres Yisrael.

* * *

THE LATEST "PROPHET" IN HANKOW!

Any form of anti-Jewish literature, no matter how baseless and foundationless it may be, finds a ready market amongst the class of people who hail from the brotherhood of the anti-Semites. The latest "prophet" advertises this kind of poison from his office. He assures us that he has a copy always placed "on his desk," and that any one is welcomed to it. This kind of propaganda is new in the annals of the history of the anti-Semites. We are told that an Arabic translation of the "Protocols of the Elders of Zion," the infamous falsification of European anti-Semites, has just been issued in Beirut in an Arabic translation, according to the paper *Rakib Sion*, the organ of the Latin patriarch in Jerusalem. The traditional foe of Israel is gloating over this "Protocol" and finds in it a weapon to suit his taste. It is apparent that the ancient HAMAN is not yet dead. His disciples are evidently flourishing in every corner of the globe. They refuse to surrender although knowing full well that there can be no "scarcity of gallows" for them. The fate that overtook HAMAN does not seem to worry them a bit. They prefer to die in their sins. Such is the effect of the religion of "love" preached for two thousand years! Further comment is superfluous.

* * *

WHO IS A SUCCESS AND WHO IS A FAILURE?

We celebrate with joy the twenty-second anniversary of ISRAEL'S MESSENGER. We do not grudge the time given to it since it is a labour of love to us. Every other man that meets us expresses astonishment that we could find time, in addition to our daily office routine work, to edit this journal. Needless to say, we are seldom conscious of any exceptional gift or ability on our part in upholding the standard of this publication. It comes to us, of course, in a natural way. We hardly think we give it averagely more than one hour each day. Thus, twenty-six hours' work spread over a period of one month, (after deducting Sabbath days) are not such as to call for any special remarks from

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friends and critics alike. Fortunately, we are accustomed to service. To eat, drink and sleep is not the be-all and end-all of human existence. Animals are like that! And man is higher than animal since he was created in the image of God. On the other hand, we are rather filled with astonishment how the majority of our rising men find time for their amusements. What with dancing, bridge parties, tea parties, mah-jong games, tennis, joy ridings, cinema shows, etc., etc., which consume the best part of their day and night at the expense of one's health! Do not pity us, rather we pity YOU for dissipating your energies on *habley ha'olam* and running after the will o' the wisp, *sh'en ba mammash*!

* * *

"THE NEW PATHS: WHITHER DO THEY LEAD?"

According to last reports, Chief Rabbi Hertz of London is still fulminating against the Jewish Liberals of the British Metropolis. He is finding fault with their attitude toward the Torah, toward the Sabbath, toward Meelah and toward the Holy Land. What offends him most, however, is what he calls the feminism of the Liberals, that is, the institution of family pews and making of woman man's equal in the synagog and worst of all the striking out from the ritual of that abomination of having the man in the course of his morning devotion thanking God for not having made him a woman. The attitude of Dr. Hertz is so very pugnacious that it borders on the comical.—*The American Israelite.*

Thus, a serious discussion is killed by jokes and poor jibes. This is how the advocates of "Liberal" Judaism behave whenever they are confronted with grave indictments. Instead of admiting their weaknesses and loss of spiritual prestige they manage to slip like cowards from the backdoor. In a letter dated 29th January last, the Editor of *The American Israelite*, writes us saying that he takes our "criticisms good-naturedly." He apparently understands well that to respond to our arraignment would be to invite further rejoinders from us, and this is just exactly what the protagonists of "Liberal" Judaism do not like. They do not care to fight all the issues involved to the end, judging from the lame and inexcusable defence they put up when they are indicted by no less a personage than the CHIEF RABBI OF THE BRITISH EMPIRE. We are, however, pleased to observe that the three brilliant sermons delivered by the latter in London recently on the fallacies and vagaries of "Liberal" Judaism are being reprinted from the columns of the London *Jewish Chronicle* for wide distribution. This should sound the death-knell of that blatant infidelity which is masquerading under the guise of "Liberal" Judaism, and which to our mind, is artificially kept up by reactionary organs like *The Israelite*, *The Jewish Shomer* and their ilks.

* * *

A FULL-FLEDGED ZIONIST

The Jewish Guardian in the past has conducted a ceaseless warfare in its columns in order to prove that the Zionists were in the wrong. As a matter of fact, those

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who had founded that journal a few years ago, had no other motive in view except to fight the movement. From time to time, the *Jewish Shomer* had coqueted with the leaders of Zionism and called them names. It had called upon the Chief Executive of the movement to STAND FIRM when he was obliged to sign the CHURCHILL Memorandum under duress. In short, the *Hasofeh l'beth Yisrael* had played ducks and drakes with Zionism and so whittled down the BALFOUR Declaration that that 'scrap of paper' was hardly worth the signature of its eminent author. The policy of the journal in question was clear to all those who have read it in the past. It was to give aid and comfort to the opponents of Zionism so that Zionist strivings in Eres Yisrael may be paralysed and brought into naught. All this has now been given up, we are assured, by no less an authority than Mr. ISRAEL COHEN, the General Secretary of the World Zionist Organization. In an address delivered by him in the Vestry Room of the New West End Synagogue (let us give it the name of *Rodeph Shalom* congregation, instead of a street's name) on the 24th January last, Mr. COHEN "referred to the previous occasion when he spoke in that room, some sixteen years ago, in reply to a speech on Zionism by Mr. LAURIE MAGNUS, who now no longer attacked it, but supported Zionism in the columns of the *Jewish Guardian*." Mr. COHEN is not a man given to making sensational speeches, so we must believe him when he says that the Editor of the latter publication is a new recruit to Zionism. This receives further substantiation when we turn over the pages of the *Jewish Guardian*, dated 5th February last, and see a fervent appeal to its readers to support the Keren Hayesod. *En passant*, in the same number on p. 13 we find also a paid advertisement by the Rt. Hon. Sir ALFRED MOND, President of the Palestine Foundation Fund, calling upon Jews who come under the ecclesiastical authorities of the CHIEF RABBI OF THE BRITISH EMPIRE to support liberally the Fund for the rehabilitation of Eres Yisrael. And now listen what the *Jewish Guardian* had to say on the subject. The words are few but the sentiments are strong. Anyone who could prove that they are camouflaged should be regarded as an enemy of the cause. Here follows the citation referred to above:—

> ".....We do wish our readers would help more generously. There is an alternative method. They might give to the *Keren Hayesod*. The stream of Jewish immigration into Palestine is increasing month by month. It is along that channel that the distress in the Ukraine finds a narrow outlet. The funds for assisting such immigrants are not sufficient at the present time; economic conditions on the Continent are bad, and America surely does her share. A Central Council has been formed in London —it held its first meeting on Tuesday last—to organize the work of assisting Palestinian immigration. We earnestly commend its appeal to the support of our readers in this country. A moment's imagination will show the value to Judaism of the change from an oppressed and outcast life in the Ukraine to a national Jewish Home in the Holy Land. The pleasure—almost a sacred pleasure—of creating that change in individual instances may be secured by sending us a donation for the *Keren Hayesod:* or, better still, send it direct to the Secretary, at 77, Great Russell Street."

It is indeed a "pleasure—almost a sacred pleasure," to see a disciple of CLAUDE MONTEFIORE turning a *ba'al teshuba*. Let us hope that Mr. COHEN will not be disillusioned in the remarks he had made about his quondam opponent, and that more men of LAURIE MAGNUS' type will wake up from their slumber and work for the redemption of Israel's soul from the fetters of the galuth.

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NEW ASPIRANT FOR THE RABBINATE

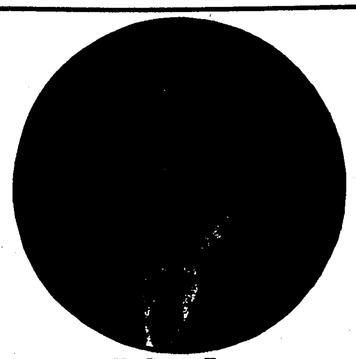
MR. SAMUEL HERTZ ON THE SPIRITUAL FAMINE IN JEWRY

REFERS TO THE "POISONOUS DISEASE" FROM WHICH MILLIONS ARE SUFFERING "IN AMERICA AND ELSEWHERE"

Readers of ISRAEL'S MESSENGER were informed some months ago through our columns that a new recruit had entered the rank of the Anglo-Jewish Ministry, *videlicet*, Mr. SAMUEL HERTZ, eldest son of the CHIEF RABBI OF THE BRITISH EMPIRE. In ordinary times such an item of news would have passed unnoticed, but in these days of dearth of spiritual leaders in Jewry when the calling for some unaccountable reason is not regarded with popularity, the new aspirant for the Rabbinate suddenly found himself overwhelmed with congratulations from far and near.

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

> "Behold the days come, saith the Lord God:
> That I will send a famine in the land,
> Not a famine of bread, nor a thirst for water,
> But of hearing the words of the Lord,
> And they shall wander from sea to sea,
> And from the north even to the east;
> They shall run to and fro to seek the word of the Lord,
> And shall not find it."—(8—11 to 13).



Mr. SAMUEL HERTZ,
eldest son of the CHIEF RABBI OF THE BRITISH EMPIRE. *Born in Johannesburg, South Africa, on February 27th, 1908. Was in the United States in 1912. Educated at St. Paul's School, London, where he gained a scholarship. Last year he gained an honorary exhibition in Classics at St. Catharine's College, Cambridge and also the Jarret Scholarship in Hebrew at that College. He also gained the Stewart of Rannoch Scholarship for Hebrew (a University Scholarship). He is a student of Jews' College, a seminary for training of Rabbis. He holds the Alfred Cohen Scholarship and speaks at the debates at the Cambridge Union Society.*

What a telling reminder to our age when we bear in mind that the rank of the Rabbinate is growing thinner and thinner and causing alarm in responsible circles! ISRAEL'S MESSENGER was the first Jewish organ outside the dominions of the British Empire to tender its heartfelt congratulations and best wishes to Mr. HERTZ, which it felt were due to him on account of his shining example in following his father's sacred profession. That he will shed lustre on the Rabbinate may be judged from the following strong sentiments expressed by him in a letter addressed to the Editor of ISRAEL'S MESSENGER. Mr. HERTZ is twenty years of age, and there is every reason to believe that he will forge ahead in the new limitless field which he had chosen, and uphold admirably the noble and lofty ideals for which Historic Judaism stands. In a letter forwarded from Cambridge, dated 24th January last, Mr. HERTZ writes us, *inter alia*, as follows—

> "Allow me to thank you most sincerely for all the kindness you have shewn me even though I live in a distant corner of the earth. Your letter brings a message of rare encouragement and fills me with enthusiasm. It is doing world Jewry irreparable harm that the calling of the Rabbinate is widely neglected and that the material is placed above the spiritual and temporary prosperity is deemed of more moment than the eternal cause of Israel. Would that there were many more not to "tend the vineyard of the Lord" but to serve in the armies of the Lord for there are enemies from within and without. But greater still is the taste of draining the swamps of ignorance and of reclaiming the soil. As long as this stagnation grips the land nothing but poisonous disease can arise for Israel. It has its toll of millions in America and elsewhere. Only too true are the words: 'My people perisheth for lack of knowledge.'
>
> "I thank you most heartily for the very kind remarks you made about me in ISRAEL'S MESSENGER. I regard it as an honour for a humble novice like myself who is appalled at his own minute power and the magnitude of the work that must be done to have your kindness."

Readers of ISRAEL'S MESSENGER need not be told to what event in Jewry Mr. HERTZ is referring when he alludes to the "poisonous disease" from which millions are suffering "in America and elsewhere." The three notable discourses delivered recently in London by his father, the CHIEF RABBI OF THE BRITISH EMPIRE, on the "New Paths: Whither Do They Lead?" are striking exposures of the "strange fires" introduced by "Liberal" Judaism in Jewish Judaism. To be sure, the new aspirant for the Rabbinate will have a tough task before him. Paraphrasing HEINRICH HEINE we may well say, "He is of that dough from which *Talmidey Hachamim* are kneaded." In Rabbinic phrase. *(Berachoth 48.)*

בוצין בוצין מקמפיה ידיע

A VOICE FROM FAR-OFF JOHANNESBURG

Ibri Onouchi, of Johannesburg, in its issue dated 1st February, gives prominence to our editorial on "Mr. SAMUEL HERTZ—An Aspirant for the Rabbinate," which appeared in our December issue. Our contemporary suddenly discovers that Mr. HERTZ was born in Johannesburg and that it is entitled to watch his progress and claim him as Johannesburg's best candidate for the Rabbinate. Continuing *Ibri Onouchi* says, "As the subject of the leaderette [in ISRAEL'S MESSENGER] spent the first ten years of his life in Johannesburg, local Jewry will be proud to associate itself with the greetings of Mr. N. E. B. EZRA, the able and scholarly Editor of ISRAEL'S MESSENGER."

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MR. AND MRS. HENRY MORGENTHAU ARRIVE IN SHANGHAI

GRANT SPECIAL INTERVIEWS TO "ISRAEL'S MESSENGER"

Mr. Morgenthau Defends His Former Policy Towards Zionism But Avers Faith In Development Of Palestine

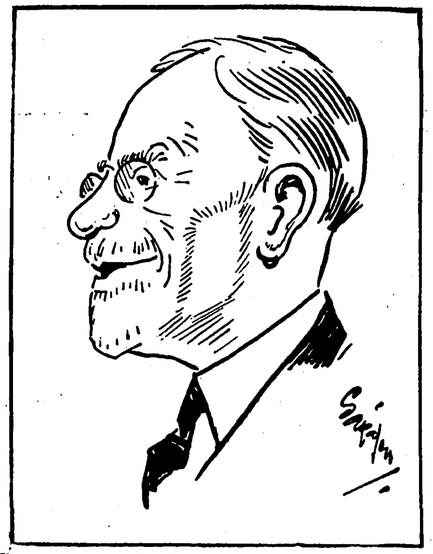
PREPARED TO SERVE WITH COMMITTEE TO STUDY POSSIBILITIES OF NATIONAL LOAN FOR ERES YISRAEL

PROPOSAL LIKELY TO BE WRECKED OWING TO PRINCIPLES INVOLVED

Mr. HENRY MORGENTHAU, ex-United States Ambassador to Turkey and Chief of the anti-Zionists in America, arrived here on the 8th ultimo, on the *President Jefferson* to join his wife who reached Shanghai a few days ahead of him. Mr. and Mrs. MORGENTHAU are on a world round tour, having boarded the *Empress of Scotland* in Canada and travelled via Suez. They have visited Delhi, India, where they were the guests of Lord and Lady READING. They left Shanghai on the 9th ultimo, and after a brief stay in Japan they hope to reach New York on the 20th instant.

A CHAT WITH MRS. MORGENTHAU

Mrs. MORGENTHAU accorded us a pleasant interview when we called upon her at the Astor House where she was staying. She, however, declined to express her views for publication, and an



MR. HENRY MORGENTHAU

[Courtesy *N.-C. Daily News*

assurance was given her that her wishes would be respected. Mrs. MORGENTHAU'S visit to Shanghai was the first occasion on which she had travelled alone without her husband. The latter remained in Manila where he had important affairs to look into, and during his stay in town he delivered an address before Temple Emile Congregation which was attended by all the leading members of the community. Mrs. MORGENTHAU was much impressed with Shanghai and regretted that her stay here could not be extended. A trip to Peking was contemplated but owing to the civil war up North, it had to be abandoned. Needless to say, Mrs. MORGENTHAU is a helpmate to her husband and co-operates ably with him in his philanthropic work. She follows Jewish events all over the world with keen interest, but as her views were not given out for publication, we must perforce respect her wishes in the matter.

MR. MORGENTHAU INTERVIEWED

Not so Mr. MORGENTHAU who arrived in Shanghai after a few days and kept himself busy in giving interviews to the Press. Streams of visitors, government officials, men in all walks of life have visited him at the Astor House, and the day was spent rather busily in receiving one and all. As a matter of fact, very little time was left for sight-seeing. When our turn came, it was almost dinner time and even then letters and messages were pouring in. At one time it looked as if it was hopeless to secure a chat with the American diplomat, but, happily, the latter took precaution to avoid that. Mr. MORGENTHAU was not unwilling to express his views on Jewish problems in his usual characteristic manner. He was quite outspoken and fearless in his denunciation of certain wrong measures, which according to him some of the Zionist leaders were pursuing. He, however, gave the latter credit where credit was due. He assured us that he was quite in sympathy with the Zionist ideals, minus, of course, Nationalism. When he was Ambassador to Turkey, he did his best to help the cause and was at one time instrumental in saving the lives of some notable Zionists, who came under some sort of suspicion by government officials. His services were greatly appreciated by the sponsors of the Zionist movement who had his name inscribed in the Golden Book of the Jewish National Fund.

DEVELOPS SUDDEN DISLIKE FOR ZIONISM

Mr. MORGENTHAU came into sudden prominence as an anti-Zionist in 1922, when he wrote an article in the *World's Work*, denouncing Zionism as impracticable, visionary and undesirable. Readers of ISRAEL'S MESSENGER need not be told how Mr. MORGENTHAU'S attack had stirred world Jewry and how his challenge was picked up and crushed by Mr. SAMUEL UNTERMYER and Mr. LOUIS LIPSKY, of New York. Mr. MORGENTHAU, needless to say, did not make any further attempt to defend his views for he kept aloof from both camps, until his recent visit to Palestine where he was much impressed with the progress achieved by the Halusim in rejuvenating the country and converting the waste lands into habitable places to live in. Incidentally, we drew Mr. MORGENTHAU'S attention to the interview he had given to the *Jewish Telegraphic Agency* when in Palestine in January last, a copy of which was shown him and which reads thus:—

> "FELIX M. WARBURG, HERBT LEHMAN and JULIUS ROSENWALD were suggested by HENRY MORGENTHAU, former United States Ambassador to Turkey, to serve with him as American members of a Committee to study the possibilities of a national loan for Palestine or a special Jewish loan for the reconstruction of Palestine, according to the Jewish Telegraphic Agency. This suggestion was made by Mr. MORGENTHAU following his visit to Palestine. He described the advance of the country since his last visit in 1914 as "stupendous," and recommended that prominent Jewish financiers make an exhaustive study to see whether Palestine is ripe for that financial assistance which successful development requires. "The Zionists have achieved a great political victory. The question now is, can the movement stand an investigation of the economic possibilities, the leaders abiding by it," Mr. MORGENTHAU stated. If the Zionists invite him, he is willing to be one of the investigators. Having directed successfully the $50,000,000 Greek loan, Mr. MORGENTHAU believes that Palestine is capable of arranging a loan on similar terms, setting aside certain state duties and land revenues to make up the difference on interest payments. Mr. MORGENTHAU would undertake to study the possibilities of a national loan for Palestine or a special Jewish loan for the reconstruction of Palestine, for which the last Zionist Congress appointed a commission under Dr. ARTHUR RUPPIN, the Palestine economic expert."

DENIES ZIONISTS HAVE ACHIEVED "POLITICAL VICTORY"

Mr. MORGENTHAU admitted the correctness of the above despatch but denied the statement which was "put in his mouth" by the Agency, that the "Zionists have achieved a great political victory." That was untrue. "There was no such victory in sight," he declared, although he was fully prepared to admit that the "advance of Palestine since his last visit in 1914 was stupendous." This he attributed to the wonderful manner in which the Keren Hayesod was proceeding with the upbuilding of the country, although he felt that much more could be done if "a national loan for Palestine" were floated. He was convinced that under half a dozen leading Jewish business men, it would be possible to determine Palestine's future, and all Jews would ultimately combine in a great effort to upbuild the country.

WILL SERVE FOR 'A' JEWISH HOMELAND

Mr. MORGENTHAU made it clear that he was not going to lend his services in order to create in Palestine THE Jewish National Homeland, but 'A' homeland, without any emphasis being laid on the word "National." According to him, the BALFOUR Declaration

was a mistake, which he fancied was issued under certain pressure at an exceptional period in the world's history and for which our "thanks" were due to Dr. CHAIM WEIZMANN. According to Mr. MORGENTHAU Jews going to Palestine should eschew politics and talk more about cultural work and arts with a view to create a spiritual centre only. In other words, the political gain which the BALFOUR Declaration had given to the Jews should be suppressed, concealed or abandoned for the time being. What may happen say, after ten, twenty, thirty or forty years is not for us to determine, but must be left to future posterity to settle. To be sure, Mr. MORGENTHAU is not speaking for himself alone when he thus counsels the readers of ISRAEL'S MESSENGER. He believes he has behind him the elements of wealthy Jews in America and elsewhere, who would have nothing to do with a scheme which aims to create a Jewish Commonwealth in Palestine.

AGAINST JEWISH NATIONALISM

The problem envisaged by Mr. MORGENTHAU is not a new one in the history of the Zionist Movement. It was with us since HERZL started to stir up his people for a legally secured, publicly recognized home in Palestine. That formula was repeatedly urged and adopted at every Zionist Congress in the history of the movement. It is hard to believe that there are Jews who are so "dead" to Jewish sentiments as to oppose a national work for the recovery of which myriads of people had prayed and yearned. It is palpably evident that nothing will come out of the proposal made recently by Mr. MORGENTHAU since he wants to exact a term which will never be conceded to him by *K'lal Yisrael*. Jewish Nationalism is not a thing to be trifled with, no matter how rich a Jew may be and how great his social standing in the non-Jewish world may be. It is, therefore, no wonder that *The New Palestine*, of New York, in its issue dated January 8, 1926, expresses dissent with Mr. MORGENTHAU'S, when it says:—

> "Mr. MORGENTHAU will not enter this field with the same spirit of hope and faith. He has not yet uttered one word in favour of the basic principles upon which Palestine is to be rebuilt. He has not spoken favourably of the idealism and the enthusiasm, which have made possible the present growth of Palestine. He has not expressed any appreciation or understanding of the capacity of the Jewish people, who are engaged in rebuilding Palestine. Unless there is this faith and appreciation, any sort of investigation is doomed to failure in advance. Certainly, when Mr. MORGENTHAU lends his assistance to Greece in an effort to rehabilitate its affairs, he takes it for granted, as an indispensable premise, that he may rely upon the Greeks to make good their justifiable interest in their own national existence. Unless, therefore, one enters into a study of the Jewish problem with sympathy, interest and confidence in them and their aspirations, one cannot do justice to the situation which confronts us in Palestine. In other words, Mr. MORGENTHAU should add a few words to his cabled interview. He should say whether he is actually interested in seeing the Jewish National Home established."

ZIONISTS MUST BEAR THE BURDEN OF UPBUILDING HOMELAND

ISRAEL'S MESSENGER is in hearty agreement with the views expressed by its New York contemporary. It remains to be added that the work of upbuilding the Jewish NATIONAL Homeland will be persevered with unabatedly, even though it be without the help of the "wealthy Jews." The latter have so far done nothing to make good their promises and yet without their aid the reconstruction went on and even evoked warm appreciation from Mr. MORGENTHAU, who described, to use his own words, "the advance of the country since his last visit in 1914 as stupendous." Greater tribute than this need not be required to demonstrate the deathless desire of the Jewish people to recover that which they have lost centuries ago. We cannot help reproducing here what BIALIK, the noted Jewish national poet has said in New York recently:—

> "The direct cause for my arrival in America is the reestablishment of the Jewish national home in Palestine. A great and decisive hour has come in the history of our people: as in the time of Cyrus, the opportunity has been granted to us to return to our country and to rebuild our house. The redemption and the reconstruction in the land of our forefathers has, therefore, been intrusted from now on into our hands. It all depends on the will and ability of the Jewish people. The Jewish people in all its parts must, therefore, take upon itself the fulfillment of this historic duty with love and enthusiasm, the duty toward itself, its past and toward its future, if we do not want to deny the substance of our life and of our historic existence. The sooner we fulfill this duty, the better it will be for us. There is no doubt that the question of re-establishing the Jewish national home in Palestine will, whether we want it or not, become a question of honour for the Jewish people and its status in all the countries of the diaspora."

The foregoing striking observations by the greatest living Jewish poet should be our final reply and challenge to men of MORGENTHAU'S stamp. The latter's offer to co-operate is one which will be wholly unacceptable and unworkable for the final solution of the Jewish Question. It was not for this that HERZL and NORDAU and others had fought and struggled. Meantime, our task is clear. Now more than ever must we rise up to respond to the appeal of the Keren Hayesod published elsewhere in this issue, in order that the national task inaugurated so auspiciously since the BALFOUR Declaration may not be hampered and paralyzed. The fruit of the past is bearing good results. We are told that Lord BALFOUR was thrilled with joy when he recently received Palestine fruits direct from the Jewish Colonization in Eres Yisrael. That constitutes a final reply to our would-be friends to persuade us to throw overboard the great principles upon which the Zionist Movement were founded.

WARNS AGAINST "MISQUOTATION"

When our interview was over, Mr. MORGENTHAU after pausing for a while stood up and said, "I hope my interview with you will not be misquoted." With an assurance that a square deal, no more and no less, would be given, we parted after a hearty handshake, when the genial guest and visitor to Shanghai was escorted to his room by his charming wife. The visit of both Mr. and Mrs. MORGENTHAU to Shanghai was of short duration and no public reception could be arranged in their honour. It was intended to organize a public meeting in order to listen to an address from Mr. MORGENTHAU but it had to be abandoned for obvious reasons.

WINNER OF SECOND PRIZE AT THE PURIM BALL

Miss LIPKOVSKY, who won the second prize at the Purim Ball. Miss LIPKOVSKY was dressed to represent an old-fashioned posy of flowers, clustered together and backed by a frill of cut paper.

[*Photo by The Shanghai Sunday Times.*

[Written for ISRAEL'S MESSENGER]

CREMATION AND SUICIDE

By N. S. BURSTEIN (Cardiff)

An old philosopher once said that there is an original necessity in our nature "to determine ourselves." Providence has implanted this propensity in us, to prevent suspension of action, where reasons may be wanting or equipoised. Then this old philosopher goes on to say that in the most indifferent cases we are apt to feel an inclination to favour one side of a question more than the other. Two men boxing, two horses running, two cocks fighting, two dogs snarling—even two fishermen scolding—though all equally unknown—an onlooker will naturally take part with one or the other. "We *must* determine ourselves."

Mr. N. S. BURSTEIN

That is all very well. But when there is a question of life and death, body and soul, have we also to determine ourselves? Or have we simply to follow the dictates of the law and order of our faith and the law and order of humanity? This is a question not to be answered in haste. There are different people with different turns of mind. Some people have no divinity to live in; to them ancient philosophy is but a farce. Their motto is "I will myself be a philosopher." They believe that their soul and body are their own private property and that they have the exclusive right to destroy them at their own will. That is why they—the so-called modern philosophers—believe in suicide (self murder) and that is why they believe in cremation (annihilation of the body). This is *their* self-determination. But the earnest thinker, the man with a pure mind and a God-fearing thought, and particularly the true Jew, has no other alternative but to obey the law and order of his faith and the law and order of humanity. The *Torah* commands the Jew: *"Ushmartem es nafsheiseichem"*—you are the trusted guardian of your life, you must take care of it and not discard it at your own free will. As I have said on another occasion, suicide is generally the outcome of irreligion, loss of faith in God, disregard of others and extreme selfishness. And so it is with *cremation*. The man who desires that, after death, his body should be cremated, defies God, and lowers the natural dignity of man. It has been well said, that the "anti" attitude to life (I would add also, to the preservation of the body) is not the result of reason or reflection, but the sum total of a temperament and an outlook—and a bad outlook at that. Suicide as well as cremation is contrary to Jewish law, custom and principles. The average Jew looks on both of them with horror and dismay. Where is the Jewish father or mother who will willingly consent to have the body of his or her dead child cremated? Where is the Jewish son or daughter who will consent to have his or her parent's dead body cremated? It is only the unhealthy mind of the so-called modern philosopher that says: this is only a question of sentiment. Granted that it is; but *sentiment* means tenderness of feeling, a feeling—particularly in the case of a Jew—that is nurtured with the sublime religious and humane ideas, ways and customs of his forefathers—ABRAHAM, ISAAC, and JACOB. "Intuition and sensibility are the only organs of genius and virtue," said LAURENCE STERNE. Kill sentiment or sensibility and morality will be dead too.

MAIMONIDES declares, in unmistakable language, that it is a religious injunction to bury the dead and the Talmud tells us distinctly that it is not allowed to part the bones and veins from a dead body. Cremation, therefore, just as suicide, actually involves a breach of the Jewish law, and to my mind, it is an outrage to the moral government of mankind. How noble, how majestic and hope-inspiring, is the saying of the patriarch, JACOB, "V'sochavti imaveisel" —("I will rest with my forefathers"); *"Ukbartaim bikbourothom"*— "Thou shalt bury me in the place of their burial"! And so it is that every Jewish father, mother, child, sister or brother, and even any relative or friend—in fact every civilised human being, builds a tower of hope at the graveside of their loved ones. They know, they think and they feel, that under the consecrated soil, there lie the remains of one whom they loved. The tomb is consecrated by them as a shrine that contains the body which sheltered a divine soul, a heavenly spark and the relic of the creation in the image of God. These graves occasionally they visit and are happy to think of the peaceful rest of those whom they so tenderly loved and whose memory they are so lovingly cherishing. They imagine they see the sweet features of

(Continued on Page 13)

WHEN DREAMS COME TRUE!

Mr. and Mrs. D. G. M. ARONOVSKY.

Mrs. ARONOVSKY is leaving for Jerusalem on the 10th instant, per *Paul Lecat* accompanied by her two sons, age 12 and 13 respectively, for whom arrangenents were made to enter the HERZL Gymnasium. Mrs ARONOVSKY is well-known locally for her good work for many years for Zionism. She took a keen interest in anything appertaining to the movement and worked with great zeal and enthusiasm in organizing Hanuccah Balls which were given in aid of the Jewish National Fund and the local Jewish school. Local Zionists are raising funds in her honour with which to plant trees in HERZL Forest. The amount collected for the purpose will be handed over to Mrs. ARONOVSKY with a suggestion to hand it in person to the head office of the Jewish National Fund in Jerusalem. Mrs. ARONOVSKY will return to Shanghai to join her husband after making an extensive tour in Eres Yisrael. It is not improbable that Mr. and Mrs. ARONOVSKY will ultimately make their home in Jerusalem. Mr. ARONOVSKY is equally active in local Zionist affairs, having served as President of the Kadimah and co-operated in many useful initiatives for the cause.

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(Continued from Page 12)

their loved ones, and this nurses their hope to meet them in Heaven as they knew them and alleviates their sad hearts. But where does the imagination lead to when one visits a crematorium and looks at the urn that contains a handful of dust of the burned precious body of one's kith and kin? The answer is—to Hell and its associations. The *Mishna (Ab. Torah 13)* says, "Every death which is accompanied by burning is looked upon as idolatry."

There are well-meaning men, such as the Bishop FRASER, Bishop KNOX, the Rt. Rev. Dr. GORE (formerly Bishop of Birmingham), and Bishop POTTER of New York, and a few more, among Jews as well as non-Jews, who say that as a sanitary precaution of great value, and as a medium for saving ground, cremation is the best treatment of the dead for survivors. I would ask these good men, why is it that the people who live near a cemetery are generally in the best of health? And again, what has become of all the cemeteries of two or three centuries ago? Where are they? Of course, nobody knows and nobody cares to know, as it only concerns, very deeply the immediate survivors, the first and second generation who are lovingly attached to the departed. Man's longings and strivings extend generally only to the temporal welfare and happiness of mankind and are "reflected to that fancy portion of them which were comprehended within the narrow limits of his own empire—and could bear an insurance only during his own life." When you burn the dead you practically destroy the rhythm of life for the living.

Cremation, then, I maintain, is on a par with *suicide*, and one is as godless and criminal as the other. On this I am determined. We must brush aside the humbug, and strive with might and main to come to realities, the realities of life and living, and the realities of man's duty towards his God and fellow-man. The advocate of cremation says: Whether I am buried in a pit-grave or cremated, the result is the same. Is it? How does he know? I believe it was TENNYSON who wrote—"Thou canst not prove the nameless, O my son, nor canst thou prove the world thou movest in. Thou canst not prove that thou art body alone, nor canst thou prove that thou art spirit alone, nor canst thou prove that thou art both in one. Thou canst not prove that thou art immortal; no, nor yet that thou art mortal. Yea, my son, thou canst not prove that you who speak of all these may not be thyself in converse with thyself. For nothing worthy can be proven or disproven."

Woe to the man who tries to overstep the boundary of human knowledge. The moment man loses his sense of the value of, and respect for his body, life becomes impossible, and the spirit of man sinks to the lowest level, never to rise again.

CORRESPONDENCE

Editor, ISRAEL'S MESSENGER.

HAIM ZIMMERMAN'S LEGACY TO THE JEWISH NATIONAL FUND

DEAR SIR,—We have pleasure in informing you that we have received £100.5.11 being balance of the proceeds of sale of precious stones bequeathed to the JNF by the late Mr. ZIMMERMANN.

We regret that we are without any more satisfactory information regarding the receipts of the estate. It appears that some arrangement has been made with the heirs but particulars of same have not been communicated to us in spite of repeated requests.

With Zion's greetings,
Yours faithfully,
ELIAS M. EPSTEIN,

For Head Office, KEREN KAYEMETH LE ISRAEL.
JERUSALEM (*Land of Israel*), 20th Jan., 1926.

[In our issue of January 9th, 1925, we published a letter from the Jewish National Fund, Jerusalem, wherein they stated that they have credited Shanghai collection with £600, being part proceeds of the sale of diamonds bequeathed by the late Mr. HAIM ZIMMERMAN who died in Shanghai in 1922. This item with that acknowledged in the above letter, makes a total of £700, 5. 11. As regards the balance of the legacy to which reference has been made by the JNF, we wish to add that the matter was taken off from our hands a few years ago, and transferred to Dr. A. KAUFMAN in Harbin, so that he may press the claim upon Mr. BERCOVITCH who owns the leading hotel in town and on which a mortgage of Yen 20,000.00 gold is due to the Estate of the late Mr. ZIMMERMAN. We believe it is due to the readers of ISRAEL'S MESSENGER that Dr. KAUFMAN should make a public statement regarding the negotiations which he had conducted with Mr. BERCOVITCH and to tell us what prospects he holds for recovering the amount due from the latter.—Editor, ISRAEL'S MESSENGER]

JEWS AND WESTERN CIVILIZATION

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—Is there no Jewish way of celebrating your great festivals? I wonder whether the Jews had balls during the days of DAVID and SOLOMON, on festive occasions. I hold that, culturally, the Jews are inferior to none; but I do not understand why they imitate the western ways of celebrating their festivals. Every nation in the world celebrates its festivals in its own characteristic ways. The Moslem Id and the Hindu *Dewali* are typically Moslem and Hindu. It is a sign of denationalization if the Jews imitate western methods, to the exclusion of their own characteristic ways, of enjoying the festivals.

The greatness of a nation depends considerably on the purity of its womanhood and its literature. The balls do not promote sexual purity, and are thoroughly un-Asiatic. I do not think the Arabs of Palestine will have a good opinion of the Jews if they see men in ball rooms dancing with seminude girls, drinking freely. Judaism condemns hedonic philosophy and inculcates absolute purity.

The Jews may become Europeanised, wealthy and famous, but they will be committing national suicide if they ignore the great Jewish ideals.

I am, etc.,
H. P. SHASTRI.

SHANGHAI, 10th March, 1926.

[Our valued correspondent writes on a weighty problem affecting the Jews in their present wave of nationalistic movement to revive their nationhood in their ancient homeland. How far Western culture will be imported into their country is a matter not easy to decide. It is, however, certain that it would be a blending of the both, East and West to which the Jews are eminently adapted. It is to be hoped that much of the soul-destroying culture of the West would be avoided in the new Judea and the one to which Prof. SHASTRI alludes is not less menacing to the future growth and development of the Jewish Homeland if it is allowed to take a stronghold on Jewish soil.—Editor, ISRAEL'S MESSENGER].

THOSE WHO VISIT THE LAND OF ISRAEL

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—Every spring large numbers of Jews, including Zionists, visit Palestine. It is, of course, impossible for us to meet each individual and still less feasible to assist each one during his stay in the country. For this purpose, as you know, we have established in co-operation with the Zionist Executive and the Keren Hayesod the Jewish Information Bureau, Clock Tower Building, Allenby Square, Jerusalem. Every intending visitor of Palestine should be requested to approach this Bureau at the earliest possible moment after his arrival. Its services are entirely gratis and by making use of them he will save himself much time, trouble and expense. At the same time he will be sure of receiving authoritative information and facilities for seeing the Zionist work in the country.

There are, however, cases in which it is very desirable that the Head Office should meet individual visitors. Men of influence, Zionist workers, authors and journalists, are included in this category. It will help us to know in advance the names of such people and the approximate date of their arrival in Palestine together with the probable period of their stay; insofar as it is possible for you to get this information we beg you to forward it promptly. Please, however, always give us an exact description of the relation to our work of the persons whom you wish us to meet, bearing in mind that the time and forces at our disposal are limited.

With Zion's greetings,
I am, etc.,
ELIAS M. EPSTEIN.

For Head Office, KEREN KAYEMETH LE ISRAEL.
JERUSALEM (*Land of Israel*), 2nd Feb., 1926.

LAWYER KRISEL SENDS GREETINGS FROM FAR-OFF NEW YORK

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—I often wonder how it is possible for you to keep up the publication of ISRAEL'S MESSENGER under the most adverse conditions you operate, but I suppose there should be no wonder if one knows you.

The work for the Jewish National Fund that is done in Shanghai, although dwarfed by comparison with the money raised here is probably much greater when one bears the sources from which Shanghai's efforts come. However, it is good to know how wide in general the scope of its efforts is.

I look forward to receiving your magazine monthly and, with kindest personal regards, I am, etc.

JACOB KRISEL.

NEW YORK, 17th February, 1926.
Woolworth Building.

BALFOUR IN MESSAGE TO ZIONISTS

"I require no fillip to my interest in Palestine affairs," Lord Balfour wrote from Scotland on January 14, to Colonel Kisch, acknowledging the receipt of a case of oranges and grape fruit from the Jewish Colonization Association.

The letter reads as follows:—

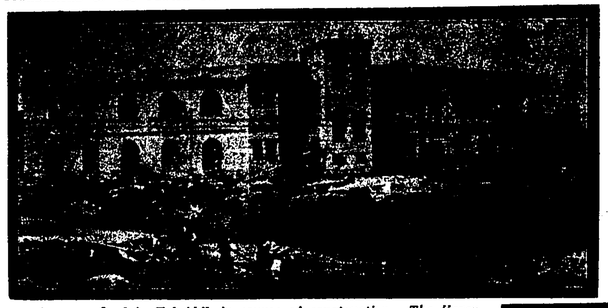
"Cases of oranges and grape fruit have safely arrived for my niece and myself from the Jewish Colonization Association. Please allow me warmly to thank them and you for my share in this gift. I require no fillip to my interest in Palestinian affairs; but I hope I may take this specimen of Jewish enterprise as an indication that things are prospering with all my Zionist friends.

HOW JEWS ARE BUILDING THEIR NATIONAL HOMELAND

THE GREAT ROLE OF KEREN HAYESOD

A PROMISING OUTLOOK.—BUT WORLD JEWRY MUST PROVIDE THE SINEWS OF WAR

The Keren Hayesod commenced its activities in Palestine in April 1921, as the Fund whose work it was to lay the economic and cultural foundations of the Jewish National Home in accordance with the Balfour Declaration and the Mandate of the League of Nations. In the same way in which it succeeded in collecting, by voluntary contributions, more than two million pounds sterling in the course of some four years, it succeeded in employing these funds in nearly every branch of constructive work in Palestine. Thus a new epoch was opened in the history of Jewish colonisation in Palestine. In the sphere of agricultural colonisation, as in the spheres of town-planning and the development of industry, as well as in the furtherance of Hebrew culture, such progress has been made with the assistance of the Keren Hayesod in the last four years that Jewish Palestine now appears in a wholly new light.



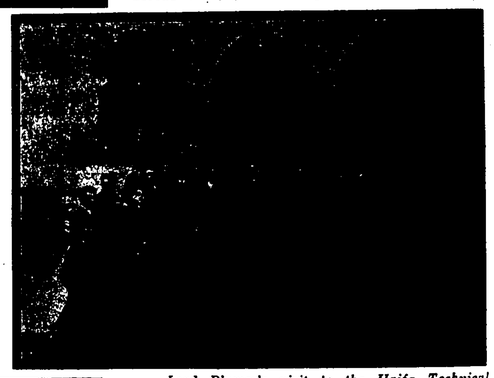
A new school in Tel-Abib in course of construction. The Keren Hayesod maintains Hebrew schools in Erets Yisrael. New and modern buildings are gradually being erected. The ever growing immigration into Palestine necessitates accommodation, not only for individuals but also for institutions. The school is almost ready, the Jewish worker will soon end his task, and the Jewish child will soon be able to take possession of the airy and spacious building.

SCOPE UNLIMITED

The Keren Hayesod has not limited its scope to any one class of immigrants or to any one domain,—a fact which makes it difficult to give a detailed survey of its activities. The Keren Hayesod has established some 40 new settlements mostly on Jewish National Fund land, and helped the settlers by means of loans to build dwelling-houses, to acquire live stock and machinery, and to lay out plantations. It has given credit facilities to middle-class colonies; it has assisted older colonies to expand; and, above all, its maintenance of Experimental Stations and travelling Instructors to advise and to undertake researches in connection with the fertilisation of the soil and the introduction of new specimens, has profited the agricultural life of Palestine.

CONSTRUCTION OF THE CONCRETE ROAD AT TEL-ABIB

The first concrete roads in Palestine were built by the Solel-Boneh, Ltd. The Keren Hayesod participates in the Solel-Boneh and has invested £16,000|- in the concern.



Lord Plumer's visit to the Haifa Technical Institute. The Institute gives technical training to young men who devote themselves to the practical study of building, industrial and mechanical activities. It is situated in one of the most up-to-date and imposing buildings of Palestine. The Keren Hayesod participates in the budget of the Technical Institute and has also enabled its establishment by giving financial assistance for the erection of the buildings.

ECONOMIC DEVELOPMENTS

Trade and industry in Palestine have developed through the credits provided by the Keren Hayesod, which is now establishing an Industrial Bank which will deal chiefly with credits. The General Mortgage Bank of Palestine is another of the institutions founded by the Keren Hayesod to assist in the building of houses for the steadily increasing number of immigrants. The Keren Hayesod is participating in the Ruthenberg Electric Corporation, one of the most important undertakings for the industrial development of Palestine, and is also interested in a number of other enterprises of a national character.

Its participation in the Solel Boneh has enabled this Co-operative Building Guild to become one of the largest building contractors in the country and to train a staff of skilled workers. The Keren Hayesod is also assisting the workers' economic and cultural institutions in every possible way.

Its activities, however, are not confined to settling the Jewish immigrants in town or country. It actually finances immigration, maintains Palestine Offices in the important immigration centres abroad and pays for the previous training of the immigrants in their countries of origin. In its large immigration hostels in Tel Abib and Haifa, the Keren Hayesod provides shelter for the immigrants until they have been absorbed into the economic system of the country.

A LINK WITH THE JEWISH PAST

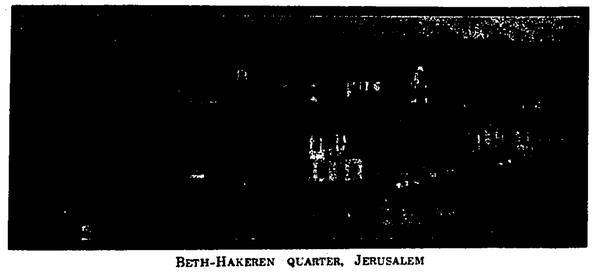
Alike for the Yishub and the new immigrants, however, the economic absorption is not the only or most important factor. A link is to be forged with the Jewish past, they wish to merge themselves into the new throbbing Hebrew life of the country. In the last few years the Hebrew language has been revived in Palestine; at public meetings and lectures, at the theatre and the opera and in the press, the Hebrew language is the sole medium. A wide-spread educational system from the Kindergarten to the Technical Institute and the University is maintained or subsidised by the Keren Hayesod. But the Keren Hayesod does not only assume responsibility for the education of the new generation and the cultural development of the country; it also provides a health service and supports the two big organisations, the Hadassah and the Workers Sick Fund, whose institutions comprise a number of hospitals, sanatoria and clinics in the towns and Jewish settlements, and who wage, more particularly in the schools, a most successful fight against trachoma and malaria.

KIRYATH-SAMUEL AND NEW JEWISH QUARTER NEAR TIBERIAS

The drainage work done by the new Jewish settlements, who first drain the swamps on which the settlements are to be established, has caused malaria, one of the greatest menaces to health in Palestine, to disappear from many parts.

AMBITIOUS UNDERTAKINGS

The Keren Hayesod finances all the activities of the Zionist Executive in Palestine, supporting at the same time a number of important industrial undertakings, such as the Mortgage Bank, the Rutenberg Electric Corporation, the Palestine Land Development Co. and others; it also supports the manifold cultural and economic activities carried on by the workers' organizations.



BETH-HAKEREN QUARTER, JERUSALEM

The above was established since 1922 and inhabited by teachers, officials and other individual workers. The Keren Hayesod has assisted the establishment of that up-to-date section of Jerusalem by providing loans for the construction of roads.

The budget which the Keren Hayesod has to provide for the current year amounts to £600,000. This is a minimum, however, only sufficient to carry on existing enterprises. If Palestine is to be put in a position to absorb the present number of immigrants of 4,000 monthly, if it is to maintain itself as the foremost Jewish imigration country, the Keren Hayesod will have to dispose of a minimum income of £1,000,000 a year.

It is the duty of the Jews of all parties and all countries to provide this income.

THE GREAT SABBATH

This Sabbath is known as *Sabbath Hagodol*—the Great Sabbath. According to tradition this was the day when our ancestors in Egypt slew sheep before the eyes of the Egyptians, and notwithstanding that the sheep was one of the Egyptian deities, the Jews were not persecuted for their deed.

The hidden idea in this tradition is that so long as the Jew proclaims his religious principles without flinching he will always be the conqueror. Our nation has always followed this policy in every land and every clime wherever it dwelt, and notwithstanding all the persecutions it has undergone, it has come out the conqueror. It has outlived persecution, and with every year, nay every day, the nations of the world throw off their beliefs and come nearer to the philosophical conception of true religion which the persecuted Jew has taught them. Judaism, pure and simple, has become the religion of all educated humanity, and if many still fear to own their affiliation with the religious ideas of the Jew, the time is near when all the deities the existence of which is supported by mere belief and fear for reason, that such deities will openly be offered upon the altar of Jehovah, the spiritual creator and ruler of the world who is good to all and does not REQUIRE any human being to *believe* in him and therefore does not *condemn* those who do not believe. The time is at hand when *belief* will be offered as a burnt offering upon the altar of *reason*, and in that day Jehovah will be ONE and His name ONE. This is the lesson of *Sabbath Hagodol*—the great Sabbath.—N. MOSESSOHN (New York).

OUR BOOKSHELF

The Jew in Drama. By M. J. LANDA. Demy 8vo. 320 pp. Portrait of Richard Cumberland. Cloth, 12s. 6d.

Written by a well-known journalist, this book is a scholarly piece of historical and literary research in which much new light is thrown on the treatment of the Jew in drama. In addition to a thorough and analytical review of the British drama from the religious Mysteries to the present time, it contains chapters on the Continental drama in its relation to the Jew, the Music-hall, and a highly entertaining chapter on the vicissitudes of the Yiddish Theatre in England.

The book can be ordered from the publishers, Messrs. P. S. KING and Son, Ltd., Orchard House, Great Smith Street, Westminster, London, S.W.1.

"AFTER MY BABY WAS BORN"

Mrs. McCully Tells How When Strength Was Gone and Nerves Were Broken Down She Built Up Her Health With Dr. WILLIAMS' PINK PILLS

"After my baby was born and I returned from the hospital I did not get my strength back as I should," says Mrs. John A. McCully, of No. 28 Mt. Pleasant Street, Lynn, Mass. "My blood was poor and I suffered especially from nervousness. I was thin and thought I would never get my strength back. My complexion was sallow, I got excited easily and it seemed that I would go all to pieces when the children cried. Night after night my rest was broken by nervous attacks and in the morning I would be simply all tired out. My appetite was not good and I had indigestion.

"Through friends who had used them and said they were what I needed I was led to give Dr. Williams' Pink Pills a trial. Soon after commencing them I felt like a different person. I recovered strength and colour quickly, my appetite improved rapidly and I had no trouble in digesting what I ate. I sleep well now and the improvement in my nerves has been so great that I can hardly believe it. I can gladly recommend Dr. Williams' Pink Pills as a remedy for the blood and nerves."

Get a bottle of Dr. Williams' Pink Pills to-day from the nearest drug store if you are not feeling as well as you should and see what the tonic treatment will do for you. Also obtainable, post free, $1.50 per bottle, six bottles $8, from the Dr. Williams' Medicine Co., 60 Kiangse Road, Shanghai.

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We beg to inform the Jewish community of Shanghai that we have received a limited quantity of MATSOTH for Passover, which will be distributed at about 45 cents (Mexican) per pound

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THE COMMITTEE,
OHEIL MOISHE SYNAGOGUE.

OBITUARY

MR. DAVID MOSES DAVID

We regret to chronicle the sudden death of Mr. DAVID MOSES DAVID, an old and prominent member of our community, which took place at his residence No. 367 Route Cardinal Mercier on the 12th ultimo, from heart failure at the age of 77. The deceased took an active part in communal work and held a position of trust in our congregation. He was President of the late Beth-El

THE LATE MR. D. M. DAVID

Synagogue for many years and when that sacred edifice had been absorbed by the Ohel-Rachel in 1921, his name had been inscribed in the Golden Book of the Jewish National Fund, in token of appreciation of his good work. When the Jewish Communal Association was formed over two decades ago, Mr. DAVID was elected President and served in that capacity to the end. So deep was his interest in the Association that most of the committee meetings had been held in his office which looked like a "Bureau of Jewish Communal Affairs." Mr. DAVID took a deep interest in the Shanghai Jewish School and presided at almost all the annual meetings of the latter institution. His attention to the poor and the needy who generally flocked to him had made him a popular figure amongst the rank and file in the community. As Mr. MYERS said at the funeral service, "The poor who constantly arrived from all quarters of the globe did not take long to find where his office was; he heard them and mitigated their troubles in a parental manner." Such will be the final verdict of every man and woman who knew the man whose death we are mourning. *Mi y' malleh m'komo,* "Who will fill his vacant place," was an expression which passed through the lips of all those who view with apprehension the future well being of our community and the serious problems to which the latter is called upon to face.

Served As Acting Norwegian Consul

The late Mr. DAVID who resided in China for over half a century, was at one time Acting Norwegian Consul at Chinkiang, and in latter years was actively engaged in the piece goods business in Shanghai establishing his own firm and representing one of the leading Manchester houses, Messrs. JOHNSON, KELLY and MACDONA. He was a member of the Masonic fraternity, the Shanghai Race Club and other institutions.

Large Gathering Attend Funeral Ceremony

The funeral rites were held on the 14th ultimo, the cortege starting from the late Mr. DAVID'S residence to the Jewish cemetery in Baikal Road. A large gathering of mourners attended the ceremony. The pallbearers were:—Messrs. D. E. J. ABRAHAM, R. D. ABRAHAM, D. H. BENJAMIN, M. MYERS and several others. The ceremony was conducted by HAZAN ELIAHOO ISAAC who delivered an address eulogising the good work of the deceased for the whole community. Mr. M. MYERS, a lifelong friend of the late Mr. DAVID also spoke at the grayeside. His address is as follows:—

If a man were able to look back into the very remote past of thousands of years, he would verily realise that the far off past is the offspring of only yesterday. What can the living ever bring to their minds in memory of that past but its good and charitable actions? My friends, another cornerstone has been removed to-day fom the midst of our community to the Great Beyond. The demise of our venerable and esteemed associate Mr. DAVID MOSES DAVID, has created a void in the congregations of our Synagogues and other charitable institutions which truly cannot be filed up without difficulties. He was a man of great vitality and lovable disposition. He held the highest positions of trust in our Jewish Community during his life-time and never failed us until the end. The calls on his valuable time were many and varied: the poor who constantly arrived from all quarters of the globe did not take long to find where his office was: he heard them and mitigated their troubles in a parental manner. My experience of communal work with him in the past was invariably happy and agreeable one. We had all along no differences but if ever a hitch did crop up, he generally managed to find a loophole to iron out any misunderstanding. Many will miss his stately figure and personality which graced our Synagogues where he read Neila Selihothe for many years in succession on Yome Kippoor. It was my painful duty to have to witness the end of a dear comrade of many years' standing, although his end was peaceful and painless —the end of Sadick indeed. He leaves a wife to whom we extend our heartfelt sympathy and condolences and pray that God in His mercy may give her and his other bereaved relatives enough strength to bear their loss with resignation.

THE JEWISH NATIONAL FUND

"A.S.P." per *North-China Daily News.* $10.00

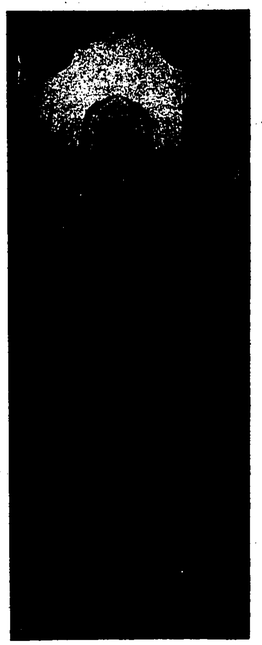
The above contribution was quite spontaneous on the part of "A.S.P." who desires to remain anonymous. It is gratifying to note that the Fund is gaining popularity amongst the general public of Shanghai who remember it when making suitable appropriations to deserving institutions. We are unable to say who "A.S.P." is, whether a member of the Jewish faith or not. However, our thanks are due to him for the generous instincts he has displayed in the matter.

"CAPSTAN" CIGARETTES

We have been favored by the British-American Tobacco Co. (China), Ltd., with a humidor containing "Capstan" Cigarettes. Owing to the changing climatic conditions which prevail in this country, cigarettes when opened up either become too moist or too dry and our object in designing these humidors is to keep smokers' cigarettes in perfect condition. If during very dry weather the cigarettes tend to lose their freshness, a few drops of water sprinkled on the absorbent pad in the lid of the humidor will restore them to their original condition. Conversely, in humid weather, if the pad is kept dry, it will absorb any excessive moisture in the cigarettes.

These humidors may be purchased at all leading cigarette stores, filled with 50 "Capstan" cigarettes, at $2.20 each.

We commend them to our readers.



"CLEOPATRA" AT BALL

Mrs. E. KAGANSKY won the first prize for ladies at the fancy dress ball at the Jewish Recreation Club, with her beautiful costume representing Cleopatra.

[*Photo by The Shanghai Sunday Times.*

JEWISH SCIENCE AND HEALTH
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ISRAEL'S MESSENGER

"ZIONIST ORGANIZATION MONTH"

IYAR 5686, 15th APRIL—15th MAY, 1926

"THE CONQUEST OF JEWISH SOULS IS THE BATTLE CRY!"

FELLOW ZIONISTS! When the political change was effected in Eres Israel by the Balfour Declaration, Zionism was confronted with the huge task of transforming the old organization it had laboriously built up for political teaching and the assembling of Jews for the national purpose into an administration for actual constructive work. The Jewish National Home had to be built; and by the Zionist Organization. Hitherto, the fountain head of a political propaganda, representing a national aspiration, embodying the moral conception of a Revival, the Zionist Organization had now to prove whether it was able under difficult conditions to lay the practical foundation of a great colonization, to fit into the world's policy a policy emanating from modern Jewry. It had to fashion a new kind of exchequer, to examine and decide on technical matters which belonged to the science of economics. This severe test of turning theory into practice developed unforeseen powers in the Zionist Organization. Political agencies were established in London, Palestine, Geneva, Rome and in other capitals of Europe. The Hebrew schools of Palestine—elementary, secondary and technical schools—were taken over by the Organization and extended. A beginning was made with the erection of a Hebrew University on Mount Scopus. A modern and highly developed system of hygiene was instituted. The Keren Hayesod was organised and the Keren Kayemeth put on a stronger footing. In proportion to the last pre-war year, the budget for colonization was increased nearly a hundredfold. More than forty new agricultural settlements were established. A Mortgage Bank was founded. Numerous young people received a methodical technical training in their future calling. Immigration and employment were regulated.

In whatever way one values the relative significance of these achievements in view of the magnitude of the task, they would not have been possible without that long preparatory period in the school of Zionist idealism, in which enthusiasm was kindled, conviction strengthened and the will steeled. But this spiritual impetus can be maintained and widened only if its source does not run dry, if the Zionist conception—embodied in the Zionist Organization—maintains its vitality and the greatness inherent in this being. And the Zionist Organization will not meet the ordeal unless it remains both the herald of an idealist message and the embodiment of the moral and national Revival, which it has been in the past.

Fellow-Zionists: The time has come for the Organization to consider the foundation upon which it stands and the sources of its strength. In devoting ourselves to the pressing needs of the moment, we must not exhaust the reserve of enthusiasm and beliefs stored up in the days of preparation and prophecy. Of a truth, we must look to our treasury, and the treasury of the heart and spirit must also be replenished. The time has come for the Zionist, working and sacrificing for the Keren Hayesod and the Keren Kayemeth, to hear once again, and to feel deep down in his heart, that Zionism has come to release the Jewish people from bondage and humiliation, has come to effect the rebirth of Jewish mankind and Jewish culture, and that there can be no substitute for Zionism, and no glossing over its truths.

The Executive of the Zionist Organization turns to national and to separate societies, to the members of the Actions Committee, to all who are loyal to the cause of Zionism, and calls upon them to engage anew in the campaign for spreading the doctrines of Zionism. *The Conquest of Jewish souls is the battle cry!* Propaganda has always meant for us more than mere acquisition of new members. In conversing with others we have conferred with our conscience. In teaching others we have confirmed over again our belief in the truth of Zionist doctrines. Such a message shall be trumpeted forth again—one which at the same time solicits others and pledges ourselves, teaches others and is a reminder to ourselves.

Zionist propaganda can have no time limit set on its work of strengthening and extending the movement. Nevertheless, we should like to see the new start made uniformly and simultaneously throughout the world.

We have decided on using the month Iyar 5686 (15th April—15th May, 1926) as a

"ZIONIST ORGANIZATION MONTH"

In this month the Zionist programme is to be proclaimed and crystallised wherever Jewish people gather, in large masses and small groups, old people and young, men and women. The Organization should be extended through new members, in order that its self-confidence may be fortified; and the facts of and the understanding for the Zionist teaching be made to sink deeper into the Jewish consciousness. To all spiritual and political leaders of Zionism the call goes forth to enlist in the service of the campaign. This campaign should be preceded by special conferences at which the nature and the method of spreading Zionist doctrines shall be determined. But every Zionist must be in his place when the campaign opens.

Zionists! Prepare yourselves for the Zionist Organization Month. Prepare yourselves for the recruiting campaign for the Zionist Ideal!

THE EXECUTIVE OF THE ZIONIST ORGANIZATION.

LONDON—JERUSALEM,
1st February, 1926. 17 Shebat, 5686.

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IS BOLSHEVISM A JEWISH CULT?

"CENTRAL-CHINA POST" OFFERS LAME EXCUSE

"THE HERALD" SCORES THE "POST"

FURTHER CORRESPONDENCE

The Central-China Post accorded a cool reception to our letter which was published in its issue dated 24th February last. It was accompanied with the following comments which naturally provoked another rejoinder from us:—

The correspondent, whose letter we give above takes up a lot of space, possibly in order to present a contrast to the "multum in parvo" of which he accuses us. For the consideration for our space which prompts him to refrain from writing in extenso on the sufferings of the Zionist leaders we are grateful, but a copy of the protocols of the wise fathers of Zion printed in Russian which is on our desk at the moment gives rise to the thought that were we to open our columns to both sides of this question we should not only have to considerably augment our staff but order in an extra supply of paper as well. We have, therefore, decided to refrain from further publication on the subject at present. The question as to whether the string of names mentioned are Jews is not one on which we should care to advance an opinion, rather it should be for our correspondent to convince us that they are not. In conclusion we do not accuse "Every" one of the Jewish race, neither do we feel in the least ridiculous. In the eyes of our correspondent we are so, then a great many writers and leaders of thought on the subject to-day must be included in the same category.—Editor.

To the foregoing the following reply was forwarded:—

Editor, Central China Post.

DEAR SIR,—I leave it to your readers to judge how far you have made the *amende honourable* by your lame reply to my letter published in your issue of the 24th ultimo. It is plapably evident that you possess a sense of racial pride and prejudice in not being able to admit the great harm you have done to Jewry by your unprovoked and malicious slander in identifying the latter with Bolshevism. I would have gladly left you alone and withdrawn from the controversy after your having published my letter, but for the fact that you have added more insult to injury by referring to that lying publication under the caption, "Protocols of the Learned Elders of Zion," which according to your own opinion is a serious work worthy of serious considerations! That an Editor of a British (?) daily newspaper representing a Great Power which holds the Mandate for Palestine from the League of Nations, could arraign unjustly the whole Jewish nation which is struggling to upbuild its ancient Homeland with the aid of Great Britain, passeth my understanding. Every intelligent being who is free from bias and racial prejudice knows that that "protocol" which you are eager to advertise "on your desk," is a cruel and terrible lie invented for the purpose of defaming the entire Jewish people. In a Foreword to his booklet entitled, "History of a Lie," Mr. HERMAN BERNSTEIN, a noted American publicist, wrote in 1921 in reply to the "Protocol," which has attained considerable notoriety through the efforts of the Jew-baiters in Europe, America, China and Japan. Says, Mr. Bernstein:—

". . . In the war's aftermath the Jews are being blamed by the minions of autocracy and reaction for all the ills that have befallen mankind. Some blame them for the war and others for the peace. Some attack them for the defeat of the German military machine, and others for the victory of the Allies. In Germany they are attacked by the Junkers for having opposed the submarine warfare and thus assured Germany's defeat; while in some of the Allied countries the Jews are denounced for constituting 'the brains of Germany.'

"Out of the scrapheap of Russian autocrocy, they have exhumed their old weapons and are striking at the Jews again. Under the structure of the old myths they are striving to erect new falsehoods in order to intensify everywhere chaos and confusion and dissatisfaction so that they may attain their own dastardly and selfish ends.

"On such absurdities have people been fed, since the armistice, in civilized countries by anti-Semitic agitators and their dupes, while Jews have been slaughtered in the Ukraine, in Poland and in Hungary."

It is hardly necessary to add that Jews everywhere have denounced unsparingly the "Protocols" to which you refer. In December, 1920, the American Jewish Committee held a conference which was participated in by the foremost national Jewish organizations and authorized the issuance of a public statement in which the so-called "Protocols of the Learned Elders of Zion" were condemned as a forgery and the charge that Bolshevism is part of a conspiracy of Jews and Freemasons to secure world domination was denounced as a malicious invention inspired by foreign reactionary forces for the purpose of breeding suspicion and hatred of the Jews and Freemasons. It may appear superfluous to refer to this, but since you have seen fit to draw the attention of your readers to that lying publication, I feel impelled to frustrate your evil designs upon world Jewry.

In your article dated 12th ultimo, you stated that you have "yet to meet the actual Russian who has had any say in the government of his country." To this unworthy insinuation I replied by giving you a list of names who are not of Jewish blood who are now ruling Russia and dominating the populace. Instead of acknowledging your defeat and tendering an apology to the people whom you have maligned, you made a fresh effort to challenge my statement by saying, "The question as to whether the string of names mentioned are Jews is not one on which we should care to advance an opinion, rather it should be for our correspondent to convince us that they are not." This is wholly unfair on your part. Only the weak and lame apologists would resort to such methods of argumentation. Your readers should know by now what sort of a role you are playing in this controversy. Be that as it may, I accept your challenge, and quote a higher authority, Wm. T. Goode, M.A., special correspondent of the *Manchester Guardian* in Eastern Europe, who in his book entitled "Bolshevism at Work," says, pp. 122-123:—

"It is flung at the Soviet Republic as a dishonourable thing that among its Commissaries are Jews. Improving on that some go so far as to make Jew and Bolshevik convertible terms, and of the hideous results of this slander reports from the south and west of Russia are full. Well, in any body of Russian revolutionaries there have always been Jews, and in this last great revolution there were also Jews. And among the Commissaries there are Jews. But why should not a race which among the Russian nationalities has always distinguished itself by its ardor for culture find a place where ability and knowledge are of the first value? The very utmost that can be said—is that Jews are found among the prominent men of the Soviet Republic to an extent greater than the proportion they bear to the entire population. The following numbers speak for themselves: Out of eighteen Commissars of the People, only one is of Jewish blood, and 115 members of the Government, only eight are Jews. But I have also seen them as privates and officers at the front, as local Commissaries and officials, and wherever I have seen a Jew there in number infinitely greater have I seen other Russians. The cruelty of this slander can only be properly appreciated on the spot in Russia, where it is used to justify the most hideous cruelties and revolting barbarities committed by Poles, by the soldiery of Denikin, and of Koltchak on the Jewish populations who fall into their power. Of these, authenticated documentary reports and photographs have been in my hands."

The foregoing unbiased statement should refute the baseless calumny to which you have given prominence in your editorial of the 12th ultimo, and which everyone knows is based in malevolence, nurtured by hearsay and launched into the world by credulous fanaticism.

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

SHANGHAI, 1st March, 1926.

The foregoing letter was suppressed by our Hankow contemporary. Evidently, it could not see its way to place so much light and truth before its readers. We have, thereupon, addressed the following protest:—

Editor, Central China Post,

SIR,—I have seen here your issues up to the 9th instant, but failed to see the publication of my second communication dated 1st idem, which was provoked by the foot note which you have added to it. It is palpably evident that you have suppressed same for reasons best known to you. I cannot help saying that this reluctance on your part to give a square deal to your readers is diametrically opposed to the love of fair-play which is characteristic of British journalism everywhere. *The Central China Post* is an organ of the British Government in China, and I sincerely hope that the latter will take note of your vicious and malicious anti-Jewish propaganda, which I am sure will be strongly resented by all true Britons who are free from racial bias and prejudice and who appreciate the great rôle played by the Jewish people in the past and will yet play in future for the further greatness of the British Empire.

I shall publish this letter as well as the one suppressed by you in the next issue of ISRAEL'S MESSENGER, which please note.

N. E. B. EZRA.

SHANGHAI, 12th March, 1926.

"THE HERALD" SCORES THE "POST"

The Herald, a daily newspaper published in Hankow, has joined issue with the *Central-China Post* and devoted an article on the subject in its edition dated 16th February last, under the caption, "Why Blame Jewry?" It was a forceful reply to the *Post*, the concluding part of which bears reproduction in our columns. Says *The Herald*:—

. . . Bolshevism in Europe is becoming a dead letter, while in America, due to the fact that "red-ism" cannot thrive in a land of fully employed and well paid people, it has never been otherwise. So Bolshevism turns to China, its most recent acquisition being the enrollment of the armies of the "Christian" General Feng Yu-hsiang, under its banner of destruction. We find then, that the movements in China is composed of Christians and not of Jews. Shall we now claim that Christianity is a menace to the Bud-

dhist and Mohammedan races of China? Of course not. That a large proportion of the Christian Chinese in China have gone hog wild over the red spirit of Communism is as deplorable as the fact that a large proportion of the Jewish Russians in Russia have become imbued with the same form of insanity, but to stamp an entire race or creed responsible for the actions of a small proportion of that race or creed is impossible.

"HOW DO YOU KNOW THEY ARE JEWS?"

Another equally effective contribution appeared in *The Herald* of the 25th February, on the morrow of the publication of our letter in the *Post*, under the caption "Contemporary Piffle." *The Herald* makes out a very good case for Jewry and rebuts the silly diatribes of its contemporary. *The Herald*, in an interview with the Editor of the *Post*, had pressed for an answer:—

"How do you know they are Jews"?

The reply to this question was truly remarkable. "Prove to us that they are not," said the editor. In other words, the editor of the "Central China Post" feels that any assertion may be made in the columns of his newspaper, whether true or untrue, whether unfair or misleading, without substantiating his statement—which in this instance any ordinarily intelligent and fairly well read person would know to be untrue—and expect the rest of the world to lay proofs before his door. He is about to be sadly dis-illusioned.

"Was Lenin a Jew?" we asked.

"Of course he was," replied the editor of the "Post," and continued, "it is a known fact that all the leaders are Jews, and that they have all changed their names and are not Russians at all. Everybody knows that Trotsky's name is not Trotsky, but that he is Leo Baumstein, formerly a German subject. As a matter of fact, no Jews in Russia ever were Russians."

"Why do you say that Russian subjects of the Jewish faith were not Russian?" we asked.

"Because they had to be conscripted during the war," the editor of the "Post" replied.

We ask our readers—is it possible for anyone with the slightest knowledge of contemporary history to be misled by such statements? And is it reasonable for a person so ignorant of the subject of Bolshevist Russia and its leading spirits to write for public information on that subject?

"THE HERALD" REBUKES THE "POST"

The Herald is of practically the same opinion as we are regarding the partiality of the *Post*, and says:—

"It is appalling that any editor of any newspaper should attempt to make such misstatements as he has made. How can a newspaper which publishes such an editorial on this subject hold the confidence of its readers on others?"

The Herald then proceeds to prove that the five Russian names mentioned in our first letter to the *Post*, are not Jews but Christians of the deepest dye. As this weapon will serve a useful purpose in future, we reproduce the following extracts which we hope our readers will bear in mind whenever an anti-Semite confronts them with the same query hereafter:—

And now to disillusion our local contemporary, and to prove to him and to the reader how crassly ignorant the editor of the "Post" is on the subject on which he attempts to "lead," we will convince him that the leaders of the Bolshevist movement are not Jews, that Trotsky is not Leo Baumstein.

LENIN—was the son of Vladimir Illyitch Ulianov, born in Simbirsk, Russia, the son of a hereditary noble. And therefore not a Jew.

KALININ—is a Christian peasant, born in Volost, Russia. He was brought up religiously, and understands what the Church means to a devout Russian and never throws aspersions on it.

RYKOFF—was born of peasant Christian family in the province of Vatka, Russia. Because of revolutionary activities he was sentenced to Siberia during the regime of the Czar, and served seven years in solitary confinement.

LUNACHARSKY—who is the outstanding sane figure of Bolshevism. The preserver of art, religion, and literacy. A veritable genius, who resigned upon the destruction of a church, and whose resignation was refused, and instead was given to him by Lenin full freedom in the maintenance of religion, art and education. And not a Jew.

TCHICHERIN—a member of one of the oldest and most aristocratic families in Russia, guiding the affairs of a state in order that all that once was, which gave his family their wealth and power, might never be again.

TROTSKY—is the son of a colonist of Jewish faith from the government of Kherson, near Elizabethgrad, Russia, the only man of Jewish origin in the list of outstanding names of Bolshevist Russia. And not a German, and not Leo Baumstein.

As authority for the above statements we refer the editor of the "Central China Post" to files of the "Literary Digest" of the year of the Russian revolution, to any modern encyclopedia, and to Louise Bryant's book published in 1923, entitled "Moscow," where he will find all the facts we have given substantiated, and where he will find that when he wrote his editorial on "Bolshevism Through Our Eyes," his eyes must have been heavily blurred by a black and total ignorance of the subject upon which he was writing.

[We are in receipt of a letter from the Editor of the *Central China Past*, dated 17th ultimo, giving reasons why he had suppressed our second communication. Owing to want of space we are unable to publish it in this issue. Ed.].

"Alas, my boy, we are but dust!"
"I wish you would teli that to mother. She beats me as if I were a carpet!"—"Le Rire," Paris.

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From Switzerland:
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From Canada:
Butter, etc.

From Australia:
Butter, Jam, Ham, etc.

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Black Olives, Currants, etc.

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THE JEWS OF SINGAPORE

Economically Prosperous, Educationally Backward And Socially Hospitable

SPECIAL INTERVIEW WITH MR. JOHN SOLOMON

Mr. JOHN SOLOMON, a well-known resident of Shanghai, proprietor of the SHANGHAI STORES and BIJOU PERFUMERY on Nanking Road, has just returned to Shanghai from Singapore whither he had been on a business trip. Mr. SOLOMON enjoyed his stay in the Malay States, making and renewing old acquaintances. He was much impressed with

Mr. JOHN SOLOMON

the changes in the country which is rapidly forging ahead as a great commercial centre in the East. Jews, especially, are enjoying an era of trade prosperity, thanks to the recent boom in Rubber which afforded chances to many to participate in it. "Singapore," says Mr. SOLOMON, "is an ideal place for trade, the country being peaceful and free from unrest and turmoil, to which China is afflicted to-day. The ups and downs in business to which merchants way out here are subjected, are totally unknown in Singapore, which is, as know, under the benign rule of Great Britain and which is represented by an ideal governor."

"The Jews of Singapore," continued Mr. SOLOMON, "are numerically small, there being 2,000 souls all told. In trade and commerce they are great factors, most of them being well-off and large property owners. The wealthiest amongst them is Mr. MENASSEH MEYER, the lay head of the community, who is probably the oldest Jewish resident of Singapore and the mainstay of all communal institutions. He is a great authority on Jewish lore and his learning is respected by the community. Over two decades ago, he had built a synagogue, "Hesed El" at his own expense, which is to-day a beautiful piece of architecture eliciting warm admiration from all the visitors to the sacred edifice. It has accommodation for 500 people and is built on an ideal spot. It is presided over by an experienced Hazan who conducts services according to orthodox sephardic ritual, but, unfortunately, he is not qualified to preach in English nor give instructions to the children in the latter language. There is another synagogue which is owned by the entire community in the heart of the city. It was built half a century ago, when the latter was just in its infancy. To-day it is being reconstructed in order to provide accommodation for 500 persons. Here also there is a fine Hazan who conducts services in the old orthodox way. A few months ago, he left for Bagdad with his wife in order to recoup his health. When I left there was no knowing when he would return and there was much uneasiness in consequence, owing to the approach of the Passover festival. In this synagogue as well, there is no provision made for preaching nor there is any pulpit accommodation reserved for the purpose. Its President is a rich man, Mr. YAHYA YAMANI, by name, who is a very active worker and a man of engaging personality."

Synagogue Attendance; Women Conspicuous By Their Absence

"How about the attendance in the Synagogues?

"Well, on Saturdays the average is about 100 to 150 but curiously enough the women are conspicuous by their absence. I am told they attend only on Rosh Hashana and Yom Kippur."

"Is there any movement to secure an ordained Rabbi for the kahal from abroad?"

"I do not think so. There is absolute confidence prevalent everywhere that Judaism is perfectly safe in the hands of the hazanim and that what was good in the past is also good for the future."

No Talmud Torah Classes Under Communal Auspices

"What about Talmud Torah classes? Are there any efficient teachers to impart religious knowledge to the youths?"

Mr. SOLOMON smilingly stated that there were no such institutions supported by the community. Every household was held responsible for the tuition of their charges and consequently private teachers were engaged. "When I told my friends," added Mr. SOLOMON, "that in Shanghai we have an up-to-date school imparting religious and secular knowledge, and also Hebrew and Religion classes for the juveniles there was some surprise manifested in the matter."

Shehita Question; Shanghai As A Source Of Supply

"What about the Shehitah Question? Is there a Board of Shehitah such as we have in Shanghai and other countries?"

"I do not think so. There are only two or three shohatim for slaughtering fowls for which they charge two cents per head, there being no qualified shohatim for beef and mutton. As a matter of fact, I was told that Singapore depends upon Shanghai to supply them with kasher beef and mutton and large orders are always being sent to Shanghai."

Singapore A Strong Centre For Zionism

"What about Zionist activities? Are there any collections made for Keren Hayesod, the Jewish National Fund, and other Zionist funds?"

"I believe Singapore is a strong centre for Zionistic work, thanks to such energetic workers as Mr. MENASSEH MEYER, Mr. C. S. GINSBURG, J. LEVY, Mr. I. MEYER and others. Mr. M. MEYER himself has contributed generously to the fund and his palatial residence is often a bee-hive of activity for the cause. I was told that £10,000.|- was already collected for Zionist funds, since the visit of Prof. EINSTEIN to Singapore three years ago. The community consists mostly of sephardim, although such well-known men as the LEVYS, FRANKELS, MONTORS and others play a leading role in the furtherance of Jewish worthy causes held under the auspices of Singapore Jewry. The latter are very hospitable and the air and the climate of the country make a trip, albeit a business one, an ideal one through and through."

A Touching Case

In conclusion Mr. SOLOMON referred to a pathetic case of an old man. Mr. YAKUB NAHUM PACCHA, of Bagdad, who was in Shanghai a few months ago on a collection mission. After staying a short while in Singapore he left for Penang. Before he reached the place he was arrested under a warrant by the police and brought back to Singapore. He was accused of some theft of jewellery which upon investigation proved groundless. A draft for Rs. 1,200.|- was found in his possession and this was seized by the police to serve as bail pending the hearing of the case by the court this month. Much sympathy is felt for the old man who was returning to Bagdad to join his family.

NOTICE

THE NEXT ISSUE OF "ISRAEL'S MESSENGER" WILL APPEAR ON THE 7th May, 1926. Correspondents are kindly requested to send in their contributions not later than the 28th instant, or earlier if possible.

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FANCY DRESS BALL AT THE JEWISH CLUB [*Photo by The Shanghai Sunday Times.*

A group of the revellers at the fancy dress ball held on Saturday, March 13, at the Jewish Recreation Club. The club has only recently been inaugurated, but judging by the enthusiasm shown at this ball, bids fair to grow in popularity.

BY THE WAY NOTES

It is gratifying to note that the Jewish youths are beginning to show signs of life. At one time it was thought that the local young generation was not likely to revive the dry bones. The various Associations and Clubs which were formed for them had to close their doors one after another, in spite of the great moral and financial supports accorded by the elders of our community. In analyzing the failure of the previous Clubs *vis-a-vis* the present one, the writer comes to the conclusion that it is not enough for a club or association to have memberships only. The Y.M.H.A., the Jewish Girls' Club, The Kadimah Reading-Room could boast of all this and yet they disappeared from the stage as soon as they came into being. "For the people and by the people" seem to be the condition necessary if a club or Association is to be successful. Thus we can see how the Jewish Recreation Club is attracting practically the entire Jewish young generation of our cosmopolitan community, a fact not to be underrated. I have no idea of the programme and aspirations of the latter club, but I trust that *mens sana in corpore sano* will be applied also here, viz: alongside with sports and physical culture, the spiritual level of its members will not be neglected. It is the duty of our Communal leaders to give this Club every encouragement, morally and financially, so that it may not be obliged to close its doors.

* * *

The *Jewish Amateur Circle* is another notable organization forging ahead. Here in Shanghai where the Cinema has taken the place of the dramatic theatres, and the gramophone—that of the opera, there is very little chance of developing the aesthetics of people in general. But whereas the non-Jewish population of Shanghai have numerous A.D.C.'s in addition to the now and then passing dramatic and operatic companies, we Jews do not get any dramatic or otherwise shows reflecting Jewish life. The coming into being of the Jewish A. D. C. should be welcomed by every coreligionist. It is true that the present productions of the "Circle" lack in many respects and are of melodramatic nature with vulgar songs indulged, —a thing unpermissible from neither literary nor aesthetic points of view. On the other hand, I feel confident that the productions will become more refined and that the producers will make an attempt to "lift up the crowd" instead of lowering themselves down to it when more support and opportunity is accorded. The melodramatic and exciting novels of SHOMER (SHAIKEVITCH) and BLOSTEIN were the foreposts of a tremendous Yiddish literature of a very high standard, many of which are now being translated into European languages and of which we have full reason to be proud. The difficulty in obtaining suitable literature and the limited number of performers must also be taken into consideration. Up to the present the productions take place at the "Ahduth" Club in Yiddish, which are satisfactory under the circumstances. But it must not remain in its present shape with regard to the finish and language. Jewish plays in English, real and classic music should be included if the A. D. C. is to be what it ought to be. The "Circle" has proved its right of existence for about one year and I wish it every success and prosperity.

* * *

The handful number of Ashkenazi Jews that were residing in Shanghai prior to the world war has now by the virtue of the latter, and especially in view of the chaotic conditions in Eastern Europe grown into a large community. Many Ashkenazim who originally came to Shanghai to make a *pro-tem* stay have now settled down for good. Thus the former "Minyan" has turned into a large community with a burden of burning questions such as school, relief to the poor, perfromance of marriages and divorces and their registrations, Shehita, etc., etc. In the past the "Ohel-Moshe" Synagogue took and is still taking charge of the religious affairs while the Hebrew Relief Society has rendered help to those in poor circumstances. Of late it became evident that a Synagogue, a purely religious institution, has not enough resources and authority to cope with the ever growing needs of a large community, involving administrative functions on a grand scale and the necessity of forming an Ashkenazi Jewish Communal Association, which alone is competent to control the above mentioned questions in their integrity. Besides an organised Ashkenazi community in conjunction with the already existing Sephardi J. C. A. will undoubtedly bring about more facilities to further the progress of the entire Shanghai Jewry. It is with great satisfaction I note, that the formation of this new Association is well in hand and that the sister-organization, the Sephardi J. C. A. is lending the proposal good support. It is very essential that all Ashkenazim residing in this city should associate themselves with the Ohel-Moshe Synagogue as members, or just send in their addresses to the above Synagogue so that they can be kept *au courant* with the progress of the organization and make the future J. C. A. as fully representative as possible. Several meetings of delegates of the Ohel-Moshe Synagogue, Hebrew Relief Society, Jewish Club Ahduth, Zionist Association "Kadimah," Hebra Kadisha "Gahsha" have taken place already, and the day is not far-off when the Ashkenazi J. C. A. will make its bow before the public.

J. L. FRIEND.

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should be careful to avoid constipation, for this condition lets loose poisons into the blood which rob the baby's food of purity and strength. The most efficient laxative for woman's use is

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APPEAL FOR THE KEREN HAYESOD

TO THE JEWS OF CHINA

It is now generally recognized that the maintenance and development of the new Jewish settlement in Palestine is a matter of vital concern to every Jew. To-day once more the eyes of Jews in all parts of the world are turned to Palestine as the land where, above all other lands, it is still possible to create new spiritual and moral values for the Jewish people. Palestine under the British mandate opens her gates wide to Jewish immigration of the right kind, and both on sentimental and practical grounds the ancient home of the Jewish people is beckoning to thousands of our brethren who are straitened and harassed in their present abodes and know not where else to turn for freedom and relief. Both for their sakes and for the sake of Palestine we should make every effort to assist them to reach the goal of their desires.

How can the individual Jew in far off countries best contribute to the work of Jewish upbuilding in Palestine? This work is largely concentrated in the hands of a single institution which is pre-eminently fitted to co-ordinate and turn to the best account all individual efforts. The name of the institution is the great financial instrument of Jewish colonisation in Palestine.

PALESTINE FOUNDATION FUND

The Keren Hayesod up to the end of 1925 had collected £2,100,000 from all sections of Jewry in all parts of the world; and it is not too much to say that without this money it would have been impossible to create those beginnings of a new Jewish life in Palestine which are already the wonder and admiration of all those who behold them, whether Jews or non-Jews. If from three to four thousand Jewish immigrants have been able to enter Palestine every month with prospects of settling, this is due to the fact that the Keren Hayesod has laid out a quarter of a million on preparing and supervising the immigrants, on building homes for them in Palestine, and on procuring them employment. If to-day nearly a hundred Jewish villages and settlements can subsist in all parts of Palestine, they have largely to thank the financial assistance provided by the Keren Hayesod. The Hebrew schools which give instruction to fifteen thousand of Hebrew-speaking children and the Hebrew University which will one day be the great Jewish intellectual centre owe their existence or development to the Keren Hayesod, which has brought over £400,000 into the country for educational purposes. In the promotion of trade and industry, in the building of roads, in the draining of swamps, in the erection of Jewish towns and quarters or waste lands, finally in the provision of hospitals and sanatoria for improving health conditions among the population, the hand of the Keren Hayesod is always in evidence as the chosen instrument for turning the land of Jewish past into the land of the Jewish future.

Much has been done, but more still remains to be done. The Jews of China—and those of Shanghai in the first instance—are also called upon to perform their share. The Keren Hayesod does not ask for donations, much less for alms. It calls on every Jew to do his duty to Palestine by becoming a *regular annual subscriber* to its funds. The consciousness that he has assisted in the execution of the most important task which is before the Jews of the present day will be his reward.

SUBSCRIBE TO THE KEREN HAYESOD

B. FEIWEL, *Managing Dirrector.* LEO HERMANN, *Secretary to the Board.*

LONDON, 12th February, 1926.

SPECIAL FOR PASSOVER HOLYDAYS
FROM PALESTINE

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CLOSED ON SATURDAYS.

[Patronize Our Advertisers]

WON PRIZE AT BALL

MRS. MOZELLE G. LEVY, in Jewish national costume, who was awarded the third prize at the Purim Ball. The costume has the Union Jack, blue and white and the Stars and Stripes on the shoulders, and a sash with the name of Lord Balfour. The headdress is the emblem of the shield of DAVID.

[*Photo by The Shanghai Sunday Times.*

HAPPY CHILDHOOD
Is Largely A Matter of Health

Let BABY'S OWN TABLETS Keep Your Children Well

Little children very quickly get 'out-of-sorts.' By prompt treatment they can usually quickly be set right again. Most of their troubles arise in the first place from the stomach or bowels; that is why a good 'cleaning-out' is the first thing prescribed by the doctor. Formerly Castor Oil was the means used to bring about this; now-a-days Baby's Own Tablets do just the same work, but without trouble to the parent or discomfort to the little patient. Children take Baby's Own Tablets happily because there is no nasty taste, and no griping after-pains follow their use.

As a specific for infantile indigestion, vomiting, constipation, colic, diarrhoea, simple fever, croup, colds, teething pains and worms there is nothing to equal Baby's Own Tablets. Chemists sell them, or post free, 60 cents the vial, from Dr. Williams' Medicine Co., 60 Kiangse Road, Shanghai.

SOCIAL AND PERSONAL

Conducted by Ben Peloni

The Purim Ball given under the auspices of the Shanghai Hebrew Relief Society and Jewish Women's Benevolent Society at the Majestic Hotel, on the 10th ultimo, was an unqualified success. Mr. B. SHAININ who opened the Ball delivered a short address of welcome, after which the Jewish National Anthem was played, all present standing The Ball Room was thronged with a crowd of merry-makers. A raffle was conducted in which three lovely prizes were offered. There were also prizes for the best costumes. Mr. SHALOM LEVY was again successful in winning a prize. As Telephone Booth he attracted great attention. Another well deserved prize was awarded to Mrs. MOZELLE G. LEVY, who was dressed in a Jewish National costume, eliciting vociferous applause as she stepped forward to claim her award. Another charming young girl who was successful was Miss LIPKOVSKY who was dressed as an Early Victorian. We understand that about $7,000 was realized.

* * *

The libel action brought by Mr. N. E. B. EZRA against *The China Press*, Inc. will be heard next week on the 7th instant, in the United States Court for China before His Honour Judge PURDY. The plaintiff will be represented by Mr. PAUL FAISON and Mr. J. B. DAVIES, while the defendants have engaged Mr. STIRLING FESSENDEN, who, by the way, is Chairman of the Shanghai Municipal Council. *The China Press* is the leading American daily published in Shanghai and claims to be the most widely circulated foreign newspaper in China. It is largely owned by Messrs. EDWARD EZRA and Co. whose interest is represented by Mr. ARTHUR SOPHER in the capacity of Managing Director. Another co-religionist on the editorial staff is Mr. RICHARD I. HOPE, who is described in the *North-China Hong List*, as an "assistant editor" The latter had joined the *China Press* in April, 1924.

* * *

Mr. and Mrs. MAX FRIEDMAN and family left by the N.D.L. s.s. *Fulda* last month on a six months tour of Europe. A large number of friends gathered at the Customs Jetty to wish them bon voyage. A profusion of flowers and bouquets were sent aboard, including one from Shriners and their friends.

* * *

Mr. and Mrs. E. J. MENASSEH have removed to No. 39 Jessfield Road.

* * *

Mr. C. S. GUBBAY and Mr. J. S. GUBBAY has returned to Shanghai from Hongkong.

* * *

Mrs. ALBERTO and her son Mr. I. ALBERTO have removed to No. 22 Jessfield Road.

* * *

The death has occurred of Mr. MOSES RAPHAEL SASSOON, head of the firm bearing his name in Robinson Road, Singapore, and the third so of Mrs. R. SASSOON, at the age of 34 years. The funeral took place at the Jewish Cemetery in Thomson Road. He was born in Singapore and educated at the Raffles Institution, and was unmaried. We extend our deep sympathy to the bereaved family in their irreparable loss.

* * *

Mr. B. I. ROTHFIELD was married last week to Miss EPSTEIN of Harbin at the Ohel Moshe Synagogue. A sum of $94.—was collected for the Jewish National Fund.

Mr. and Mrs. S. S. LEVY have arrived from Hongkong.

* * *

Mr. ELSLEY ZEITLYN was warmly greeted by his friends when he landed in Shanghai last week. Mr. ZEITLYN will return to Hongkong on the 10th instant.

* * *

Mrs. SALEM S. DAVID has removed to No. 168 Dixweli Road.

* * *

Mr. and Mrs. A. L. BACH of Harbin have passed through Shanghai on their way to Hongkong to visit their daughter Mrs. FRED ELLIS.

* * *

Monsieur and Madam LUCIEN BLUM and their three children arrived on the 6th March on the ANDRE LEBON. Mme BLUM and the children were absent from Shanghai for about a year.

* * *

Mr. I. MORDUCVICH of Manchuli who has been in Shanghai for some time, left for Manchuria on the 17th ultimo on a business trip and expects to be back sometime this month.

* * *

Dr. and Mrs. S. S. SHPILBERG have moved their residence from 134 Szechuen Road to No. 81 Seymour Road. Dr. SHPILBERG is a popular social worker and a well known specialist in childrens' and internal diseases. His offices are at 9a Hankow Road.

* * *

Mr. S. David acknowledges with thanks the following donations to the Jewish School in memory of the late Mr. D. M. DAVID: Mrs. J. MOOSA, $10, Mrs. S. J. SOLOMON, $10; Mrs. M. NISSIM and family, $10; Mr. and Mrs. D. H. BENJAMIN, $10; Mr. and Mrs. S. I. JACOB, $10; Mr. and Mrs. S. E. LEVY, $10; Mrs. E. S. LEVY, $10; Mr. and Mrs. D. J. DAVID, $20. Mrs. H. HAYIM and Mr. A. J. HAYIM $25; Mr. and Mrs. Ellis HAYIM, $25; Mr. and Mrs. S. S. BENJAMIN, $25; Mr. and Mrs. S. E. TOEG, $20; Mr. and Mrs. E. R. SHAHMOON, $20; Mr. EZRA SHAHMOON, $20; Mr. E. E. SHAHMOON; $10; Mr. R. H. ELIAS, $10; Mr. and Mrs. E. M. EZRA, $10; Mr. and Mrs. S. S. SOMEKH, $10; Mr. and Mrs. A. HILLALY, $10. Mr. and Mrs. D. E. J. ABRAHAM, $10; Mr. and Mrs. R. D. ABRAHAM, $5; Mr. and Mrs. A. E. MOSES, $10; Mr. and Mrs. M. MYERS, $10; B.A.S., $10; YVONNE LEVY $10; Mr. and Mrs. J. M. JOSEPH, $20; Mr. and Mrs. R. M. JOSEPH, $20; Mr. and Mrs. ELLIS JOSEPH; $20; Mr. and Mrs. H. GENSBURGER, $16; Mr. and Mrs. J. H. SOLOMON, $10; Mr. and Mrs. A. M. SOPHER, $5; Anonymous, $12; Mr. Y. T. BOO, $5; Mr. W. N. ZEE, $5; Mr. S. S. WOO, $5; Mr. LOH ZOONG-FONG, $5.

* * *

The home of Mr. and Mrs. D. LEVY has been brightened by the arrival of an infant son.

* * *

Among the passengers who left for Canada last month were Messrs. V. D. GENSBURGER and L. GERSBEVITCH.

* * *

Mr. and Mrs. I. LIEBOVITCH and Miss LIEBOVITCH are leaving for Jerusalem on the 10th instant per *Paul Lecat*.

* * *

The Executive of the Zionist Organisation and the Board of Directors of the Keren Hayesod have at a recent meeting decided that the Head Office of the Keren Hayesod shall be transferred to Jerusalem as early as possible. Preparations for the removal will be made without delay and it is expected that the transfer will be effected not later than 5687.

The engagement of Miss RACHEL ELIAS, niece of JACOB brothers, to Mr. AARON LEVY, son of Mr. SHAUL LEVY, has been announced. The wedding will take place in the near future.

URGENT APPEAL FROM CHIEF RABBI MEIER—LOCAL RESPONSE

On the 11th ultimo, the local community received a cable from Chief Rabbi JACOB MEIER of Jerusalem, the spiritual head of Sephardim Jewry intimating that there are ten thousand Sephardim Jews in Eres Yisrael, for whom no provisions were made for Matsoth for Passover and that financial aid is required.

We are pleased to say that as a result of this representation the local Jewish Communal Association has issued a special appeal for voluntary subscriptions which were responded to generously. A sum of $1,300.00 has been raised and we understand that a cable remittance of £130|- was made to the CHIEF RABBI on the 17th ultimo.

"UNCLE SAMBO" WINS SECOND PRIZE

Mr. NOEL JACOBS, as "Sambo," won the second prize for gentlemen at the fancy dress ball held at the Jewish Recreation Club.

He that is slow to anger is better than the mighty, and he that ruleth his spirit than he that taketh a city.—Solomon.

[Written for ISRAEL'S MESSENGER]

THE PASSOVER FESTIVAL AND THE TIME OF OUR DELIVERANCE

BY CHIEF RABBI BENSION M. OUZIEL, TEL-ABIB (LAND OF ISRAEL)

During the blossoming season of spring,—while the whole creation is covered with a green carpet and adorned with lovely flowers, pleasant to the eye and joyful to the heart, at the time of nature's revival all over the world, Israel celebrates annually the feast of his national liberty as a remembrance of the Exodus from Egypt, his deliverance from slavery into freedom and from subjection into redemption.

At the occasion of this Festival fathers and sons sit around the "Seder"—table which reflects rays of light and joy. The fathers with their lifelong experience, are telling their children all the

CHIEF RABBI BENSION M. OUZIEL

history of the past, rich in mighty national victories obtained by sacrfices of life and property, which Israel made for his Law and his spiritual liberty, being burnt on stakes and drowned in stormy waves during the thousands of years of his existence. With deep sighs the father narrates to his children all the terrible disasters, oppressions and persecutions, wanderings and false accusations by which Israel was tried, without having been crushed by them, "when not only one enemy stood up to destroy us, but in every generation the fiends attempt to annihilate us, and Hakadosh Baruch Hu saves us from their hands." From hearts full of faith and hope breaks out the voice of fathers and sons shouting "Next year in the land of Israel as freemen!"

From this national Festival Israel draws a stream of fresh life full of juvenile force. The past and the future merge into one solid entity endowing us with strength and heroism in our struggle for life against all the numberless hindrances and obstructions on our way, and arming us with hope to continue the way towards final redemption, which will be also the redemption of mankind in general from the slavery of the soul to perfect spiritual freedom, and will save humanity from its fall into the abyss of worship of idols, the gods of Mammon, the gods of force, and violence, of idle fancies, of foolish beliefs and futile superstitions degrading man to the depth of darkness and ignorance, of wickedness of heart and savagery; our mission is thus to lift up mankind to the highest moral level, to the real, higher knowledge, to penetration into the Divine truth, so as to become righteous and beneficent. Our narrow-minded enemies and calumniators have tried hard to deprive us of this Festival of liberty, knowing, as they did, its great influence upon our national life. Very bitter memories accompany this our great feast; nevertheless Israel has not abandoned it, because he recognized it as the anniversary of his mental liberty and national pride. When we are now, in this generation, calling to our mind for one moment the memories of the past connected with this Festival, the great slaughters and the destruction of entire Jewish Communities in the Middle Ages in consequence of the infamous blood accusation causing the blood of our forefathers to be shed in streams without mercy, and when we remember the numberless sacrifices made by our ancestors, in order to observe Passover in secret out of fear of being discovered by their revengful enemies,—we, as well as all the intellectuals of other nations, bow down before this people of spiritual heroes, who knew to guard their traditional treasures at the risk of life and property. Blessed be for ever our heroic ancestors, who by their bravery have bequeathed to us this pleasant Anniversary, that will not cease to be celebrated by our children for ever! Thanks to the sacrifices of the foregoing generations we may to-day celebrate this Festival of liberty not in secrecy and seclusion, but openly and proudly. Fathers and children are sitting around the festive table before the "Haggadah" —book to tell the story of the Exodus from Egypt and to strengthen our spirit with hopes for the future. And when we now take a retrospective view of the past, we do not see any more the black threatening clouds; there is no more to be noticed the shameful stain of the blood accusation, but, on the other hand, it is heartrending to see our spiritual decadence. The bitter truth confronts us with its darkest colours showing our ignorance in Jewish learning and culture, in the beautiful Hebrew language. We talk but foreign languages and we think foreign thoughts; we are thus threatened with the danger of assimilation and all its horrible consequences. But, behold, what do we notice upon the sky from the East? We see there rays of light, the redemption of Israel in the land of Israel. Both Israel's language and Israel's land [through ISRAEL'S MESSENGER] are awakening from their "Galuth"—slumber. Let us lift up our eyes and our hearts to the mountains of Zion and Jerusalem, let us inhale the prophetic Holy Spirit, that soars over these heights, let us absorb in our hearts the rays of light of the sun of our Redemption, and let us rise together, armed with courage and faith, to revive in our mouths and in the mouths of our children our culture and language, and let us in body and soul ascend to Zion and build up our spiritual centre and National Home in the land of our Fathers.

A PASSOVER MESSAGE TO CHINA JEWRY

The festival of Redemption comes to remind us that though to-day we may be physically free and in most countries politically free, we have not yet gained spiritual freedom. That can only be attained when we once again possess a spiritual home, to be erected only in the land of our fathers to which the Israelites journeyed over 3,000 years ago. Our people's Home must be built firmly on the land; it must have its roots in the soil; it must be a permanent structure. The first essential for its upbuilding is therefore the redemption of the land which is the task of the Jewish National Fund.

At Passover every Jew and Jewess in China and wherever ISRAEL'S MESSENGER is read should ask—have I done my duty to the land of my fathers, the land of my people of whose redemption the festival Hagaddah relates. Each of us must regard himself as having been saved with our forefathers in Egypt—are we worthy of that privilege? During the past year the land of Israel has received but poor support from Jews in the Far East. Have they forgotten that the Jewish National Fund has continued to acquire ever larger estates in Palestine, the funds for which must be contributed by the Jews of all countries. Let Passover serve as a reminder that unless we redeem the Land of Israel we may never redeem the people of Israel.

KEREN KAYEMETH LEISRAEL.

JERUSALEM, (*Land of Israel*), 19th February, 1926.

NEW BOOKS JUST RECEIVED

THE JEWISH LIFE: By Dr. C. H. Levy, Twenty-five Discourses delivered before Jewish Science. A new interpretation of the movement .. Mex.$7.00

INTRODUCTION TO THE TALMUD, By M. Mielziner, with Additional Notes by Dr. Joshua Block and Dr. Louis Finkelstein .. .. .. Mex.$7.00

PALESTINE ANNUAL .. .. .. Mex.$1.00

Apply ISRAEL'S MESSENGER

NOTES FROM HARBIN

[FROM A CORRESPONDENT.]

The annual ball in aid of Jewish charities which was arranged by Mrs. MARY SOSKIN (wife of the well-known merchant Mr. ISAAC SOSKIN) has brought in this year the handsome amount of Gold Yen 7,500.00 net, which will be divided among the various Jewish charitable institutions of Harbin. Taking into consideration the stagnation of trade among the Harbin Jewry the result of the above ball is admitted to be an unqualified success.

The Harbin Zionist Organisation is organising an elaborate meeting under the name of "Five Years' Constructive Work in Palestine" which is to take place in the large hall of the Commercial Club on the 17th March. Speeches will be given on the following subjects:—"Our Political Attainments" by Dr. A. KAUFMAN; "Our Economical Conquests," by Dr. S. RAVIKOVICH and "Our Cultural Position" by Mr. A. ISGUR.

The "Mishmereth Holim" Institution (in aid of poor people with poor health) is doing yeoman work among the indigent class. During January no less than 1949 were treated in the ambulatory, 148 home visits were made by doctors, 480 were treated by the dentists, 400 prescriptions were given besides eye glasses, electric massage and various medical analysis made, nourishing food etc., etc.

The Jewish National Fund has published its annual report with the following gratifying results: collected from various individuals G. Y. 575.58, clearing of boxes G. Y. 202.26; inscribed in the "golden book" the names of the Chief Rabbi KISELEFF, Rabbi, LEVIN, Mr. and Mrs. A. L. BACH by Mr. FRED ELLIS of Hongkong, G. Y. 951.20; inscribed in the local Golden Pinkas" of various people G. Y. 130.00; collection for the "HERZL FOREST" G. Y. 297.80; sale of almonds, post cards and JNF stamps G. Y. 76.91; collected during the "Day of the Literati" G. Y. 920.70; sale of calendars and other incomes G. Y. 306.85, making a grand total of Gold yen 3,561.30 which amount after deducting various expenses has been transmitted to the JNF Head office in Jerusalem.

CORRESPONDENCE

UNITY OF JUDAISM AND ISLAM

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—I read with great interest the article by MOHD MANZUR ILAHI, the Asst. Secretary of the "Ahmadia Anjuman Isha'at Islam of India, entitled "The Unity of Judaism and Islam."

He expressed in a nutshell the main principles underlying the Religions of Judaism and Islam, viz: (1) Belief in One God. (2) in Divine Revelation. (3) in the Life to come. (4) Prayer to God. (5) Charity in its broadest sense. I, as one of the Chinese Muslims, quite agree with Mr. ILAHI'S statement that Islam only requires the Jews to revere the personality (MUHAMMAD) who revived the teachings of ABRAHAM I am pleased to note that the Jews are quite in sympathy with the Qu'rän and its high ideals and they revere the founder of Islam to a great extent as expressed by the Editor in his last issue of ISRAEL'S MESSENGER. The time is now at hand when Judaism and Islam must go hand in hand sowing the seeds of divine truth and although we may not reap the full benefit now, we may rest assured that in years to come there will grow up a vineyard of true religious and brotherly feeling. We must be guided by the good precepts of our prophets and seers, and also teach our ignorant brothers to derive the fullest benefit from their high ideals. I am very glad that interest has at last been aroused on this vital subject and sincerely trust that the leaders of our respective creeds will join hands and work heartily for the common welfare.

Thanking you for assigning a place to this letter in your magazine.

I am etc.,

C. S. YANG.

SHANGHAI, 18th March, 1926.
362, *Fong Pang Road, Native City*

THE CHIEF RABBI ON THE KEREN HAYESOD

On the occasion of the United Palestine Campaign for five million dollars, launched by the American Zionist Organization at Baltimore, the following message was received from Dr. Hertz:

We who are privileged to see the dawn of the New Judea must leave nothing undone to hasten the coming of its perfect day. Palestine has ceased to be the concern of Zionists only. At a time when the New World has all but barred and bolted its doors to our brethren fleeing from racial hatred and economic ruin, Palestine receives a thousand of its returning Jewish children a week. Civilised humanity expects every Jew to do his duty in this great hour of the national rebirth.

SERMON AND LECTURE BY MR. ELSLEY ZEITLYN

We are pleased to announce that Mr. ELSLEY ZEITLYN will deliver a sermon on the 5th instant, before Musaf service, at the Ohel-Rachel Synagogue. He will also give a lecture before the Jewish Country Club on "Faust in Judea," on the 7th instant, at 5.15 p.m. which will be open to the public. We hope there will be a large attendance on both occasions as it is apparently in the nature of a last visit to Shanghai—for some time at any rate, as Mr. ZEITLYN will be taking a long vacation trip embracing the Australias and South Africa. We envy those countries the great pleasure which Mr. ZEITLYN'S proposed visit will offer them.

"THE REPROOF OF A CAVILLER"

A certain man went to a dervish, and proposed three questions:—First, why do they say that God is omnipresent? I do not see him in any place; show me where he is. Secondly, why is man punished for crimes? Since whatever he does proceeds from God: Man has no free will, for he cannot do anything contrary to the will of God; And if he had power, he would do everything for his own good. Thirdly, how can God punish Satan in hell fire, since he is formed of that element? And what impression can fire make on itself? The dervish took up a large clod of earth, and struck him on the head with it. The man went to the judge and said—I proposed three questions to such a dervish, who flung such a clod of earth at me as has made my head ache." The judge having sent for the dervish asked—"Why did you throw a clod of earth at his head, instead of answering his questions?" The dervish replied—"The clod of earth was an answer to his speech. He says he has a pain in his head: let him show it me, and I will make God visible to him. And why does he exhibit a complaint to you against me? Whatever I did was the act of God, and what power do I possess? And as he is compounded of earth, how can he suffer pain from that element?" The man was comforted and the judge was highly pleased with the dervish's answer.

H. A.

DEFENDS MILLION DOLLAR SUIT

Senator JAMES A. REED, of Missouri, who has been retained by HENRY FORD to assist in the defence of a Million Dollar suit for alleged libel, which has been brought against Mr. FORD in the "*Dearborn Independent*," his publication. An unconfirmed report is that Senator REED is to receive a $100,000 fee. The Senator declined to discuss the case other than to say he would appear in it. The suit brought by AARON SAPIRO, of Chicago, alleges FORD'S paper libelled him by changing that SAPIRO'S plan of farmer's co-operative market associations was a monopoly and unworkable. The suit pending in the Federal Court at Detroit, involved the question of the workability of the plan.

HASSIDIM ATTEND FUNERAL OF RABBI

A unique event in the history of the reigning families of the Chassidic movement in Eastern Europe was witnessed by thousands of followers of the movement in Nagy Karoly, Carpatho Russia, January 29th. Twenty-five thousand Chassidim, all in mourning, from Hungary, Roumania and Czecho-Slovakia came by special train to Nagy Karoly to attend the burial of Rabbi Chaim Hirsch Teitlebaum, famous Chassidic Rabbi of Marmorasz. Simultaneously, Zalmen Leib, the fourteen-year-old son of the late Rabbi Chaim Hirsch, was proclaimed successor to his father's "throne" and leader of the Chassidim. A dramatic touch was added to the situation when, in conformity with Chassidic East European tradition, the young rabbi was wed to his selected bride at the open grave of his father. Sixty-four rabbis from various countries were present at the services. A council of three rabbis was appointed to instruct the young rabbi and to guard his interests until he attains maturity. (J.T.A.).

BIRTH

LEVY.—On March 21, 1926, at St. Mary's Hospital, Shanghai, to Mr. and Mrs. D. Levy, a son.

NOTES FROM HARBIN

From A. Correspondent

[illegible]

CORRESPONDENCE

UNITY OF JUDAISM AND ISLAM

Editor Israel's Messenger.

[illegible]

[illegible]

Yours [illegible]

C. S. Yang

Shanghai, 15th March, 1926.

362, Foochow Road, North.

THE CHIEF RABBI ON THE KEREN HAYESOD

[illegible]

SERMON AND LECTURE BY MR. ELSLEY ZEITLYN

We are [illegible] that Mr. Elsley Zeitlyn [illegible] Sermon [illegible] Lecture [illegible] Mr. Zeitlyn [illegible]

"THE REPROOF OF A CAVILLER"

[illegible]

DEFENDS MILLION DOLLAR SUIT

Senator James A. Reed, of Missouri, has been retained by Henry Ford [illegible] a Million Dollar [illegible] which has been [illegible] against Mr. Ford [illegible] the "*Dearborn Independent*" [illegible] Senator Reed is to receive $100,000 for his services. The Senator due to [illegible] the case [illegible] that to say he will [illegible] Mr. Ford's [illegible] Sapiro's [illegible] marked association [illegible] the Federal Court at Detroit [illegible]

HASSIDIM ATTEND FUNERAL OF RABBI

[illegible]

BIRTH

[illegible] on March 21, 1926, at St. [illegible] Hospital, Shanghai, to Mr. and Mrs. [illegible] Levy, a son.

LEADING ARTICLES: SHABUOTH, 5TH ANNIVERSARY OF KEREN HAYESOD, FORWARD MARCH . . . Page 3 to 4
EDITORIAL NOTES: THE GALUTH JEW, ZIMMERMAN'S LEGACY TO THE JNF, FRANCE AND NEW JUDEA FACE NATIONAL CRISIS, THE CLOVEN HOOF . . . 4 to 6
LECTURE ON "FAUST IN JUDEA" BY MR. ELSLEY ZEITLYN . . . 7
THE IDEAL PHILANTHROPIST—NATHAN STRAUS . . . 8
IS BOLSHEVISM A JEWISH CULT? . . . 9 to 10
HEBREW AND RELIGION CLASSES OF THE OHEL-RACHEL SYNAGOGUE . . . 11
RECEPTION TO MRS. ARONOVSKY; NOTES FROM TIENTSIN . . . 12
THE LIBEL LAWSUIT AGAINST THE "CHINA PRESS" . . . 14 to 15

Shanghai (China) — 23rd Iyar 5686 — Friday, May 7th, 1926

Last Publications:
In 1912, on 27th October.
In 1913, on 14th March and 4th July.
In 1920, on 7th April, 4th June, 16th July, 16th Sept., 29th Oct., and 17th, Dec.
In 1921 on 11th Feb., 22nd April, 16th June, 5th Aug., 2nd Oct., 11th Nov., and 16th Dec.
In 1922, on 19th Jan., 10th Feb., 19th 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 Sept., 1st Nov. and 5th Dec.
In 1925, on 9th Jan., 6th Feb., 6th Mar., 3rd April, 1st May, 5th June, 31st July, 14th Aug. 11th Sep. 9th Oct., 6th Nov. and 4th Dec.
In 1926, on 8th Jan., 5th Feb., 5th Mar. and 2nd April.

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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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READ IN THIS ISSUE: THE JEWISH SCIENCE: THE SOLUTION, BY DR. LICHTENSTEIN, NEW YORK

מבשר ישראל

Israel's Messenger

23rd Year | *Edited by N. E. B. Ezra.* | Established 1904

SHANGHAI, CHINA, FRIDAY, 7TH MAY, 1926. 23RD IYAR, 5686.

SHABUOTH, THE FEAST OF WEEKS

The Jewish festival of Shabuoth, or the Feast of Weeks, will fall this year on May 19th. This is the day of the giving of the Ten Commandments on Mt. Sinai, of the ancient harvest feast of the Jewish people, the day known in the Greek language as Pentecost. Shabuoth comes seven weeks after the beginning of Passover; the one is at the beginning of the barley harvest, then through the seven weeks the various grains ripen and are reaped, finally, at the last is the wheat harvest which is marked by this festival. The ancient offering for this day, when the Jews lived in Palestine as farmers, and worshipped in the Temple of Solomon in Jerusalem, was two loaves of bread, made from the new wheat, in addition to special animal sacrifices and a basket of the fruits of the season. Just as Passover and Shabuoth are connected in the series of ingatherings of grain, with the seven weeks of harvest in between, called the Omer; so they are connected in the history of Israel. For they are both reminders of great events in ancient times, Passover of the Exodus from Egypt and Shabuoth of the giving of the Ten Commandments. On the former, the Jew became a free man, released from the slavery of Egypt; on the latter he was freed from spiritual bondage by the inspiration of the moral law. Thus Shabuoth is both a Jewish and universal festival; it commemorates an event in the history of Israel, and represents a conception of law, of morality and of faith which are world-wide. As the old Talmudic legend has it the Ten Commandments were first uttered in the seventy languages of the ancient world, but none of the great nations stopped in the daily affairs to listen and accept. Only the little nation of slaves just released from their burdens, stood at the Foot of Sinai, listened to the great words there pronounced, and promised, "All that the Lord has spoken we will do." Thus Shabuoth is a birth-day of the national life of the Jew and of his becoming a Chosen People. And the thanks which are uttered in every synagogue the world ever on this day are for both the fruits of the earth, the material good which the Lord has bestowed on mankind; and the Ten Commandments, the spiritual revelation which came to the world through the Jewish people. Under this leadership of MOSES, in the wilderness of Sinai, over three thousand years ago was laid this foundation stone for the morality, religion, and law of all nations in modern times.

THE FIFTH ANNIVERSARY OF KEREN HAYESOD

The fifth anniversary of the Keren Hayesod was celebrated on the 23rd March last, with great *eclat* by Jews throughout the world. Within that short period, a great deal has been accomplished by way of reviving the Land of Israel and re-peopling it with a band of sturdy Halusim who have done much to develop the country and restore her virility from the blight of the ages. This is indeed a striking testimony of what the Keren Hayesod has achieved. Without the Keren Hayesod no development would have taken place in rural and urban colonisation. Without the K. H. no new town quarters would have arisen, no industrial progress would have begun. In the domain of culture, thanks are due to the Keren Hayesod for extending the system of schools, establishing the Hebrew University, and opening the Technical College. The same applies to the work in Medicine and Hygiene, since neither Hadassah nor Workers' Sick Fund could have developed their work without the aid of the Keren Hayesod. That immigration stands or falls by the aid of Keren Hayesod needs no explanation. Over two million and a quarter sterling was collected during the last five years and the future is pregnant with possibilities. The Keren Hayesod has branches in 50 countries throughout the world, a striking testimony to its popularity. We earnestly hope that Jews everywhere would rally towards this magnificent Agency which builds step by step the ancient Jewish land, the development of which to-day is earning great encomiums from both friends and critics alike. We have not the faintest doubt in our mind that given the support to which the Fund is entitled, we may witness *bimheirá b'yameinu*, soon and in our days, the realization of our ancient dreams to which we have yearned in our prayers for the last two thousand years. Jews in China, small in number, it is true, owe a duty to their Motherland which they dare not shirk and disavow. Happily, the past contributions made by the former are a happy augury for the future, thanks to the liberal spirit of generosity pervading the leaders and the rank and file in our community. The Iyar campaign so thoughtfully arranged by the leaders of the World Zionist Organization, is another indication of the fealty of World Jewry to stand loyally for the sacred principles to which Kol Yisrael are dedicated. The futile

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efforts of the pseudo-Zionists and the anti-Zionists to disturb the progress of the Zionists in Eres Yisrael have proved a ghastly failure, and they stand to-day discredited for their treacherous conducts. From the very outset we had no faith in the proffered help promised by the pseudo-Zionists and regretted the negotiation carried on with them by the leaders of Zionism. Now more than ever, we are convinced that nothing much can be gained by coqueting with the former, whose innate hatred of Jewish Nationalism will not allow them to co-operate with us except at the price of committing national suicide. Happily, we have travelled far enough in our march to Zion, and to-day the World Zionist Organization stands in a unique position to challenge these misguided zealots who try to turn the wheel of Jewish national progress backward. The Iyar campaign should give a straight answer to the anti-Zionists that their fruitless efforts to defeat an elevating ideal have failed, and that the future of Jewry is with those who uphold the banner of Israel and endeavour to keep the Jewish flag fluttering on Mount Scopus.

* * *

FORWARD MARCH!

Our communal progress is growing apace, we are pleased to say. Events are moving fast in the right way, judging from the manner in which we are advancing in all directions. True, we had been deprived of a spiritual leader for some years, but, fortunately, this has been offset by the periodical visits to Shanghai of Mr. ELSLEY ZEITLYN, a gentleman of outstanding genius in his field. Seldom did the latter fail to inject a buoyant spirit in communal life during his stay in our midst. First and foremost, may be mentioned the scholarly sermons preached by him from the pulpit which have given abundant food for thought. We are indeed not exaggerating when we say that now more than ever we begin to realize the need of an ordained Rabbi, and we may yet one day be fortunate in securing the ideal leader for our community. In regard to other communal matters, we have no reason to appear pessimistic. The progress made in maintaining the local Jewish School and the Hebrew and Religion Classes is a happy augury for the future. The Jewish Country Club, the "Ahduth" and the Jewish Recreation Club all help to foster Jewish consciousness and promote the unity and the solidarity of our community. The Jewish Communal Association and the two local Relief Societies are also contributing their share of good work for the weal and progress of Jews residing in China. The local Zionist Association and the Kadimah are factors which promote the material and spiritual forces of Israel, the significance of which cannot be exaggerated. Mention must also be made about the good work done by the local Branch of the Keren Hayesod. We understand that over £3,000/- has been remitted to the Headquarters in London, thanks to the matchless devotion of Mr. CHARLES S. GUBBAY. The building of the new Synagogue, BETH AHARON, corner of Museum and BALFOUR Roads, is progressing apace, thanks to the generous munificence of Mrs. S. A. HARDOON. This, *per se*, constitutes a great landmark in the progress of Jewish life in Shanghai, which should not be overlooked. Indeed our communal progress has seldom been brighter and this in spite of the fact that voluntary workers are few and far between. It is astonishing that so much has been accomplished without any friction to paralyse our efforts. Our Ashkenazie brethren have also substantial records of good work to show to their credit. First and foremost, they have acquired a commodious place of worship in the most central district of Hongkew, and to cap the climax they have recently engaged a Rabbi from Vladivostock to preside over their spiritual needs. RABBI ASHKENAZI is entitled to a hearty welcome in our midst and we hope his pastoral work in Shanghai will be productive of good results. The foregoing rapid survey should hearten one and all to persevere with the task of maintaining the *status quo* and forge ahead in promoting the wheel of communal progress. We are told that our sister community in Singapore is looking with envious eye upon the work of our Shehita Board and look to the latter for the supply of Kasher beef and mutton! If we had some business instincts in us, we would instantly turn the local Board into a business institution and emulate the action of the London Shehita Board when it was able to yield a record profit of £80,000/- a year! Shanghai, however, is not in a mood to copy London and we should, therefre not begrudge the extension of its benign influence as far as the Federated Malay States!

EDITORIAL NOTES & COMMENTS

THE GALUTH JEW

The Israelite, the official organ of the modern-Karaite Judaism, bewails the fact that a non-rich co-religionist like CHAIM NACHMAN BIALIK, the National Poet Laureate of the revived Jewish Nation, is given a royal welcome by the thousands on his arrival in America, while a man like LORD SWAYTHLING, the multi-millionaire and a recognized leader of the "great" League of British Jews, passes off unnoticed by the rank and file of American Jewry during his recent visit to New York. *Ma Neshtanna*? Well, the reason is not far to seek. BIALIK allies himself with the revival of Jewish Renaissance in Eres Yisrael and sings the song of liberated Judea, while LORD SWAYTHLING, the so-called leader of orthodox Jews of East End of London, is a lover of Galuth spirit, glories in it, especially when he is "At Home" to all his friends during Christmas and Easter holidays!

* * *

HAIM ZIMMERMAN'S LEGACY TO THE JNF.

In our last issue we stated that the amount of money credited to the account of the late HAIM ZIMMERMAN'S legacy to the Jewish National Fund totalled £700.5.11. To this must be added a sum of £33.7.10 which was refunded to the estate by Mr. J. KRISEL of the law firm of Messrs KRISEL and KRISEL, who waived his fee for legal services rendered and to which reference was made in our issue of 9th May, 1924. The actual total received stands at £733.13.9 which was all that could be got out of the estate, barring the claim of G. yen 20,000.00 upon a mortgage in Harbin which has to be accounted for by Dr. A. KAUFMAN from whom we hope to receive a statement for publication in ISRAEL'S MESSENGER. In our opinion, the delay in Harbin is to be greatly deplored and it is high time that some drastic measures were resorted to by the powers-that-be.

FRANCE AND NEW JUDEA FACE NATIONAL CRISIS

The nation-wide campaign in France to raise funds for the amoritization of the French debt, and the contributions given by the President, Cabinet Ministers and others, prove unmistakably that when a nation is confronted with a national crisis all must lend a helping hand in order to ward off the calamity. The inauguration of Keren Hayesod five years ago, was similarly intended to arouse the whole House of Israel to shoulder the burden of the upbuilding of Eres Yisrael which is to-day the most burning question that confronts us in the Diaspora. It is indeed a question of now or never! The opportunity has been given us to make good the two-thousand-year-old dream, and although there are miscreants in our camp who are endeavouring to thwart our strivings in our Homeland (in the same way as there will be many in France who would turn a deaf ear for contributions to liquidate the national debt), there is still no reason why we should not be swayed with optimism regarding the outlook. The Keren Hayesod is a national call to Kol Yisrael to unloose their purses and we hope this year's response will be a record one, inasmuch as there are immense undertakings to be carried out in order to ensure the safe and successful upbuilding of the Jewish National Homeland.

* * *

THE CLOVEN HOOF

The organ of the pseudo-Zionists published in London and edited by Mr. LAURIE MAGNUS, lives for a purpose. It has an eagle eye on the domestic quarrel among the Zionists. In a world-wide movement like Zionism, differences of opinion are inevitable. Nay, they are regarded as wholesome and a sign of life. For instance, the London *Jewish Chronicle* has for a long while pursued the only right course in expounding pure and undiluted doctrine of Zionism. The *New Judea*, the organ of the World Zionist Organization as is only natural, had differed from the latter and expressed views which incline one to say, *Ellu w'ellu dibrey Elohim hayim*. But the mischief-maker, Mr. MAGNUS, who is ever ready to pounce upon every little incident in the internal affairs of the Zionist movement, gloats over the "quarrel" and refers to it in his characteristic manner. His innate hatred of Jewish Nationalism impels him to run with the hare and hunt with the hounds, provided, of course, that both the hare and the hounds are anti-Zionist. Now, what we cannot understand is, why should the *Jewish Watchman* seek to flirt with the *New Judea*, or the *Zionist Review*, because these two journals have expressed disagreements with the views of the *Jewish Chronicle*, and Mr. VLADIMIR JABOTINSKY! Anyone with half an eye can see that despite the differences of views between the above organs, they are one and all united, in the last analysis, to support the platform which stands for the formation of a Jewish Commonwealth in Eres Yisrael. What on earth then has the organ of the pseudo-Zionists got to do with the internal politics of Zionism, we cannot understand. The manner in which it coquets with

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the *New Judea* and the *Zionist Review* should be repudiated by the two journals in question as nothing can be gained by camouflaging the issues involved. The *Jewish Guardian* simply reminds us of the case of *hazir* in Jewish literature. *Verb Sap!*

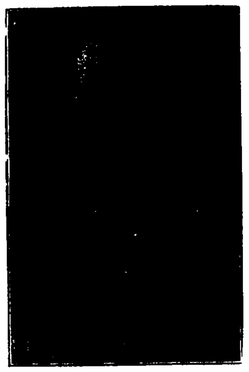
[Written for ISRAEL'S MESSENGER]

THE JEWISH SCIENCE

THE SOLUTION

By Rabbi MORRIS LICHTENSTEIN, New York

We have been witnessing in this generation and in this country, one of the tragic phenomena in the spiritual history of the Jewish people—the conversion of our people, by the hundreds and thousands, to Christianity. This will not appear a flamboyant statement, when we learn that in New York City alone almost 70,000 Jews have joined the Christian Science Church. Never before, with the exception of some prehistoric or Biblical records of heathen worship among the ancient Israelites have we any instance of a desertion en masse, of a volitional urge on the part of the Jew to quench religious longing at the font of other religions. These men and women who have left our ranks were not actuated by disloyalty to their ancient faith, but by a natural longing for health, peace of mind, happiness. They smiply turned to the only religious organization which frankly, openly offered these blessings,—which emphatically stressed the practial benefits of religion. But whatever the motive, the fact is unmistakable that these seventy thousand souls are lost to the Jewish race. However reluctant these apostate Jews themselves may be to admit a complete severance from Judaism, their children refuse entirely to take cognizance of their Jewish origin, and conduct themselves in every respect as non-Jews.



DR. M. LICHTENSTEIN

What have our Rabbis done to stem the encroaching tide of Christian Science? They have protested earnestly from the pulpit, they have stormed against those who would surrender their own munificent fountain of religious inspiration and offer allegiance to faiths foreign to them and their fathers.

But in spite of all this, the churches of the new religion continue to boast, and with good cause, of their constant gains—gains in Jewish souls, in Jewish devotees, who bring to them the zeal and devotion, the religious fervor and piety, accumulated through centuries, and now rekindled by the light of these strange fires.

It is obvious that neither protest nor antagonism is the proper combative measure. Negative action seldom achieves positive results. In fact, a great share of the success of Christian Science is due to the constructive policy that they have adopted. They neither argue nor denounce, but simply endeavor to build up a new religious consciousness in their followers. Protest against Christian Science, however sincere, is a futile weapon. If we wish to turn away the constantly increasing number of our brethren who look longingly toward Christian Science, we must give them what they seek—what they have a right to seek—strength, cheer of life, happiness, through their own inherited faith.

Those who read the literature of Christian Science will readily see that it is largely dependent on the Old Testament for its substance. If they will analyze its ontological and cosmological conceptions, they will become convinced that these are based on the Jewish pantheistic God conception, even the formulae employed in the process of mental healing being essentially portions of the Psalmody. Of course, they are cloaked in non-Jewish garb and intertwined with Christian tradition.

We have asked ourselves. If conceptions and principles originating in Jewish lore are adequate to found centres of religious gravity for the non-Jew, why should these very same principles not be employed by the Jews themselves to achieve similar results? Those who in their encounter with life find need of spiritual reinforcement—and which of us does not?—need not relinquish their own faith and seek encouragement and cheer at the door of the stranger. If God is merciful to those who seek Him in a domain foreign to them, why should He do less for them if they would entreat Him in their own sphere?

Even the conception of healing through the invocation of God is entirely congruous with the doctrines of Judaism. One needs but to study, for example, Exodus 15.26, Deuteronomy 7.15, Jeremiah 17.14, and countless other Biblical and post-Biblical passages dealing with healing through the intervention of God, to be convinced that He, the Giver of life, is also regarded, in the Jewish faith, as the source of health and strength.

Why, then, must the religious methods and psychological principles utilized by other religious sects for the application of faith and the happiness of the individual, find us incapable of using the implements in our hands? Our religion is not narrow. It has room for every influence that would intensify the happiness of its followers. Judaism is not preeminently a synagogue religion, though the synagogue is indeed vital to its existence. Judaism is a life religion, and it fulfills its whole function only when it radiates its influence upon *every* phase of the individual's existence.

It was in the earnest consideration of these truths that Jewish Science was evolved. Jewish Science stresses the practical application of Judaism to daily life. It aims to intensify the religious consciousness of the Jew, and offers him health and happiness through his own faith. It combats the inroads in Christian Science in our midst, not through protest and negation, but through actual demonstration of the greater benefits of Judaism. In the short time of its existence, Jewish Science, in its simple purpose of reclaiming the Jew to his faith, has gained hundreds of followers and has succeeded in bringing back to Judaism many who had for years been affiliated with Christian Science.

The Jew in America has been accused of total and hopeless irreligion. Yet, in Jewish Science, where we come in contact with the innermost depths of his religious consciousness, we find that beneath the craving for material aggrandizement there is a still deeper yearning for spiritual satisfaction; we find that the Jew has still dormant within him the old fires, and is ready to re-embrace his faith, with the devout zeal of his fathers. The happiness and the optimistic outlook upon life which the Jew receives through Jewish Science strengthen his faith in God, and intensifies his spiritual life.

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JEWISH COUNTRY CLUB

LECTURE ON "FAUST IN JUDEA" BY MR. ELSLEY ZEITLYN

PRESENTATION TO MR. ZEITLYN

On the 7th ultimo, Mr. ELSLEY ZEITLYN delivered a lecture on "FAUST IN JUDEA" before a large audience at the Jewish Country Club, Mr. CHARLES S. GUBBAY presiding.

The CHAIRMAN in extending a welcome to the lecturer, said—

"Taking advantage of Mr. ZEITLYN's flying visit to Shanghai, he has very kindly accepted our invitation for which act of courtesy I am sure we all feel very much indebted to him. Mr. ZEITLYN is so well known to members of our community that he requires no introduction from me, neither I consider it necessary to commend his lecture to your attention—that is unquestionably assured. The subject of his discourse will be "FAUST IN JUDEA." I, for one, have no knowledge of a counterpart of that remarkable gentleman either in Judea or in Jewish lore and if you are as eager as I am to listen to Mr. ZEITLYN I will not dull the edge of your curiosity by detaining you any longer but will forthwith call upon Mr. ZEITLYN to deliver his lecture.

Mr. ZEITLYN in rising to speak was given an ovation. He spoke for nearly an hour and from beginning to end held his audience spell bound by his masterly address.

VOTE OF THANKS OF THE LECTURER

Mr. S. M. JOSEPH in tendering a vote of thanks to the lecturer spoke as follows:—

I am sure that there must be many, if not all, of those who are present in this gathering for the moment feel the same as I do after having heard Mr. ZEITLYN's inspiring sermons at our Synagogue and the very interesting subject which he has just discoursed before us. It is indeed a great pleasure to have Mr. ZEITLYN visit us occasionally, and now I am glad to learn that he intends to pay us another visit. I cannot say just yet whether the mental hunger which he has created in us has been gratified or our appetite has been more sharply wetted. If the latter then we may earnestly hope that although Mr. ZEITLYN intends to go so far as Australia and South Africa, his recollection and memories of his visits to Shanghai will be of such inducement and incentive enough to bring him back to us once more, so that he may have another supply out of his inexhaustible intellectual stocks to feast ourselves upon and to satiate our cravings. In conclusion, I may therefore express myself at the same term, as I wished him on the last occasion about six months ago, in saying that his next visit to Shanghai may not be long delayed.

MR. ELSLEY ZEITLYN

whose periodical visits to Shanghai stir a great deal of interest in matters Jewish. Mr. ZEITLYN had been retained in a number of cases in Hongkong since 1922, and is still busily occupied with his work. As a Jewish scholar he had won fame for his homiletical discourses which are brimful with flashes from the storehouses of Jewish lore in which he is an adept and original thinker. He received his Rabbinical training from his father who was referred to in the HAYARAIYACH as the High Priest in Israel, by the greatest Rabbinical lights of his age. 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 BIRKENHEAD and "went the Northern Circuit" which is the famous training ground for England's Commercial lawyers. Mr. ZEITLYN is a fine orator, a fine and inspiring personality, a great lamdan and a fine exponent of Traditional Judaism. His recent sermon on "Life and Death" preached from the pulpit of the Ohel-Rachel Syangogue on Shebi'i shel Pessah was a brilliant homily which few could excel in the realm of original thoughts. It is hoped that in the not distant future all the discourses preached by Mr. ZEITLYN in Shanghai will be published in pamphlet for wider circulation and as a tribute to the scholarship of the man who had shed lustre on Rabbinic Judaism. Mr. ZEITLYN is blessed with a fine gift of wit and humour. Orthodoxy has missed a dynamic force by his preference for the Bar, but, nevertheless, it is interesting to note that he gives frequent attention to the "calling" and the eloquent messages delivered by him from the pulpit somewhat make up for that which Orthodox Rabbinate has lost.

MR. ELSLEY ZEITLYN

PRESENTATION TO MR. EZRA'S TRIBUTE

Mr. N. E. B. EZRA paid a warm tribute to Mr. ZEITLYN for his unflagging zeal and enthusiasm in furthering Jewish interests in Shanghai. He spoke as follows:—

"The lecture on 'FAUST IN JUDEA' is a fascinating topic for presentation to a Jewish audience and Mr. ZEITLYN has done full justice to it. It is seldom such a treat is presented to us for consideration. I am sure we all feel grateful to the lecturer for the able and lucid manner in which he has presented the subject. Mr. ZEITLYN has laid the members of the Club under a deep debt of gratitude. His presence lends inspiration to many to tread in the old, but ever new and refreshing and invigorating Jewish path, and an appeal to forsake the life of materialism which destroys one's soul and impels one to wander aimlessly throughout his journey in life. Need I say how much we were impressed with the weight of Mr. ZEITLYN's sermons preached from the pulpit of the Ohel-Rachel Synagogue! I believe they were the outpourings of a great mind, one who drank deeply from the fountain of the Torah. We are at once reminded of a Rabbinic aphorism that, "A Sage never produces anything which is not a highly-finished product." Mr. ZEITLYN's sermons are strikingly original; they are beautiful gems of thoughts which, to my mind, should not be allowed to remain buried within the four walls of the Ohel-Rachel Synagogue. I hope they will be published one day for wider circulation.

TALMUDIC SCHOLAR—SURBA M'RABANAN

"Mr. ZEITLYN himself is a great Talmudic scholar and has a high regard for the Rabbinic calling. He had never shirked any call made upon him for the advancement of Jewish ideals and Jewish education. When he was approached to examine the pupils of the Hebrew and Religion Classes, he answered characteristically, HINNENI! Mr. ZEITLYN, as you all know, wears his Judaism as a badge of honour. JONAH-like he proclaims himself, wherever he goes, *Ibri Anochi*, "I am a Hebrew." And he is respected and admired by all, Jews and non-Jews alike, for his religious convictions.

"JUDAISM'S AMBASSADOR-AT-LARGE"

"The title of 'Barrister' which is his by profession entitling him to become a member of the world-famous British Bar, is not held in greater esteem by him, than the title which had been conferred upon him on the day of his birth! *Ibri Anochi* is writ large by him and he is acclaimed, and rightly so, as Judaism's Ambassador-at-large. The little gift which the committee of the Ohel-Rachel Synagogue are about to present him expresses our admiration and appreciation of the man in whose honour we have assembled to-day. That *kidush* cup should remind him that his visits to Shanghai were productive of good results. I believe he has succeeded in planting wonderful seeds which will one day yield sheaves full of healthy grain. I hope this gathering is not in the nature of a farewell to Mr. ZEITLYN. I hope he will often visit our shores in future. His intended trip to Australia and South Africa will, I am sure, leave as indelible an impression upon our brethren in those far-off centres as upon us on this side. I would be violating RASHI's injunction were I to speak more about Mr. ZEITLYN in his presence. RASHI said, *Omrim miksat shebaho shel adam befanaw w'kullo shello b'fanaw.* "Touch but the fringe of praise in a man's presence; we shall recount all his praise in his absence." In obedience to this beautiful maxim, I shall bring my remarks to a close by quoting a few lines from HANNAH MOORE's essay on "Sensibility":—

"To those who know thee not,
"No words can paint,
"And those who know thee, know
"All words are faint."

The CHAIRMAN said that in making the presentation to Mr. ZEITLYN he felt sure that he was voicing the sentiments of all the seatholders of the Synagogue Ohel-Rachel in wishing him a pleasant journey to Australia and South Africa. He hoped that Mr. ZEITLYN will again visit their shores and thus give them the benefit of his resourceful mind. There was no gainsaying that all of them were pleased with Mr. ZEITLYN's visit to Shanghai to which they always looked eagerly forward.

The following inscriptions were engraved on the silver kiddush cup:—

PRESENTED TO
MR. ELSLEY ZEITLYN
BY THE COMMITTEE OF THE OHEL-RACHEL SYNAGOGUE IN TOKEN OF THEIR SINCERE APPRECIATION OF THE EXCELLENT SERMONS PERACHED BY HIM DURING HIS VISITS TO SHANGHAI.
SHANGHAI, 23rd NISSAN, 5686, 8th APRIL, 1926.

MR. ZEITLYN RETURNS THANKS.

Mr. ZEITLYN who was visibly touched by the presentation and the kind words spoken about him said that he felt gratified to witness such spontaneous bursts of good wishes tendered him by the seat-holders of the Ohel-Rachel Synagogue. The gift was a surprise to him but, nevertheless, he cherished it as a token from the latter which he would gladly preserve as a memento for himself and his children. It was gratifying to him to learn that his services had merited some recognition. He hoped to visit Shanghai again in future. He was indeed deeply appreciative of the honour done him and the close relationships which he had formed with the leading members of the community, will not be easily effaced from his memory. He thanked one and all for the honour shown him and hoped Shanghai Jewry will continue to prosper and go from strength to strength.

The meeting terminated with a hearty vote of thanks to the CHAIR.

THE IDEAL PHILANTHROPIST—NATHAN STRAUS

THE MAN WITH A VISION

Endows Health Center In Jerusalem To Minister To "Jews, Christians And Arabs"

We are in receipt of a letter of thanks from the Grand Old Man of New York Jewry, Mr. NATHAN STRAUS. Mr. STRAUS continues to manifest the same zeal and enthusiasm on behalf of sweet charity, as he did in the heyday of his youth. His philanthropy knows no bounds. He is determined to carry on his humanitarian work in spite of his advanced ago. His robust enthusiasm for the cause is a challenge to others similarly situated in every land and in every clime. NATHAN STRAUS' name is writ large in the history of the people to which he belongs. Nay, more. He is acclaimed as one of the world's greatest benefactors, judging from the receipt of a telegram received by him in August last year, from the President of First International Child Welfare Congress League of Nations, reading thus:—

HON. MR. N. STRAUS

"HAVING HAD BEFORE OUR CONFERENCE SUBJECT OF PASTEURIZATION OF MILK I CONGRATULATE YOU AS DO MANY OTHERS ATTENDING CONFERENCE ON GREAT WORK YOU HAVE DONE AS PIONEER OF PASTEURIZATION.

"DR. CLEMENS PIRQUET."

Mr. STRAUS has recently donated three quarter of a million American dollars to Keren Hayesod, and evidently does not seem to get tired of giving. His leadership in American Israel is due to no chance of circumstance. It is due to his ability to see things largely. He is no mere figurehead. Life to him spells duty and as BROWNING, whose writings reflect much of Hebraic influence says, "He slept, and dreant that life was Beauty; He woke, and found that life was Duty." Such a personality is imbedded in the life of Mr. STRAUS, whose recent letter written from Augusta, Ga., U. S. A., under date of March 9th, 1926, should be of interest to the readers of ISRAEL'S MESSENGER. It runs thus:—

"MY DEAR MR. EZRA,—Again I am indebted to you for your generous article in ISRAEL'S MESSENGER of February 5th. Accept my best thanks for it and for your kind letter. Appreciation such as this stirs me on to ever greater efforts on the field of charity, or rather justice—which it means in the Hebrew tongue.

"I know you will be interested to hear of my latest work. I am erecting a large and completely equipped Health Centre in Jerusalem, which will alike minister to the Jews, Christians and Arabs of the Holy Land. The building will house welfare activities with a milk Pasteurizing Plant, a Diet Kitchen, a Soup Kitchen and the administrative offices of Hadassah.

"HENRIETTA SZOLD, the President of Hadassah, is now on her way to Palestine. She has undertaken the selection of the site and also the superintendence of the erection of the building.

"I promise myself great benefit for the Renaissance of our people in the service of this Health Centre. After all, the first requisite of any success is good health. If the health of the young and the health of the Halusim is safeguarded a great step forward in the upbuilding of Eres Israel is gained.

"With warm regards, I remain,

"Most sincerely yours,

"NATHAN STRAUS."

The foregoing interesting communication adds another feather in Mr. STRAUS' cap. He has demonstrated again his catholic spirit in giving away his help without discrimination of caste, race or creed. "Jews, Christians and Arabs of the Holy Land" will equally benefit from his latest benefaction and this is exactly what it should be. Such humanitarian ideals were taught centuries ago by the Sages of Israel, whose immortal words sum up Jewish benevolence as follows:—"The poor heathen must be maintained as well as the poor Israelite. The sick heathen must be attended as well as the sick Israelite. The dead heathen must be buried as well as the dead Israelite." Is it any wonder that Mr. STRAUS exemplifies in his deed the truth of the teachings of Judaism? Here indeed is the quintessence of the religion of Love which Judaism was the first to promulgate to the word Forward and onward, Mr. STRAUS!

Help to Rebuild Palestine

BY CONTRIBUTING TO THE

Jewish National Fund

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

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

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

IS BOLSHEVISM A JEWISH CULT?

MR. H. J. ARCHIBALD, EDITOR OF THE "CENTRAL-CHINA POST" MAKES A VEILED THREAT

QUOTES MODERN BALAK AS HIS AUTHORITY

Our Reply In Rebuttal Shows That The Enemy Is "Blind To Truth, Adores Untruth and Glories in Waliowing In It"

As stated in our last issue, we received a letter from the Editor of the Central-China Post, giving reasons why he did not publish our second communication. We reproduce herewith the letter in question, and our repiy thereto. We shall not refer to the subject again unless our Hankow contemporary gives us further provocation:—

N. E. B. EZRA, Esq.,
Editor, ISRAEL'S MESSENGER,
SHANGHAI.

DEAR SIR,—We have to acknowledge receipt of your favour of 12th inst. Under separate cover we are sending you a copy of our issue of the 26th February in which is an editorial —evidently not yet seen by you—entitled "A Gent(i)le Reply," in answer to an article published by our local contemporary the previous day. The reason why we did not publish your letter of 1st March was not because we did not wish you to have your say but because of two very good motives:— first, the inordinate length of your epistle and, second, the fact has to be recognized that there are topics other than religion and politics on which controversy can continue indefinitely without convincing either side but at the same time causing considerable ill-feeling.

For these reasons alone we shut down on the correspondence especially as your last letter threw no fresh light on the subject. Quoting sundry writers may appear very impressive but in no way concludes the arguments as counter excerpts from others can easily be given. For instance you will see that in our "A Gent(i)le Reply," we refer to HILAIRE BELLOC who is even better known than Mr. HERMAN BERNSTEIN or Mr. WM. T. GOODE quoted by you.

This letter is neither intended to be conciliatory nor aggressive. We wrote on a subject of the day and made statements which we believe to be true. We neither had nor have any intention of commencing a campaign, for that can be safely left to more powerful persons who think fit to do so. We therefore have a perfect right to refuse to be egged on if we choose. You are perfectly free to continue the controversy in the columns of ISRAEL'S MESSENGER but if through your persistent stirring up of waters mud unpleasant to Jewry arises, then we hardly can be blamed. However, if you publish your letters we trust that you will also find space for our "A Gent(i)le Reply," and this letter giving our reasons.

Yours faithfully,
H. J. ARCHIBALD,
Editor.

HANKOW, 17th March, 1926.

OUR REPLY

H. J. ARCHIBALD, Esq.,
Editor, Central-China Post,
HANKOW.

DEAR SIR,—Those who read your reply will not find difficulty in reading your mind well and delivering their verdict. I know I am addressing this letter to one who is swayed by racial bias and prejudice which had been instilled into his mind since he attended his Religion and Bible classes. There are multitudes of people who get affected by the virus of anti-Semitism in that way, and I believe you are one of them. And this battle will go on until the Truth is exalted and enthroned and the theological lie of 1900 years ago is conquered and banished forever. I am thus obliged to answer your letter in order that I may expose your vagaries and idiosyncrasies, so that others may not fall under your snares and delusion. There are others, to my mind, who will yet be convinced that there is no room to-day for bigoted and narrow-minded journalists to occupy leading seats of honour on the editorial chairs, unless they are swayed by humanitarianism and equipped with a clean mind and a clean heart. The excuse for suppressing my letter because you found it of "inordinate length" is inexcusable and indefensible, since you could have easily eliminated some of the useless clippings from your columns and made room for my reply. Second, if you are not prepared to discuss "religion and politics" you should eschew these subjects and not mention them in your editorial columns. Third, if there are people as you aver, who are not likely to be influenced and convinced by arguments, then you should not endeavour to satisfy one element at the expense of "causing considerable ill-feeling" to others.

Your attempt to disparage HERMAN BERNSTEIN and WM. T. GOODE, whom I have quoted in refutation of your silly statements, is most unchivalrous. These two authors enjoy world-wide reputation. BERNSTEIN is a distinguished publicist and author of several works in the United States. GOODE is Principal of Graystone Place Training College, London; Sometime Head of the Men's Training Department, Owens College, Victoria University, Manchester. As against these two renowned authors you wish to place the name of Mr. HILAIRE BELLOC, the notorious Chief of the anti-Semites in Europe. I have read your article in the *Central China Post* of February 26, under the caption of "A Gent(i)le Reply," wherein you give extracts from Mr. BELLOC's work, "The Jews" published in 1922. That book is not unknown to the readers of ISRAEL'S MESSENGER. It was widely reviewed at the time in the Jewish Press throughout the world and denounced from both the Jewish and non-Jewish pulpits and platforms. I believe DEAN INGE was the foremost Christian cleric who had joined issue with Mr. BELLOC, provoking the following scintillating lines from a noted Jewish publicist and author:—

"The memory of Dean Inge is blest for aye
But the name of Belloc shall decay."

Since you are greatly enamoured with the work of Mr. BELLOC, who is possibly inspiring you in your vicious and malicious anti-Jewish propaganda in the columns of the *Central-China Post*, the organ of the British Government in Hankow, China, I would refer you to some remarks made by Lord BEAVERBROOK, a prominent British statesman, and a former member of the cabinet, who had vigorously assailed the work of Mr. BELLOC to which you have referred as a book worthy of being cited as an authority. "The recrudescence of anti-Semitism in England," he said, "can lead to but one result—the destruction of England as a world-power. England's orientation and situation in the world of international politics does not permit her to indulge in any race antagonism and national prejudices." Again, your colleague in Kobe, Japan, the late Mr. ROBERT YOUNG, Editor of the *Japan Chronicle*, was most unsparing in his denunciation of the book, "The Jews" by Mr. H. BELLOC, which you are now so anxious to extol. The late Mr. YOUNG had stigmatized that work, as one "of the worst books ever written." He added:—

"There is a certain amount of verbal jugglery, such as in an oration might send the audience away with no very clear idea in their minds though satisfied that they had heard a treat speech on the Jewish peril, but in cold print it is wearisome in its repetitions and in the constant twists and turns by which its author insists on 'having it both ways.' He devotes a whole chapter to the anti-Semite in order to prove that he himself is no such foolish person, though, as all his readers know, his dislike of the Jews has been a bee in his bonnet this last 20 years."

The foregoing was well said, and it was the most refreshing, coming as it did from one who was by no means a staunch friend of our people.

I can quite understand the trend of your mind when you aver in yours under reply that, "this letter is neither intended to be conciliatory nor aggressive." No proof is needed that you are likely to abandon the traditional hatred of the Jews from whom your own deity has sprung. That you are not "aggressive," it is because, in the words of your own master, "Thou sayest so."

When writing in future on the "subjects of the day," it is imperative that you should weigh well the pros and cons and not rush headlong into print. Your statement that "We neither had nor have any intention of commencing a campaign for that can be safely left to more powerful persons who think fit to do so" is puerile. How kind of you to leave us alone! For the past 1,900 years your own Church was a bitter persecutor and defamer of both Jews and Judaism and your veiled threat to "powerful persons" is nothing new. You should really cease bluffing us, as we are always ready to confront our adversaries and expose their hollow pretensions.

I thank you for giving me permission to "continue the controversy in the columns of ISRAEL'S MESSENGER," as if I was not free to do so, but I cannot understand why you are so solicitous of our welfare, if by our "persistent stirring up of waters mud unpleasant to Jewry arises then we can hardly be blamed." Your sarcasm is characteristic

JEWISH SCIENCE AND HEALTH
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APPLY:
ISRAEL'S MESSENGER

of you. Nothing better can be expected from one who is blind to truth, adores untruth and glories in wallowing in it. One would have thought that after deliberately accusing us with all sorts of foul deeds in the world, especially being animated with a design upon "Gentile Humanity," (sic), there was nothing left for you to do except to adopt the role of your grand ancestor TORQUEMADA, the fiend, and annihilate all the Jews! Your request that I should publish in ISRAEL'S MESSENGER, your article, "A Gent(i)le Reply," is hardly fair, since it contains nothing new but mere extracts from Mr. BELLOC'S infamous book, "The Jews," and the "Protocols of the Elders of Zion." The latter is the work of an irresponsible scribbler and quite unworthy of serious consideration. You should read "THE MYTH OF THE JEWISH MENACE IN WORLD AFFAIRS," by LUCIEN WOLF, published by THE MACMILLAN COMPANY, 1921. I am unable to believe that you will in any way recant or tender an apology for the great wrongs you have done us in writing those inflammatory editorials in the *Central-China Post*. Your past and present attitude is a guarantee that you are a "dyed in the wool" opponent of the Jews. Your attitude recalls vividly to my mind the words of ISAIAH.

But the wicked are like the troubled sea;
For it cannot rest,
And its waters cast up mire and dirt,
There is no peace,
Saith my God concerning the wicked,
(lvii 20-21.)

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

SHANGHAI, 2nd April, 1926.

DIET AND THE BABY

When Food Does Not Agree Aid Digestion With BABY'S OWN TABLETS.

Nothing is more common in infancy and childhood than indigestion. Nine-tenths of all the minor ills of childhood have their root in digestive disorder. There is no medicine for little ones to equal Baby's Own Tablets in relieving this trouble. They have proved of benefit in thousands of homes.

"My baby was very delicate," writes Mrs. Thomas Lawrence, of Collingwood, Ontario. "She had indigestion, and although she had a ravenous appetite food did not do her any good, and she grew thinner and thinner. She would scream with the pain in her stomach, and she was also troubled with constipation; we were at times afraid we would lose her. I tried several medicines but they did her no good. Then I got a vial of Baby's Own Tablets, and after giving them to the child her digestion improved, food does her good and she is growing plump. I think the Tablets are a fine medicine for a baby."

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

NOTICE

THE NEXT ISSUE OF "ISRAEL'S MESSENGER" WILL APPEAR ON THE 4th June, 1926. Correspondents are kindly requested to send in their contributions not later than the 28th instant, or earlier if possible.

[Written for ISRAEL'S MESSENGER]

THE UNIVERSALITY OF ZIONISM

By ISRAEL COHEN, London

Faith in Zionism is not confined to the Jews of a few countries or to those of merely one part of the world: it has its staunch adherents in every land of the globe. Some of its opponents, affecting the air of philosophers, allege that it is but the offspring of Anti-Semitism, and point to the thriving of the Zionist movement in countries where Jew-hatred is rampant. It is but natural that systematic assaults upon the liberty of the name of the Jew should have the effect of intensifying his national consciousness; but even where the most perfect equality prevails and the name of the Jew is honoured most highly, there too will be found a sincere devotion to the Zionist ideal. There was a time when Russia—the classic land of persecution—was the stronghold of Jewish nationalism; now America—the classic land of freedom—is destined to be its material saviour.

The annals of Israel cannot show any parallel to Zionism as a movement that has found its followers in every clime, irrespectively of the varying degrees of political liberty and religious conformity obtaining in different lands. No more impressive manifestation of Jewish solidarity had ever been witnessed than the assembly of delegates who, responding to the great call of Theodor Herzl in 1897, came together from all the four corners of the earth to deliberate upon the destiny of their people. Each succeeding Congress beheld the representation of an increasing number of countries, revealing the irresistible progress of a nation's self-realization; and amid all the diversity of types, temperaments, and tongues there prevailed the unifying force of a common historic ideal.

The discerning historian of modern Jewry cannot fail to appreciate the power that Zionism has exercised in enabling its scattered communities to become acquainted with one another, and thus also in welding together the desperate elements of the Diaspora. The blessing of mutual recognition was initiated by the first Congress and fostered by every succeeding one, but whilst, in former days, it was confined for the most part to those who participated as delegates or visitors in those periodical conventions, it has since been extended to nearly every land on the face of the earth that can boast of a Jewish population. For during the last few years emissaries of the Zionist Organisation have travelled through every zone and continent, across every ocean and sea, to proclaim the glad tidings of the rebuilding of Zion and to summon all Jews to co-operate in the sacred task, and thus have the Jewries of Chile and China, of Canada and New Zealand, been made to feel more keenly than through any other event the fraternal bond that unites them with the Jewries of England and Egypt, of Poland and India, of Russia and the Land of Israel.

The universality of Zionism is no unaccountable phenomenon: it is the natural and unescapable corollary of the ubiquity of Jewry. Karaism and Chassidism, Reform Judaism and Liberal Judaism, are each confined within particular regions of the Jewish world. But Zionism is co-extensive in the area of its prevalence with the whole vast domain of Jewish dispersion. The reason is because Zionism, rising above theological differences, stands for the will of the Jewish people to live as Jews, to realise their destiny by the revival of their national life in their ancestral homeland.

THE HEBREW UNIVERSITY

INTERESTING LETTER FROM DR. HUGO BERGMANN

The following letter addressed to Mr. S. A. HARDOON, a well-known and prominent member of our community, by Dr. HUGO BERGMANN, the Librarian of the University, should appear of interest to our readers:—

MY DEAR MR. HARDOON:—You will be glad to know that the Chinese books which you so kindly donated to the library, and which are in the director's room are awakening much interest in all visitors of the library.

It is also gratifying to report to our friends, that during the past year the library has increased by 25,890 volumes. The Jews of China, and you in particular have displayed such interest in the welfare of the library that I feel that you will understand what a large administrative machinery is necessary to incorporate this large number of books into our collection. There is likewise the need of additional shelving to house these books, and money for binding is urgently needed for these books which come to us very often in paper covers.

It is to such friends as yourself that I turn and ask you to interest yourself and interest others in creating a fund either for binding or shelving, and to help us to place in active use the many thousands of books which are daily presented to the library.

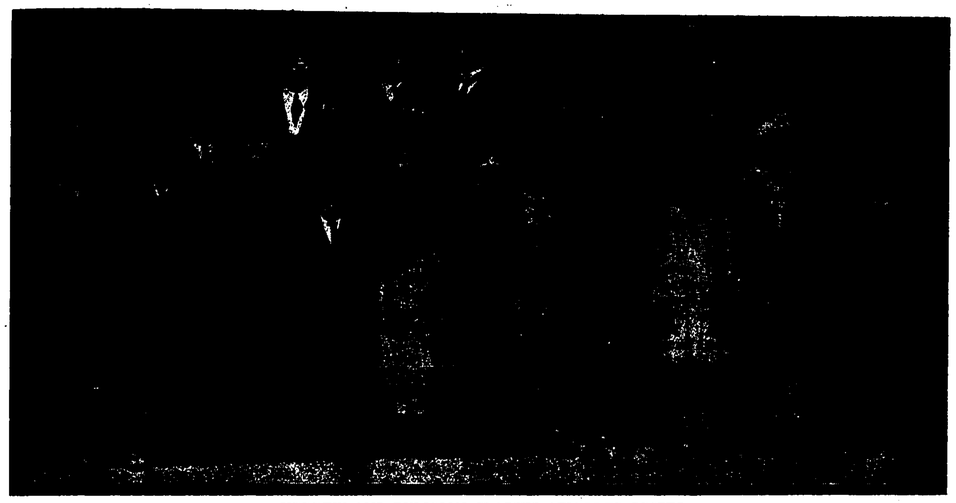
I shall also be grateful, if you could obtain for us books on and about the Far East, in English.

Thanking you for your kind interest,
Very sincerely yours,
DR. HUGO BEGMANN,
Librarian.

JERUSALEM, (*Land of Israel*), 17th Feb., 1926.

"Here is the pound I promised to lend you. Don't forget you owe it to me!"
"I won't forget it as long as I live!"—"Aussie," Australia.

Read
"THE JEWISH SCIENCE INTERPRETER."
Published Monthly in New York. Edited by RABBI MORRIS LICHTENSTEIN. YEARLY SUBSCRIPTION Mex.$2.00.
SAMPLE COPY CAN BE HAD ON APPLICATION TO ISRAEL'S MESSENGER.



HEBREW AND RELIGION CLASSES AWARDED PRIZES

The above picture shows the pupils of the Hebrew and Religion Classes of the Ohel-Rachel Synagogue. The men standing at the back row, reading from left to right, are: Rabbi A. EINHORN (Principal of the Classes), Mr. CYRILL MOSES, Mr. ELSLEY ZEITLYN and Mr. N. E. B. EZRA. Children, first row, from left to righ:: ELLIAS JACOB, SOLLY JACOB and Mr. GEULAH EINHORN. Second row, from left to right: JACK COHEN, MOSES JACOB, LEONORAH LEVY, RAMA LEVY, HILDA JACOB, FLORENCE EZRA, HANNAH COHEN, LIZZA JACOB, CISSY EZRA and AARON JACOB. Third row, from left to right: RALPH LEVY, HILDA LEVY, RACHEL COHEN, MOSES COHEN and DAVID JACOB.

HEBREW AND RELIGION CLASSES OF THE OHEL-RACHEL SYNAGOGUE

PRESENTATION OF PRIZES BY MRS. D. E. J. ABRAHAM

The distribution of prizes to the pupils of the above Classes is an annual event and serves to remind us that the community is not neglecting the chances to fortify the young ones in the beautiful tenets of Judaism. This year the examination was kindly made by Mr. ZEITLYN and proved a trying one, lasting nearly two hours. The Classes have worked under disadvantages in the year under review, not the least of which is the disinclination of the parents to exercise some control over their children in sending them regularly to the Classes. Under Mr. A. EINHORN and Mrs. E. E. J. ABRAHAM'S kind care, the pupils have made good progress on the whole. Mrs. ABRAHAM, our readers need not be told, is keenly interested in the weifare of the Classes and her good work given voluntarily is immensely appreciated. Mr. EINHORN who has been at the head of the Classes for about four years, has decided to leave for New York next month to enter the Jewish Theological Seminary where he will undergo a three years' study to qualify himself as a Rabbi. Needless to say, the Classes will miss his services immensely, for he had proved himself to be an ideal teacher. He had entered into his task with a zeal and devotion which had won him fame. The Community to-day is confronted with the task of securing a successor to his post, and it is hoped that the Committee will leave no stone unturned to get the right man for the right place. The question of giving religious education to the children is a vital one and was strongly stressed by Mr. ELSLEY ZEITLYN who presided at the distribution of prizes on the 7th ultimo, given at the Jewish Country Club.

The CHAIRMAN referred to the pleasure which was given him to examine the Classes and said that on the whole the children had made good progress. There was much to be desired and he hoped that continued progress would be gained every year from the Classes which were under good managements. He hoped that it would be possible for him to be in Shanghai next year to render the same service and to note further strides in the children's advancement. In conclusion he paid a tribute to Mrs. D. E. J. ABRAHAM for gracing the meeting with her presence and distributing the awards to the successful pupils.

The following is a list of prize-winners:—

1st Prize.
LOWER CLASS:—For Bible and Hebrew: Miss FLORENCE EZRA.
2nd Prize: For Reading Hebrew: Miss HANNAH COHEN.
3rd Price: For Bible and Hebrew: Miss CISSY EZRA.
1st Prize in History: Miss HILDA JACOB.
2nd Prize in Elocution: Miss GEULAH EINHORN.
Prizes: For General Progress: ROMA LEVY, HILDA LEVY, LEONORA LEVY, MOSES JACOB, RAPHAEL LEVY, LIZZIE JACOB. For Regular Attendance. FLORENCE EZRA and CISSY EZRA.
Higher Class: For Hebrew, History and Bible: MOSES COHEN, RACHEL COHEN and RAPHAEL LEVY.

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(Shanghai Branch Office: 96 Szechuen Road).
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DRIED AND CANNED FRUITS
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and Distributors of
THE "SUNSWEET" PROVISIONS.
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RECEPTION TO MRS. D. G. M. ARONOVSKY

ENTERTAINED BY THE KADIMAH

Mrs. Aronovsky Carries A Draft For £100|- For The Jewish National Fund

MRS. D. G. M. ARONOVSKY was given a hearty reception by the local Zionists on the 7th ultimo, at the Jewish Club "Ahduth" on the eve of her departure for Eres Yisrael with her two sons. The object of the trip is to ensure the training of the latter in a proper Jewish atmosphere and a proper home. It is a unique mission for a mother in Israel to undertake personally, and future developments will prove that Mr. and Mrs. ARONOVSKY have taken a wise step. The successful realization of their dreams must have taken some years to bud and blossom. There are some who dream of visiting Eres Yisrael in order to view some of the ancient historical sites. Others think of going in order that they may end their days and be gathered unto their fathers. Others are content to see the land from the distance and return with a report. But to-day we are witnessing a new type of men and women who dream different dreams and see different visions of the future greatness of Eres Yisrael. They are thinking of giving their charges a thorough Jewish education in a transparently Jewish environment and where could that be except in the land of Jewish hopes and prayers? To be sure, therein lies the hope of a genuine revival of Jewish nationhood. Young men and women reared in their Homeland and who are animated with intensely Jewish ideals are bound to remain an asset and not as at present in the majority of cases—a liability! Not content with being co-workers in the rank of the builders of Zion, the new types of men and women that are springing everywhere are determined to send their sons and daughters for their education to the land of their people of which they form a part. Such practical Zionism is assuredly the best and surest guarantee of Jewish desire to upbuild their National Homeland and to re-people it with the flower of their youth.

At the reception given to MRS. ARONOVSKY there was a great number of friends present and speeches were delivered by Dr. A. RENNER, Messrs. A. EINHORN, H. KAMMERLING, I. L. HASSER, L. WINIKOFF, and S. FEIN. The collection made in MRS. ARONOVSKY'S honour for the Jewish National Fund totalled $181.00 and this, in addition to amount in the hands of the Kadimah was brought up to £100|-, which was handed over to the guest of the evening by the latter to carry with her as Shanghai's gift to Keren Kayemeth. A very pleasant evening was spent which was brought to a close by the singing of the *Hatikwah*.

LIST OF DONORS

The following is a list of contributions made for the Jewish National Fund in honour of MRS. ARONOVSKY:—

Mr. and Mrs. H. KAMMERLING	$20.00
Mrs. OSCAR LANDAU	40.00
Mr. and Mrs. N. E. B. EZRA	5.00
Mr. I. SILBERMAN	5.00
Mr. C. H. GONDA	5.00
Anonymous	1.00
Dr. S. D. JOFFICK, M. D.	3.00
Mr. L. WINIKOFF	5.00
Mr. E. GOBERNIK	5.00
Mr. CHACHEK	5.00
Mr. I. L. HASSER	5.00
Mr. KASARNOVSKY	5.00
Mr. SOLOMON FEIN	5.00
Mr. and Mrs. A. EINHORN	5.00
Mr. RODFELD	5.00
Miss MARY KAMMERLING	10.00
Mrs. D. HASSER	5.00
Mr. B. S. BARBASH	6.00
Mr. ARON FEIN	5.00
Mr. and Mrs. D. G. M. ARONSVKY	36.00
Total	181.00

The possessions of him who lend usuriously shall sooner or later decrease and vanish.—Talmud.

Let every man watch his own doings, that he may be an example to his fellow-man through life.—Talmud.

The usurer will have no share in an everlasting life.—Talmud.

SPECIAL FOR SHABUOTH HOLYDAYS
FROM PALESTINE

PURE REFINED OLIVE OIL
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[Patronize Our Advertisers]

NOTES FROM TIENTSIN

[FROM A CORRESPONDENT.]

TIENTSIN, 7th April, 1926.

KEREN HAYESOD APPEAL

It is now a year since we launched the appeal for the Keren Hayesod. Altogether $4,000.00 was collected and only a small sum remains to be remitted. At first it was hoped to make a second appeal this spring, but business has been so bad up here—particularly in the fur trade, in which the majority of local Jews are engaged—that we have decided to postpone our campaign till the autumn. We continue to distribute bulletins and literature in the meantime.

JEWISH NATIONAL FUND

Our Zionist Committee reorganized about a year ago has been instrumental in collecting a fair sum for the National Fund. Over forty collecting boxes have been placed with Jewish families and firms, and during the year about $500.00 was collected in this way. The committee fostered the organization of a Young Men's Hebrew Association which is now housed in premises of its own and shows great promise although beset with financial difficulties.

THE JEWISH SCHOOL

Last summer a Jewish day school was formed here on the initiative of Mr. L. GERSHEVICH, the "Father" of the local Jewish community who works untiringly for the several Jewish institutions here. The object of the school is "to establish and maintain a school for boys and girls, to be known as the Tientsin Jewish School," to provide a general education for Jewish children. Hebrew and kindred subjects being essential, the school to be primarily for those children who through lack of means are unable to obtain such instruction elsewhere. Such a school was badly needed for the fees in the already existent schools were very high and many poor Jewish children were receiving no education at all.

REMARKABLE PROGRESS

The school commenced with the Autumn 1925 term and has since made very good progress. It is housed free of charge in the Synagogue premises. There are now 40 pupils on the roll, including several non-Jews, divided into two classes. The majority of the pupils are able to make some contribution towards the school fees, in many cases the maximum is paid which is still far below the minimum at the other schools here. We have 4 teachers—2 Russian and 2 English (part time). Our headmaster Mr. GREENFELD was invited down from Harbin specially to take charge of the school. He is a man of much pedagogical experience and is an ardent Jewish nationalist and seeks to imbue the children with this same spirit. Hebrew, Russian and English are being taught at the school. The first was entirely new to most of the pupils but already they are able to take part in simple conversation in this tongue. Of course we are beset with many difficulties, but we are trying our best to overcome these. We need more room at present and must seek larger premises which will mean also seeking additional financial support—those already supporting the school have given very liberally (as is usual the burden of these institutions nearly always falls on the same shoulders). With the progress already made, however, we have won many friends to whose help we must look to carry on this splendid and necessary work.

Well, I must close now and hope that what I have written will give you an idea of the Jewish activities here. In addition to the new institutions I have mentioned the Hebrew Association and the Ladies Benevolent Society continue to do very good work.

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Situated in a beautiful and healthy quarter. Close to the Wharves.
Excellent Viennese cuisine
Cold drinks served at any moment.

Rates from $5.00 and upwards

(Mrs.) B. HACKMEIER,
Proprietress.

SOCIAL AND PERSONAL

Mr. A. E. MOSES acknowledges with thanks a contribution of $5.00 from Mr. M. J. MOSES to the Ohel-Rachel Synagogue in memory of the late Mr. D. M. DAVID.

* * *

Great sympathy is felt for Mr. M. J. MOSES at the death of his brother Mr. E. J. MOSES, which took place in Calcutta last month at the age of 59. The deceased was in China two decades ago and was widely known and respected by Chinese and foreigners alike for his upright and sterling qualities. He had been a resident of Calcutta for many years and was widely respected for his business acumen and high-mindedness. May his soul rest in peace!

* * *

Mr. D. E. SASSOON has arrived here and is staying at the Majestic Hotel.

* * *

A son was born to Mr. and Mrs. E. G. OSBORN.

* * *

Mr. and Mrs. DAVID ABRAHAM announce the birth of a daughter.

* * *

Mr. and Mrs. J. I. JACOB have removed to No. 36 Carter Road.

* * *

Mr. FRED ELIAS has established himself as a Share and General Broker with offices at 32 Peking Road. He has severed his connection with Messrs. BENJAMIN & POTTS.

* * *

Sir VICTOR SASSOON, Bart., head of the firm of Messrs. E. D. SASSOON & Co. Ltd., has arrived from Bombay and will remain here for some time.

* * *

Scout Master BENJAMIN A. NAER of the *G'dood Hanofim Gideon* Tel-Abib, sends his greetings to his brother Scouts in the Far East and congratulates them on their well earned victory in the recent Jamboory.

* * *

Mr. and Mrs. R. E. TOEG have removed to No. 211 Yu Yuen Road.

* * *

Mrs. ALBERT COHEN, Mrs. E. SOLOMON and her mother left for Paris last month on the *Amboise*.

* * *

Mr. H. A. MEYER has arrived from Hongkong.

Mr. H. SOLOVEITCHIK arrived here from Harbin last month and will leave to-morrow for San Francisco on a visit to his son.

* * *

Mr. A. E. MOSES acknowledges with thanks the following donations to the Ohel Rachel Synagogue in memory of the late Mr. D. M. DAVID: Mrs. EDWARD I. EZRA $10; Miss Rachel Sopher $10; Mr. ARTHUR SOPHER $10; Mr. THEODORE SOPHER $10.

* * *

Mr. and Mrs. R. A. BERAHA have removed to No. 55 Avenue Road.

* * *

Among the passengers who left for Canada last month per *Empress of Australia* were: Mr. and Mrs. R. M. JOSEPH, Mr. and Mrs. C. E. ELLIS, Mr. EZRA SHAHMOON, Mrs. E. S. SHAHMOON, and Miss SHAHMOON. The SHAHMOON family were accompanied by their Shohet, Mr. JACOB HAI JOSEPH.

* * *

Mr. H. KAMMERLING wishes to acknowledge with thanks the following contributions raised by him: Mr. C. E. ELLIS, $50.00 for the Shanghai Jewish School, and $100.00 from Mr. KUPPENHEIMER, of New York, for the Hebrew Relief Society.

* * *

Among the passengers who arrived from Hongkong on the *Empress of Australia* last month were, Miss GUBBAY, Miss M. ELLIS, Mr and Mrs. E. M. RAYMOND and Mr. S. H. MICHAEL. Mr. MICHAEL is staying at the Astor House and will leave for London this week.

* * *

Mr. and Mrs. FELIX A. JOSEPH and Mr. J. E. JOSEPH of Hongkong passed through Shanghai last month, en route to London.

* * *

Since the arrival of Rabbi ASHKENAZI in Shanghai he has delivered several sermons during the services at the Ohel Moshe Synagogue. He is also expounding daily the Mishna to the newly-formed Society for the Study of Mishna (Hebra Mishnayoth) and Talmud to Hebra Shas. It is hoped that classes for the children will also be organized in the near future. In our next issue we shall publish an interview with Rabbi ASHKENAZI.

* * *

Mrs. A. M. NAER and her two children are leaving for Eres Yisrael on the 5th proximo to join her husband in Tel-Abib. Mrs. KASARNOVSKY will also leave on the same steamer for Jerusalem.

JABOTINSKY WRITES FILM FOR JEWISH NATIONAL FUND

JERUSALEM, March 24 (P. C.).—An arrangement has been concluded between Mr. Julius Berger and Mr. Vladimir Jabotinsky, now both in America by which Mr. Jabotinsky the well known writer and orator, will write a Palestine film scenario for the Jewish National Fund. Mr. Jabotinsky will spend several weeks in Palestine in this connection.

SIR HERBERT SAMUEL SPEAKS TO THE GRAMOPHONE

JERUSALEM, March 24 (P. C.).—The Head Office of the Jewish National Fund is able to announce that at its invitation Sir Herbert Samuel has kindly delivered two addresses for reproduction on Phonograph records. These are in the English and French languages. The records will shortly be available for sale thus giving thousands of Jews the world over the opportunity of hearing in their own home the renowned first High Commissioner of Palestine.

DEATH OF MR. K. BEHR

We regret to chronicle the death of Mr. K. BEHR which took place in London on the the 31st March last from heart failure at the age of 43. The deceased was a partner in the well-known firm of Messrs. S. BEHR and MATHEW of Shanghai and London, and was for some years a resident of Shanghai. He is survived by his wife and two children.

A memorial service was held on the 22nd ultimo, at the Ohel-Moshe Synagogue and Rabbi ASHKENAZI delivered an address in Yiddish eulogising the deceased and recalling his benevolence. The entire staff of the above-named firm was present including Mr. M. JAFFEE, the Manager. Messrs. K. and M. BERMAN were not present owing to their absence from Shanghai. The service was concluded with the recital of *El Maleh Rahamim*.

EARL READING HOME

London, April 18.

The Earl of Reading arrived here to-day from India. He was welcomed by representatives of the King and the Prime Minister. The Earl of Birkenhead, Secretary of State for India, was also present.—Reuter.

SAD FOR THE UNFIT.

To be sound and fit is to-day a matter of absolute necessity. The preservation of good health by men and women alike was never more important as a national asset.

People cannot keep well and resist disease if their blood is not strong and rich. It is usually weak or impure blood that causes them to break down under worry and develop nerve weakness, and it is poor thin blood that most frequently causes girls and women to change into pale, unhappy delicate creatures with bent backs, weak limbs and no interest in life. Good rich blood makes all the difference between sound health and misery. Your first duty is to be well and keep well by refreshing your vital organs with rich, red blood. This can be done by a course of Dr. Williams' Pink Pills, for, as a blood maker and nerve restorer, these Pills have no equal. They are not merely stimulating but are a true tonic and strengthening aid to the system. They make men strong and women well.

Start Dr. Williams' Pink Pills for Pale People to-day: all dealers sell them (accept nothing else), or post free, $1.50 per bottle, $8.00 for 6 bottles, from the Dr. Williams' Medicine Co., 60 Kiangse Road, Shanghai.

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Prior to the establishment of THE AUSTRALIAN JEWISH CHRONICLE four years ago, there was no outright exponent of Jewish Causes in Australia. THE AUSTRALIAN JEWISH CHRONICLE is the recognized organ of Traditional Judaism and Jewish Nationalism.

LIBEL LAWSUIT AGAINST THE "CHINA PRESS" BY MR. N. E. B. EZRA

JUDGMENT FOR DEFENDANTS WITH COSTS

"As To Any Tendency To Disgrace Ezra Or Hold Him Up To Ridicule I Cannot See It At All," Says The American Judge

[FROM "THE SHANGHAI MERCURY"]

In the U. S. Court for China on the 20th ultimo, the libel case instituted by Mr. N. E. B. EZRA against the *China Press, Inc.* claiming damages for Tls. 50,000 was heard before His Honour Judge MILTON D. PURDY. This was the result of an article in *The China Press* of February 15, 1925 stating that Mr. EZRA was involved in an opium deal and shifted his nationality oftentimes.

Mr. J. B. DAVIES associated himself with Mr. FAISON on behalf of the plaintiff this morning. Defendants were represented by MESSRS. STIRLING FESSENDEN and H. R. SNYDER.

Counsel for plaintiff briefly outlined the circumstances surrounding the publication of the article for the edification of His Honour at the commencement of proceedings to-day, saying, "We intend to show express malice on the part of the *China Press* as regards Mr. EZRA, Your Honour."

Counsel then went on to describe certain alleged strained relations which existed between Mr. EZRA and Mr. HOPE, assistant editor of the *China Press*, concerning an alleged debt of $500 owing by the latter. EZRA held a promissory note for this amount, counsel stated, which was long overdue and he had notified Mr. HOPE that if he did not pay this amount he would be sued for it. Later he was sued in the British Court, but the money was paid and the case never came to Court. During the negotiations over this debt, said counsel, Mr. SOPHER had threatened to withdraw his advertising from ISRAEL'S MESSENGER and HOPE went to the Spanish Consul in an endeavour to get the latter to exert his influence against EZRA and at the time, according to Mr. DAVIES, Mr. HOPE had made the staement that "he would get even with EZRA for this."

Considerable time was taken up by counsel for plaintiff in relating to His Honour the course of the trial of the famous Canton Road Opium case which gave rise to the newspaper reports and the editorial complained of by Mr. EZRA. Mr. EZRA had at one time been placed on Tls. 50,000 security, which he had been unable to furnish and this gave rise, said counsel, to the announcement made upon the *China Press* bulletin boards that he had been "gaoled."

Counsel contended that this showed express malice.

Mr. EZRA called, described himself as a Spanish protege. He had been actively interested in anti-opium activities since 1913, he said, and proceeded to describe how he became associated with one Dadunashvilli in connection with the above named case. Witness denied that he was joint owner of the 180 cases of opium involved in that case, stating that he had a *lien* upon the bill of lading for it, for which he had advanced several hundred dollars when Dadunashvilli required funds to trace this cargo of opium which he said had been stolen from him.

Upon the question of his nationality Mr. EZRA stated that from 1898 to 1911 he was British. In 1911 he applied to the British Consulate and renounced his British nationality and his name was struck off from the British register. EZRA said that the reason he did this was in order to get a divorce and this was difficult under British law. Until 1923 witness said that he was a Turkish protege under French protection. Then when the Spanish government invited Sephardic Jews to return to Spain he decided that the time was favourable for him to acquire a fixed nationality.

To His Honour witness stated that he was still a Turk, but a Spanish protege. Referring to the alleged libellous article, witness stated that the passage, "that a foreigner could switch his nationality about the map of the world in this way and do it almost overnight, so to speak," was entirely untrue. Witness stated further that as the result of his action against Mr. HOPE he eventually did lose Mr. SOPHER'S advertising from ISRAEL'S MESSENGER.

Mention was made of a letter to have been written by Mr. HOPE in April 1924, to witness threatening reprisals, but this witness said, was returned together with all other correspondence after the matter was settled.

Questioned by his counsel regarding the effects of the publication of the article complained of Mr. EZRA said that prior to February 15 he was enjoying favourable credit at the bank, but "after February 15" a peculiar attitude was adopted by the banks towards him—a distinct change—not at all friendly." There was also a change for the worse in his business.

After the article was published, said Mr. EZRA, Mr. DU PAC DE MARSOULIES, his attorney, wrote to the *China Press* taking exception to it. This letter was not published in the *China Press* until a week later, however. The Spanish Consul suggested to plaintiff that an apology and a retraction would be a suitable settlement and this was agreed upon but while the negotiations were going on plaintiff said that his attention was drawn to a statement which was issued by the Spanish Consul to the Shanghai press wherein he narrated the whole facts and Mr. EZRA'S association with the case. This statement appeared in the evening newspapers, said Mr. EZRA, but not in the morning papers and noting this suppression, plaintiff stated that he went to consult Mr. P. FAISON. "I came to the conclusion that the enemy was trying to injure me in every conceivable way," said Mr. EZRA, "and Mr. FAISON wrote to Mr. FESSENDEN that our peace negotiations were off."

Mr. EZRA during the course of the proceedings produced a letter which he had received on the 19th ultimo, from the British Consul-General, Mr. BARTON, informing him that a telegram had been received from the Foreign Office, London, saying that he, Mr. EZRA, was no longer a British subject.

Returning to the question of Dadunashvilli and the cargo of opium which was the subject of the dispute in the Mixed Court, Mr. EZRA stated that he still believed that Dadunashvilli was the real owner of the opium although the Court had found that the latter had been trying to blackmail the Chinese over this cargo of 180 cases of drug. EZRA admitted that he was expecting to get about $65,000 from his participation in the affair, being 5 per cent. of the value of the cargo of opium, though he would not get this money unless the Court awarded damages to Dadunashvilli.

"You loaned your name in the criminal and civil action to get the case set before the Spanish Consul," said Mr. FESSENDEN.

"No," replied Mr. EZRA, "I had an interest in the bill of lading."

Mr. FESSENDEN then read aloud to the Court the decision of the Mixed Court with regard to the Canton Road Opium Case, which judgment set forth that the Court believed that Dadunashvilli had merely been trying to blackmail the Chinese concerned in the case who were the real owners of the cargo of opium which he (Dadunashvilli), claimed as his.

"In face of that judgment, why do you say that the *China Press* was wrong in stating that you were connected with an opium case?" asked Mr. FESSENDEN.

Mr. DAVIES—"We don't deny that Mr. EZRA was connected with an opium case: but with opium smuggling."

Mr. EZRA—"You are not entitled to comment upon a case which is *sub judice*."

MR. POWELL TESTIFIES

The writer of the article complained of, Mr. J. B. POWELL, former editor of the *China Press*, was called by counsel for the defence.

Witness stated that he was editor of the *China Press* from 1924 to last month when he resigned. The article was written, said witness, in consequence of the receipt of a telegram both from Reuter's agency and the Geneva correspondent of the *China Press* referring to the International Anti-Opium and Anti-Narcotic.

Witness admitted that at the time he wrote the article Mr. HOPE was assistant editor of the *China Press*, but witness did not know of any trouble existing between Mr. HOPE and Mr. EZRA. He learned this after the case had been filed.

Witness denied that he received any instructions to write the article, stating that he did as a rule submit a carbon copy of his editorials to Mr. SOPHER before they appeared in the newspaper. Witness was not sure whether he did so on this particular occasion. Witness had always been on friendly relations with Mr. EZRA and he had no other purpose in writing the article than that of an editor writing upon a "live" subject.

"CHINA PRESS" CONTROL

Cross-examined by Mr. J. B. DAVIES for the plaintiff, Mr. POWELL stated that Mr. SOPHER "naturally did control the editorial policy of the *China Press* since he controlled 90 per cent. of the ownership of it."

"I was told to run the *China Press* as an American newspaper," said Mr. POWELL.

Mr. SOPHER had control together with the other members of the Board of Directors, Mr. FESSENDEN and Mr. DOLLAR."

Witness denied that Mr. EZRA was the only person referred to in the article. There had been a Chinese in that case in the Mixed Court who had claimed Chilean nationality.

Read
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SOUTH AFRICAN JEWRY
THE ZIONIST RECORD
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MEMBERS OF THE JEWISH DRAMATIC CIRCLE

Reading from left to right:—(Front row): Mr. SHURA FELDMAN, Miss S. PERELMAN, Mr. SOL FELDMAN, Miss LENA FELDMAN, Mr. S. WULFF, Miss RAYA FELDMAN. Miss M. ZRETIN, Mr. M. RIMMERMAN and Miss ZELDA FELDMAN. (Back row): Messrs. Sh. FELDMAN, S. ZRETIN, A. ISHIVOLENSKY, H. MILLER and PHIL. FELDMAN. Taken after the production of "Kaptsen-sohn and Hingerman," a melodrama in Yiddish by A. GOLDFADDEN in four acts and epilogue. [*Photo by The Shanghai Sunday Times.*

Referring to the particular portion of the article which states "it appears strange that a foreigner could switch his nationality about the map of the world in this way and do it almost overnight, so to speak," witness said the word "overnight" was a relative term and was qualified later by the words "so to speak." Witness denied that by publishing the article in question he sought to stigmatize Mr. EZRA as being a man who was hindering the Chinese government in preventing the opium traffic. "There was no intent to stigmatize Mr. EZRA," he said. Witness also denied that he had anything to do with the make up of the *China Press* poster, which was usually left to the night editor.

A deposition was read by Mr. R. PEYTON-GRIFFIN, former U. S. Court reporter, which he had taken from Mr. E. S. LITTLE upon the subject of Mr. EZRA'S anti-opium activities in Shanghai. In that deposition Mr. LITTLE said that Mr. EZRA had assisted him in his anti-opium campaign several years ago.

COUNSEL SUMS UP

Summing up, Mr. DAVIES said that a fair reading of the article must convey a direct charge against Mr. EZRA of being engaged in some way in the smuggling of opium into China. No other construction could be placed upon it.

Mr. S. FESSENDEN, for the defence, said that there was no charge of smuggling against anybody in the article and the editor had not suggested the reason why Mr. EZRA had changed his nationality. "They were fair comments made in good faith and without malice on matters of public interest," said Mr. FESSENDEN. "What Mr. POWELL did was to condemn the whole system. No names were mentioned and even if the words were defamatory, the plea of fair comment stands." No malice has been proved in spite of the evidence of the trouble between Mr. EZRA and Mr. HOPE. Mr. POWELL was responsible for the article and he knew nothing of this trouble.

There is no proof of an innuendo, malice or libel."

THE JUDGMENT

His Honour, in delivering an oral judgment, analyzed the article complained of by plaintiff in his petition, paragraph by paragraph, and said that in view of the facts known by Mr. POWELL and the general public at that time, as brought out by the evidence at the trial of the Canton Road Opium Case, there was nothing in the article which could be construed as libellous or liable to hold the plaintiff unduly up to public ridicule and scorn.

Judgment was entered for defendants with costs.—*The Shanghai Mercury:*

THE TORAH

He who has the Torah without the fear of God is like a treasurer who has the key to the inner treasure but not to the outer; how then can he reach the inner?—*Talmud*, (*Shab.* 31b.)

"Would you like to dine with me this evening?"

"Yes; thanks!"

"Very well. Seven o'clock at your place!"

—"*Ler. Brummer*," Berlin.

LORD READING'S DEPARTURE FROM INDIA

Delhi, March 30.

After a very remarkable series of farewell functions, the Earl of Reading, the retiring Viceroy of India, and Countess Reading departed to-day with full ceremonial state.

The press in valedictory articles expresses the opinion that he has been the most successful and the greatest viceroy since the Marquis of Curzon, while the splendid work of the Countess for women and children is also paid a high tribute.—Reuter.

"MOUNT PISGAH"

Perhaps there is no mountain on one planet which, from its associations, has furnished more cheering promises to man than mount Pisgah. Around its summit cluster some of the most glorious truths of our religion, and a light falls there like the radiance of heaven itself. The mysterious scene that transpired there is known to us. Amid its beauty and quietness, Moses assembled the children of Israel for the last time, to take his farewell look, and leave his farewell blessing. The severe struggle was over, and he turned to ascend the mountain. As he advanced from rock to rock, the sobbing of the multitude that followed after, tore his heart-strings like the cry of a suffering child the heart of its parent, but soon a rock shut him from view, and he passed on alone to its summit. There God miraculously spread before him all the land of Canaan. He stood a speck on the high crag, and then with the rock for his couch, he lay down to die. No one was with him but God. Moses lay a corpse on the mountain-top. And God buried him. There he slept when centuries rolled by, his grave unknown and unvisited.

H. A.

SEDER NIGHT IN SHANGHAI

The above picture shows a typical Seder celebrated royally in Shanghai on the first Passover night in March last, at the residence of Mrs. A. M. NAER (Mr. NAER, by the way, is now a resident of Tel-Abib). The "King" of the Seder, Mr. HAIM SOLOVITCHIK, is seen in the centre with a top hat and a cup of wine pronouncing the benediction on the liberation of Israel from serfdom to freedom. Near him is standing the hostess, Mrs. NAER, surrounded by a number of guests. Happily, there are Jews in Shanghai who realize the beauties of Jewish Festivals with their lofty rituals, and do not need to "borrow" the great days of other nations with which to indulge in parties and invite their friends.

Daisy Brand

BUTTER

SOME YEARS AGO, RABBI FRANCIS L. COHEN, OF SYDNEY, AUSTRALIA, WROTE TO RABBI HIRSCH WHO WAS THEN IN SHANGHAI, TESTIFYING REGARDING THE KASHRUTH OF

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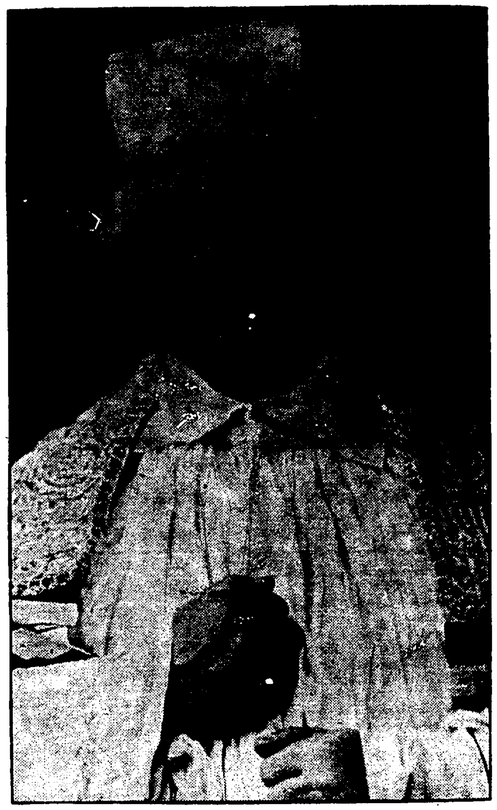

Treasurer of the State of Wisconsin, who for thirty-eight years has been conducting the Minha or afternoon service on the Day of Atonement. Mr. LEVITAN is indeed a unique example of a Jew rison to important state service and maintaining such close religious affiliation with his people as to serve as hazan or cantor on Yom Kippur. When the West was yet sparsely settled and when Jews there were rare and uncommon, Mr. LEVITAN used to rally the faithful for divine service. He has carried on his noble work for his brethren and his religion to this day.

£3,660,000 FOR KEREN HAYESOD AND NATIONAL FUND

A total exceeding £3,660,000 was raised for the two Zionist funds from their inception to the end of 1925. Founded in 1902, the Jewish National Fund collected £1,515,800, while the Keren Hayesod, established in 1921, raised £2,144,269 by January 1st, 1926. Figures of other Zionist funds and bodies are not at present available, but it may be assumed that they bring the total Zionist investment in Palestine up to £5,000,000.

£200 INSURANCE POLICY FOR NATIONAL FUND

JERUSALEM, March 24, (P. C.).—M. Annon Hurwitz of Egypt has deposited with the National Fund an insurance policy of £200 in which he has named the Fund as the beneficiary. In forwarding his gift the donor writes that he trusts many of his fellow Jews will imitate his action.

CORRESPONDENCE

GREETINGS FROM FAR-OFF BELGIUM

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—I am pleased to say that I find ISRAEL'S MESSENGER very interesting and instructive. I derive plenty of news and encouragement therefrom about the strivings of the Zionists in Eres Yisrael. Lately I visited the Holy Land and was profoundly impressed with the great advance made by the latter. I need not say how near and dear to my heart lies the re-building of our Homeland. In this connection, I cannot help saying that the article in your January number on "The Hebrew Language" written by the youngest Iraqui co-religionist, who happens to be my brother, should not fail to arouse the Jewish communities in Iraq and impel them to attend more diligently to the Hebrew education of the rising generation, which in the past decade or so was foolishly neglected. I hope to read more contributions from the young men of Iraq in your paper and I commend you for opening your columns for the publication of interesting contributions from the latter.

With best wishes for the continued success of your national work.

I am, etc.,

R. S. KEHELA.

BRUSSELLES, 8th March, 1926.

II *Boulevard Emile Jacqumin.*

CLEAN JOURNALISM

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—May I, a non-Jewish, though nevertheless regular and interested reader of your valuable journal, join with the many of your co-religionists who will be congratulating you upon having successfully attained your twenty-second birthday?

I should also like to congratulate you upon your very able, timely and outspoken remarks in your editorial article dealing with "clean journalism." As you very pertinently remark, if a press, whether published in China, London or Delaware, outrages public opinion and refuses to live up to the standard of equity, fairplay and justice, it fails in its mission and is doomed to "perish from the earth." If local editors would only ponder over your admirable article, the reading public of Shanghai would be spared some of the disgusting rigmaroles which contemporary journals apparently pride themselves over. Most sober-minded people will be whole-heartedly with you in your campaign for a clean press. Carry on the good work, Sir.

Yours, etc.

L. E. HAYNES.

Editor, *Finance and Commerce.*

SHANGHAI, 6 Kiukiang Road, Mar. 26, 1926.

APING GOYISH CUSTOMS—A PROTEST

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—My attention has been drawn to the pictorial supplement of the *Shanghai Sunday Times* of the 11th instant, wherein a group of Jewish men and women sat down together for "A Happy Easter Party" at the residence of a noted Jewess, who is known as a prominent worker on behalf of the local Hebrew Relief Society. It is futile, Mr. Editor, to dwell on the absurdity of such a farce, but I cannot help saying that this tendency to ape goyish customs is most ridiculous. To this day, Jews are persecuted on Easter in Christian benighted lands, and yet what do we see? Jews way out here celebrating the day with a "party!" Do we ever hear of Parsees, Hindus or Mohammedans celebrating "Easter holidays" by giving special parties in honour of the occasion? Or do we ever hear of Christians celebrating Hanuccah, Purim, Day of Atonement and other Jewish festivals? This sort of fawning and cringing on the part of some of our misguided people is simply nauseating. By flaunting our un-Jewishness we do not gain the respect but ill-will of our neighbours, who certainly do not like their festivals to be parodied in the manner referred to above. It is time we learnt to behave well, otherwise it would be a sad day for us when we find ourselves one day suddenly disillusioned.

Enclosing my card.

I am, etc.

TO THINE OWNSELF BE TRUE.

SHANGHAI, 14th April, 1926.

JEWISH CONTRIBUTION TO CIVILIZATION

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—Congratulations are due to you for battling with the Editor of the *Central China Post* and exposing his hollow defence in his outrageous attack upon our nation. It is a crying shame that so-called Christians are trying to import anti-Semitism into China, the land of a "heathen" nation. It is to the eternal credit of the latter that persecution of foreigners for their religion has not disfigured the annals of her history. It is only men of the narrow-minded types of the Editor of the *Central China Post* who are guilty of racial prejudice and ill-will towards others. Perhaps it would be necessary to present the latter with a book entitled, "THE REAL JEW," edited by H. NEWMAN, and published last year by Messrs. A. and C. BLACK, Ld. London. This work sets forth the Jewish contribution to civilization in the realms of the spiritual, the arts, the sciences, and other branches of human endeavour, and portrays THE JEW AS HE REALLY IS. When the Editor of the aforesaid journal reads this book, he will then have an idea that the Jew is not so black as he tries to paint him in his journal. I have reason to believe that he will almost hide his face with shame when he remembers how his Church (alas, even to this day) continues its policy of systematic persecution and oppression of the Jew who persists in remaining true and faithful to his religion. To recall the *auto-da-fe,* and other sad chapters in the history of the Roman Catholic Church in Medieval Ages is to remind one of the Darkest Days with which the whole world was engulfed. It is a pity one learns nothing from history. The "prophet" of Hankow owes much of his racial prejudice and bias to the Church in which he was reared, and one must therefore not be astonished if he hates the Jew, although he is obliged to worship JESUS, the Jew!

I am, etc.,

ISRAELITE.

SHANGHAI. April 7, 1926.

THE IYAR CAMPAIGN

Editor, ISRAEL'S MESSENGER.

DEAR SIR—The Executive of the Zionist Organization has requested our Board of Directors to point out to all our Keren Hayesod Committees the necessity to arrange Keren Hayesod campaigns in a way to give support to the preparations for the month of Iyar drive campaign of the Zionist Organization.

We gladly conform with this wish of the Zionist Executive for the following reasons:—

(1) It has been our experience that a strong Zionist Organizaion in every country facilitates the work of the Keren Hayesod, and in fact ensures a success from he start. This fact finds corroboraion in the reports of the Keren Hayesod Board, notwithstanding the policy it has always pursued of not confining itself to activities among Zionists only but of emphasising the neutral character of the Keren Hayesod. Yet wherever an existing Organization failed, the harm redounded in the first place on the Keren Hayesod. This makes it clear that a fortified Zionist Organisation in every country, where such is necessary, must be desired and welcomed from the standpoint of the Keren Hayesod.

(2) Care must be taken to effect a coordination of the 'drives.' In general we believe it should be possible during the month of Iyar to keep public functions in favour of the Keren Hayesod in the background and to confine Keren Hayesod work to house-visiting, drawing-room meetings, collection of subscriptions, and so on. There is every reason to anticipate a filip being given to work of this nature by just those public functions which the Zionist Organisation will undertake in connection with its month of Iyar drive campaign. We expect our delegates and officials to support the drive of the Executive.

(3) We have, of course, by these requests no intention of giving to any Keren Hayesod Committee the justification for restricting their work for the Keren Hayesod in any way. It is only a question of finding for Keren Hayesod work such forms as will secure the unhindered progress of the 'Month of Iyar drive.' The need of the Keren Hayesod to increase its receipts is stressed alike by the Board of Directors and by the Zionist Executive. The Keren Hayesod receipts have unfortunately not yet risen. The Budget of the Palestine Executive, which must be covered by the funds of the Keren Hayesod, shows month by month a large deficit, with the result that the entire work in Palestine is menaced. We hope, however, to see in the next few weeks the fruits of the constant warnings and exhortations delivered by the Board of Directors, and we also trust that the growth of the Zionist's feeling of responsibility—one of the tasks of the tasks of the Month of Iyar drive to effect—will react favourably on the Keren Hayesod.

I am, etc.,

LEO HERMANN,

Secretary to the Board of Directors.

LONDON 5th March, 1926.

Keren Hayesod, 75 Great Russell Street, W. C. I.

ANCIENT AND MODERN JEWISH HISTORY

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—I quote three events of the history of the Jews which, I think, impress themselves on the observer's mind more forcibly

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than any other event in the life of our people. The Exodus of the children of Israel from Egypt; the secession of the ten tribes of Israel after the death of King SOLOMON, and the present rebuying and rebuilding of our ancient Jewish Homeland. The Exodus of the children of Israel from Egypt was an important event in the life of our people, firstly, because of its connection with the commandment about believing in the One invisible and indivisible spiritual Creator of the universe; secondly, because of its connection with the commandments relative to the Sabbath, as a means for placing all people under the same moral obligations and responsibilities; and thirdly, because of the freeing of the children of Israel from slavery, and the prohibition of slavery amongst them. The secession of the ten tribes of Israel from the Jewish kingdom is important in a sense of destruction, the said secession having been the cause and beginning of the main Jewish troubles during the last 2,500 years. The two kingdoms automatically after the mentioned secession, were in continuous warfare with each other and the result was that each of the two Jewish states gradually became more and more depleted, and weakened to such an extent that neither of them could stand up any more against the assaults of the neighboring States. The final dispersion of the Jews, and the devastation of Eres Israel, was the last chapter in the great tragedy of destruction, as far as Eres Israel was concerned. ACHIYAH the SHILONITE, a prophet according to I Kings, tells us that the secession of the ten tribes from the kingdom of Israel was previously decided upon by the Almighty, because King SOLOMON was guilty of the great crime, of letting some of his wives worship the idols they were used to worship in their parents' houses. How the above story is contrary to common sense! The spiritual Creator of the universe is alleged to have gone into a conspiracy against the Jewish people, because of some alleged transgressions of King SOLOMON, who by the way, was supposed to have been a prophet himself! It is evidently clear from the above observations, that ACHIYAH the SHILONITE, who engineered and executed the secession of the ten tribes, was not a prophet at all, but a very pious, and ignorant individual, who was absolutely incapable to realize the enormity of his treacherous work against his own people. It is also evidently clear that the very pious and ignorant group of people whose leader ACHIYAH was, were the authors and preservers of the chronicles, including I Kings. The present rebuying and rebuilding of the Jewish Homeland is expected not only to save the larger part of the Jews of the world from starvation, but also greatly to improve the prestige and general position of the Jews outside of Palestine. One of the difficulties the builders of our Homeland, the Halusim, have to cope with is the machinations of the very pious brethren, combined under the name of Agudath Israel. The very pious souls of the Agudah, probably as pious as those of the ancient party of ACHIYAH the SHILONITE, seem to have their own ideas as to how the Jewish Homeland should be rebuilt, and they are very loud with their demands in relation to it.

I assume that it is in order to avoid dealings with the mentioned very pious souls that some of our multi-millionaires do not want do identify themselves with the rebuilding of the Jewish Homeland. If this be so, it seems to me, that the good gentlemen are exaggerating the influence of bigotry in the rebuilding of the Jewish Homeland. The Agudah and their followers are unquestionably destroyers with all their activities, as for instance, with their appeal to the British government, and to the League of Nations, for Agudah-concession. But most, nearly all, of the rebuilders of Palestine, are people fitting in with our present civilization, and the relatively few pious souls of the Agudah will never be able to force the Jews of Palestine on a backward path.

I am, etc.,

ISRAEL N. PRENOVICH.

NEW YORK, 8th March, 1926.
908 *Kelly Street, Bronx.*

"THE PALESTINE WEEKLY,"
The Sole English Weekly Journal in the Land of Israel
A Faithful Chronicler of Current Events in the Old-New Holy Land
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READ IN THIS ISSUE THE STIRRING MANIFESTO OF THE WORLD ZIONIST ORGANIZATION: Page 7

מבשר ישראל

Israel's Messenger

23rd Year | *Edited by N. E. B. Ezra.* | Established 1904

SHANGHAI, CHINA, FRIDAY, 4TH JUNE, 1926. 22ND SIWAN, 5686.

JEWISH AFFIRMATIONS

Our attention has been drawn to the leader of the Society for the Advancement of Judaism of New York City, Rabbi Dr. MORDECAI M. KAPLAN, of the Jewish Theological Seminary, who has presented his "Credo" or "wants" to his people as a programme of Jewish liberal endeavour.

[illegible]

Dr. KAPLAN is making a sincere effort [illegible] a serious problem and his "credo" [illegible] an indication of his desire to achieve [illegible] order to preserve the beauties of the Jewish [illegible] not often that an orthodox Rabbi is [illegible] through the printed word. We are [illegible] the orthodox Rabbis are multitarious [illegible] in far off U. S. A. writes us interest[illegible] He writes in reply to our build [illegible] attention to the *Toriah sh'be'ktab* [illegible] to be dominated by those who have [illegible] Jewish Jews. Under date of March [illegible] us, *inter alia*, as follows:

[illegible] is a delightful piece of friendly [illegible] We are [illegible] It is perhaps [illegible] that the [illegible] in the field of this ministry [illegible] "Rabbi" has thoroughly emancipated [illegible] Yesoith *d'oraitha* and *d'rabanan*. He [illegible] religious obligations. He finds [illegible] the members of his congregation [illegible] work of fiction [illegible] He [illegible] [illegible] Rabbis [illegible] Judaism [illegible]

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1. "We want Judaism to help us overcome temptation, doubt, and discouragement.

2. "We want Judaism to imbue us with a sense of responsibility for the righteous use of the blessings wherewith God endows us.

3. "We want the Jew so to be trusted that his yea will be taken as yea, and his nay as nay.

4. We want to learn how to utilize our leisure to best advantage physically, intellectually, and spiritually.

5. "We want the Jewish home to live up its traditional standards of virtue and piety.

6. "We want that our children shall be taught to appreciate the significance of Israel's career so that they will accept with joy their heritage as Jews.

7. "We want the Synagogue to enable us to worship God in sincerity and in truth.

8. "We want our religious traditions to be interpreted in terms of understandable experience and to be made relevant to our present day needs.

9. "We want to participate in the upbuilding of Erets Yisrael as a means to the renaissance of the Jewish spirit.

10. "We want Judaism to find rich, manifold, and ever new expression in philosophy, in letters, and in the arts.

11. "We want all forms of Jewish organizations to make for spiritual purpose and ethical endeavour.

12. "We want that the unity of Israel throughout the world be fostered through mutual help in time of need and through co-operation in furtherance of Judaism at all times.

13. "We want Judaism to function as a potent influence for justice, freedom, and place in the life of men and nations."

Dr. KAPLAN is making a sincere effort to grapple with a serious problem and his "credo" for the modern Jew is an indication of his desire to achieve something lasting in order to preserve the beauties of the Jewish faith. It is not often that an orthodox Rabbi is known to be active through the printed word. We are told that the duties of the orthodox Rabbis are multifarious. One noted divine in far-off U. S. A. writes us interestingly on the subject. He writes in reply to our mild criticism to give more attention to the *Torah sh'bichtab* and not allow the field to be dominated by those who have no right to represent Jewish Jews. Under date of March 29, 1926, he writes us, *inter alia*, as follows :—

"Your appeal to me to give up "my spirit of slothfulness," my "inactivity," and to "lose a few minutes of my sleep" is a delightful Purim jest. You are apparently much more ignorant of the conditions under which some of us are working than I could possibly have imagined. True, if I were living in——as is ——I should spend my time in my library writing just to kill the boredom of not having enough to do. But living as I do in a city where there are one and a half million Jews, a large number of whom find their way to me, and having, as you know I have, numerous interests in many phases of Jewish life, serving Palestine *(why not call it Eres Yisrael?)* and other parts of world Jewry outside of my immediate bailiwick, I feel a delightful sense of the futility of your letter. If I did not know of your good intentions, and I did not think that you were willing to learn, I should not have bothered to answer your splenetic outbreak. But I cannot resist saying that your puerile criticisms are inadmissible not only because of their utter lack of foundation in fact, but because you, like the editors of the *Jewish Forum*, the *Jewish Tribune* and other editors should be in the best position to know that I have never hesitated to give service without any thought of compensation when it has been at all physically possible to find the time to put pen to paper. Let me invite you to come to New York. You will then see the inhuman pressure under which some of us are living and you can renew the apology with which you end your letter in person."

The foregoing is a delightful piece of friendly "rebuke" which we accept good-naturedly. We are certainly open to correction. It is palpably evident that the orthodox Rabbi has a lot to do in the field of his ministrations. The reform "Rabbi" has thoroughly emancipated himself from the Miswoth, *d'oraytha* and *d'rabanan*. He wakes up with no religious obligations. He finds ample time in visiting the members of his congregation, reading the latest work of fiction, newspapers and contributing articles to the Press. He shines in all the social functions and dances with the wives of his congregants, and thus attracts more attention than the Rabbi standing on the opposite pole. The latter has a long list of work to do. He has to observe punctiliously his daily *k'b'ooth* in order to discharge his *hobath hayom*. He has to keep an eye on his library and devote some hours daily in replenishing his stock of knowledge. He is seldom allowed an assistant and has to perform the function of hazan as well. In short, his duties are manifold and he works under "inhuman pressure". The result? He is outwitted by his rival who succeeds in shaping and moulding the opinions of the rising generation through the medium of the Jewish Press and tracts. While the honest Rabbi is plodding earnestly in his field, his rival, preaches a new-fangled Judaism, controls

the Press and invades the world. Some years ago, we drew the attention of how the Bene Israel community in Bombay were being invaded by a reform "Rabbi" of London through his weekly lectures and articles published in the Bombay Jewish Press. As a result of this, there is to-day a branch of the Jewish Religious Union founded in Bombay! Meanwhile, the honest Rabbis are kept busy in their daily *k'b'ooth* with little or no time to safeguard the citadel from being attacked from within. What next? How are we going to solve the matter? Shall the honest Rabbi be allowed to fortify himself with the Torah at the expense of driving his flock into the arms of heterodox preachers? This is a question for the Union of Orthodox Rabbis in the United States to solve. At least one of them. Dr. KAPLAN has shown us the way and we must have heart of grace. It is patent that modern methods must be utilised in order to grapple with the sinister forces that are at work to undermine Traditional Judaism, and we call upon the "pillars of the faith" in America to revise their system and save Israel's sanctuary from being defiled by un-Jewish Jews!

EDITORIAL NOTES & COMMENTS

BROTHER HORNE "TILLS HIS OWN VINEYARD!"

We are in receipt of the April number of *San Francisco Lodge Bulletin*, which contains an interesting contribution on "The Needs of the Modern Jew" from the facile pen of BRO. ALEXANDER HORNE, formerly of Shanghai. Mr. HORNE, we are glad to observe, has joined the staff of the *Bulletin*. This eagerness to identify himself with the fortune of his people is gratifying indeed. To be sure, no one can now reproach him, as he was rebuked here, with the saying, "Other vineyards have I tilled, but my own I left untouched". Forward, Mr. HORNE!

* * *

WANTED: ZIONIST RABBIS FOR ORTHODOX PULPITS

When a community makes an effort to aid in the upbuilding of the Jewish National Homeland, and finds her spiritual leader absolutely cold and indifferent to lend a helping hand, the situation becomes intolerable and embarrassing. Our sympathy goes out to Sydney Zionists in their unpleasant plight to improve conditions *vis-a-vis* Jewish aid to Eres Yisrael. The proposal to induce Dr. CHAIM WEIZMANN to visit Australasia is a good one provided the Zionist leader can find time to undertake a tedious journey to the antipodes.

* * *

CONGRATULATIONS!

The Australian Jewish Chronicle celebrated recently its fifth anniversary and the occasion calls for congratulations and best wishes for continued success and prosperity. Our contemporary is a valiant fighter for the cause which *Kol Yisrael* hold dear and near to their heart. It stands for Traditional Judaism and Jewish Nationalism. It is fearless in its advocacy of the Zionist ideal and does not hesitate to call a spade a spade. *The Australian Jewish Chronicle* is edited by the Rev. Mr. CHODOWSKY and is a clean and progressive publication. During the five years of its existence it has rendered yeoman service to the cause of Australasian Jewry and produced a neat publication which reflects infinite credit on Jewry in Australia.

"LIBERAL" JUDAISM A FORCE FOR DESTRUCTION

THE CHIEF RABBI OF THE BRITISH EMPIRE, we are pleased to say, is still pursuing, GIDEON-like, the enemy within the camp and exposing his hollow pretensions. On *rishon* and *shebi'i shel Pessah*, he delivered two respective brilliant sermons on the New Paths, and published *in extenso* in the London *Jewish Chronicle* of 2nd and 9th April last. These sermons are real food for thought and should help to remove misconceptions regarding Judaism which are prevalent in certain quarters. We repeat again that "Liberal" Judaism thrives on barren soil, where Jewish life has been destroyed by materialism and worldliness. Mr. I. I. MATTUCK, the leader of the "Liberal" movement in England, (he still insists in designating himself a "Rabbi" in spite of his disloyalty to Rabbinic Judaism) is a real quack and should not be taken seriously. His is a force for destruction and there should be no difficulty in checkmating his design and nullifying his destructive force. This the CHIEF RABBI OF THE BRITISH EMPIRE has succeeded in doing by his brilliant sermons which we are glad to learn will shortly be reprinted for wider circulation.

* * *

WANTED: A STRAIGHTFORWARD REPLY

To our friend, N. E. B. EZRA, Editor of ISRAEL'S MESSENGER in Shanghai, China, the merest mention, of Reform Judaism is like the traditional red rag to a bull. One of the particular objects of his onslaught is the *American Israelite* and its editor. A recent slam of his, however, is something out of the common and indicates quite an ingenuity and originality on the part of the Chinese editor. What this refers to is that a letter recently received from our friend in the Orient was addressed: "Editor, *The American Israelite*, Official-Organ of the Modern Karaite Judaism, Cincinnati, Ohio." This is too cruel and it is to be hoped that on second thought our Oriental friend will retract the implied charge.—*The American Israelite.*

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We are rather surprised at the attitude of our contemporary. For the first time it defends "Liberal" Judaism insofar as our own criticism is concerned. Not very long ago, *The Israelite* wrote us saying that it accepts our "criticisms good-naturedly" anent the new-fangled Judaism. We did our best in the past to bring about some understanding of the new cult preached by our contemporary, but somewhat failed to elicit sound views on the subject. Our critic prefers to kill the discussion by jaunts and jibes. And this certainly is a drawback and can lead us nowhere. There is, for example, the series of brilliant sermons recently delivered by the CHIEF RABBI OF THE BRITISH EMPIRE, wherein he had castigated "Liberal" Judaism and pointed out its menace to our people. The result? Instead of answering the arraignments in a straight-forward manner, our contemporary has indulged in personal abuse in the hope of evading the issues at stake and escaping from the back-door!

And now as to the latest rebuke administered to us by our friend Mr. LEO WISE, the "*bossina Kaddisha*" of Cincinnati. He is struck with horror at our attempt to link his Judaism with the ancient Karaites. What of it? Wherein have we erred? Surely not on the side of historical truth! The ancient Karaites have pursued the same destructive path as the "Liberal" Jews of Cincinnati are pursuing today. The Karaites through a mistaken notion rejected the Oral Law, *Torah sh'b'al pay* and accepted the Written Law, *Torah sh'bichtab* as of Divine origin. To be sure, the radical reformed Jews of Cincinnati are mere carbon copies of the Karaites, but in a worst form, for they accept neither the Torah as of Divine origin nor the Talmud as developed by our inspired Sages. And yet our contemporary has the audacity to take us to task for bringing certain truths to its door! We fail to see our mistake in likening the present "Liberal" Jews to the Karaites of old.

* * *

THE KARAITES AND "LIBERAL" JUDAISM

The Jewish Encyclopedia, Vol. VII, pp. 438 to 447 contains a comprehensive contribution on "Karaites", the opening lines of which read thus:—

> "The Karaites—Followers of the Bible—were a Jewish sect, professing, in its religious observances and opinions, to follow the Bible to the exclusion of rabbinical traditions and laws. But Karaism in fact adopted a large part of rabbinical Judaism, either outright or with more or less modification . . . ."

In the face of the foregoing, we fail to understand the alarming attitude of our Cincinnati contemporary in trying to dissociate itself from Karaism. As a matter of fact, "Liberal" Judaism has proved more destructive than Karaism, has alienated more Jews from their ancient moorings—*Rabbim halalim hippila*—than the ancient sect which had sprung up in the eighth century. In view of this, we fail to see why the *Israelite* should object to being called the "official organ of the Modern Karaite Judaism". The reason may not be far to seek. The dwindling down of the Karaites to "about 10,000 in Russia and about 2,000 in other countries", *Vide Jewish Encyclopedia*, Vol. VII, p.446, and the rapid

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decay and degeneration through which the ancient sect is passing to-day, may account for the nervousness, fear and trepidation manifested by our contemporary lest a similar fate would befall the new cult which was "made in Germany" and planted in America about a century ago. This may or may not be a correct solution of the alarm shown by the official organ of the new-fangled Judaism. But we must insist upon a straight-forward rejoinder from the latter, failing which we shall be obliged to refer our case to the *Agudath Harabanim* in America. Our decision in this instance is absolutely final and irrevocable.

* * *

MR. A. EINHORN

Shanghai Jewry will shortly be deprived of the services of a valuable hand, to wit, MR. A. EINHORN. As stated in our last issue, the latter has decided to enter the Jewish Theological Seminary of Rabbi ISAAC ELCHANAN, New York, in order to qualify himself for the Rabbinate. MR. EINHORN himself is a learned student in Jewish lore, possesses a good command of Talmud and other Rabbinical literature which should stand him in good stead in his entry into the above college. We believe he will graduate within three years to enable him to secure the coveted Rabbinical diploma. MR. EINHORN is a young man of sound principles, a fine orator and a good organizer. He came to Shanghai four years ago and within a very short period made himself very useful in every capacity. He took up a position as a Hebrew teacher in the local Jewish school and conducted the Hebrew and Religion classes with a zeal and devotion which reflects infinite credit on him. The rapid advance of the children in both these institutions is a striking testimony of MR. EINHORN'S ability to impart instructions to the young ones and stimulate in them a love for and enthusiasm in things Jewish. We owe much to him. Although we realize our great loss in his departure from Shanghai, we must, nevertheless, not begrudge him to enter a new field where he could render greater service to Jews and Judaism. For four years MR. EINHORN worked in our midst and accepted rather poor remuneration for his services which does not speak volumes for our community. It is probably the fate of all teachers to suffer that way and the problem is not confined to Shanghai only. To be sure, the day may yet come when teachers above all, would command better attention and respect than is the case to-day. We now have a chance of expressing our appreciation of MR. EINHORN'S good work in Shanghai and we invite our readers to join in the testimonial presentation that is about to be given him prior to his departure from Shanghai. All cheques should be made payable to the order of Mrs. R. E. TOEG, 211 Yu Yuen Road, or the Editor of ISRAEL'S MESSENGER.

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THE IYAR CAMPAIGN AND AFTER

A MANIFESTO OF ZIONIST EXECUTIVE

FELLOW-ZIONISTS!

The appeal of the Executive to make Iyar the Zionist Organization Month has met with a widespread and cordial response. This is, indeed, most encouraging, both as a sign that the spirit of our Organization is sound and that its members are solicitous for its welfare and its dignity. The time has now come to translate the response into action. The month before us must be devoted to the enlisting of sympathy and active co-operation in the advancement of our cause. The Zionist Organization is the standard bearer of the Jewish renaissance movement, and, as the Jewish Agency, it enjoys international recognition as the representative of the Jewish National Home. In order to be true to this dignity and this responsibility, it is charged with the duty of securing and retaining the sympathy, the confidence and the assistance of the political world and of the most enlightened minds of all nations. The civilised world, which manifested keen interest when buried cities are uncovered or the graves of PHARAOHS are laid bare—dead things that cannot be brought to life—must be presented with the more grandiose spectacle of the soul of an ancient people being liberated from the debris of centuries, and of its genious being set free to unfold itself in new life. It must at the same time be clearly shown afresh that this renaissance is a rebirth of the untrammelled spirit and will, that the outlook of the Zionist Organization and the political programme of the Jewish Agency are free from chauvinistic arrogance or narrow nationalist ambitions. The world must be made to feel that our yearnings and our efforts are directed to one end: to find a worthy place for our people with its great traditions, its will-power, and its capabilities, among the family of free nations. But we desire to appeal to those of our own race who are not yet in our ranks even more pressingly than to other nations. We desire to open their eyes to the great things which are happening to the Jewish people and in the Jewish land, we desire indefatigably to exhort, admonish and persuade them to join in the work of liberation. Where, however, the appeal on behalf of our great and noble task is met with reactionary prejudice or hostility, we shall know how to repel such an attitude with firmness and decision, for that is also part of the task of enlisting sympathy.

But the principal tasks of the month of Iyar, (and after) those on account of which it has been called the Month of the Zionist Organization, are for the benefit of the Organization itself. They are to strengthen the structure and the homogeneity of the Organization, to make its importance more generally recognized, and to bring to light its spiritual import. The Organization was from the beginning something more than an organized association of persons of like views. The Zionist Organization is a league, of which the individual members have binding duties not only to the cause which it serves but also to the league itself. The Zionist Organization is the Jewish people en route, and the destiny of the Jewish people in the Jewish land is closely bound up with its dignity, its political influence, and its material and moral strength. The spirit of solidarity must animate every Zionist and every Zionist body. Whilst, therefore, in the month of our stock-taking it will be open to constituent bodies to exchange ideas on Zionist policy, criticism of others must be accompanied by self-criticism and respect for the views of others, and must, above all, not be allowed to impair that unity of the Organization and of its general policy which embraces and overrides all divergencies of opinion on social, economic, or educational matters. The Separate Unions and the Fractions will have carefully to search their hearts to make sure that their isolation is not an end in itself, that it is not mere partisan spirit which has separated them from the whole in aim and spirit. They must bestir themselves to make return for that freedom of thought and action which the Organization allows them by proclaiming even more emphatically all that binds and unites them to it. That is also the winning of sympathy our own sympathy for the unity and strength of the Organization.

We are not introducing any novelty into our programme for the month of Iyar. What, however, we expect from all Zionists is that they should concentrate with heart and mind upon the ideal principles of our programme, which still remains what it always was: Rebirth of land, people, language and culture. The individual Zionist should feel himself attached to the land, as to the Organization, by a living personal tie. *"Bechol dor wador hayab adam lirot et atsmo....."* It is incumbent upon every individual to conduct himself as if he himself were taking part in the entry into and the rebuilding of Eres-Isael—that is to say, in the spirit of the Halusim, the spirit of personal preparation. This stands for the highwater mark of devotion: it is the essence of the spirit in which our youth should be reared, and the touchstone by which every action should be tested. What Zionist requires of the individual is that he should steep himself in national feeling, that he should be loyal in thought and prepared to make material sacrifices. The difficulty and magnitude of the economic task which the Organization has undertaken in the upbuilding of Palestine has brought the material contribution somewhat too prominently into the foreground. It would be a grave injustice to the value and worth of the material performance to which we owe, the precious creations of the reconstruction work, were we to say of it disparagingly that Zionism has thus become a mere "matter of money." Money which redeems the land for the people is an ennobled gift, and in the revival of the *Maaser* as a personal obligation the Organization has added an ethical asset of the highest value to those which it already posses. But no one can by money contributions release himself from the spiritual and moral obligations of a Zionist. Money would only make us poor, did not the constructive idealism of the creative Eres Israel bestir itself to make it fruitful. Of this creative idealism the Zionist diaspora must make itself worthy by the earnestness with which it throws itself into the task of national revival. In this way the Organization Month will effect a reconciliation between the Material and the idealistic. The work for the Fund, indispensable as it is, must not be interrupted. But it must be carried out in theZionist atmosphere, in an atmosphere of heightened consciousness on the part of every Zionist of his duty in the ideal sphere. At a moment like this it would be wrong of us to make such demand without pointing out the most essential conditions for its fulfilment. To-day all talk of the revival of the Organization and of the deepening of Zionism is meaningless if it is not reinforced with a rigorous and authoritative demand for Hebraisation. Nothing human should be strange to Zionism, but even more so nothing Jewish. If we desire to awaken the spirit of our people to a new activity, and make it capable of achievements which can benefit the whole of humanity, then we must recognise that the spirit can only be reborn in the language. But this revival is no less the task of the community as a whole than of each individual.

FELLOW-ZIONISTS!

The Month of Iyar is a fleeting symbol of a lasting duty. It is a month of learning and of teaching, a month of testing and of reckoning. It is the month in which Zionism has to justify itself.

THE EXECUTIVE OF THE ZIONIST ORGANIZATION.

JERUSALISM: LONDON, Nisan, 5686.

NATIONAL TREASURY IMPROVES

The head office of Keren Hayesod, London, has issued a statement showing a gratifying receipt of funds during the month of March, together with a detailed explanatory table. This statement is of special import, not only in that it testifies to a marked improvement in the receipts, but because it brings home more forcibly the absolute necessity of maintaining these receipts at a high level during the months immediately ahead of us. Any falling-off in income would mean that Jewry could not do justice to the work in Eres Yisrael on the lines of the programme drawn up by the last Congress, nor should we be able to meet our liabilities in the way of payments that have to be made within the next few months on account of the loans which had to be raised to tide over the period of poor receipts. Let China Jewry do her share and not lag behind others. The list for March shows no remittance from China, Straits Settlements, India or Iraq, and this certainly looks like shirking obligations. Steps should be taken to remedy the state of affairs, and voluntary workers should be enlisted for the cause.

The receipts for March for the Jewish National Fund also show a great increase. They reached the sum of £32,000 -, the highest monthly income this year. 1926 should be a record one for the Fund since it committed itself to the purchase of large tracts of land in anticipation of receiving a minimum contribution of half a million sterling.

The total receipts of the Keren Hayesod up to 31st March, 1926 amounted to £2,266,877.

"ZIONIST ORGANIZATION MONTH"

The Iyar Campaign—Local Meeting Pledges Support For Keren Hayesod—Stirring Message From Dr. Chaim Weizmann

The much heralded Iyer campaign by the World Zionist Organization was observed a little late in Shanghai, but as the saying goes, "Better late than Never!" The meeting was held on the 26th ultimo, under the auspicies of the Ohel Moshe Synagogue and the Shanghai Zionist Association (the Kadimah having declined to participate in any form) at the Jewish Recreation Club. Mr. I. SHAININ, President of the Synagigue took the Chair, and was supported by Rabbi M. ASHKENAZI, Mr. N. E. B. EZRA, Mr. HAIM SOLOVEITCHIK. Mr. GEORGE E. SOKOLSKY and Mr. A. FEIN. There was a large attendance.

The progress of Zionism throughout the world and the great headway made by the Keren Hayesod in Eres Yisrael was stressed by all the speakers at the meeting. Tribute to Great Britain as the Mandatory Power was paid for co-operating with the Jews in the upbuilding of their ancient Fatherland. It is gratifying to note that Eres Yisrael to-day has reached a state of development that is nothing short of remarkable when we realize that but a few short years ago, it was hardly more than a desert. We are told by every visitor to the place (vide our interview with Mr. SALMON published elsewhere in this issue) that the country now literally hums with activity, and it is a hum of joy, of hope, and of faith, which spreads from colony to colony, from village to village, creating an intangible spiritual unity which is all directed towards our common end, a new and a more glorious Eres Yisrael. The future is a period of reconstruction and rehabilitation that will make Eres Yisrael one of the modern and progressive countries of the Middle East, for Eres Yisrael is benefitting in a unique way by the co-ordination of Occidental and Oriental resources and genius. New life is being given to the old places, more thriving cities and contented model villages and colonies now dot the land on sites that not so-long ago were tracts of barren land and unhealthy swamps. We owe much to the Keren Hayesod and more to Jewry abroad for supporting the latter institution. Over two million and a quarter pounds sterling was collected since five years ago, and the fact that this year the immigration is expected to reach the wonderful figure of 60,000 should arouse and stir the heart of Kol Yisrael to support patriotically the Fund which stands responsible for much of the success that is being achieved to-day.

The CHAIRMAN, at the above meeting, in a few well chosen words introduced Rabbi M. ASHKINAZI, whose impassioned speech has created a deep impression. He was followed by Mr. HAIM SOLOVEITCHIK who spoke for almost an hour and kept his auduence spell-bound by his eloquence. He pleaded for more activities for Keren Hayesod and said that as far as he could see there was a strong Jewish centre in Shanghai animated with strong Jewish ideals; but a leader was needed to stir up the rank and file and win them over for the movement. He hoped that Shanghai Jewry will not rest on her laurels but continue to forge ahead as the leading centre of Judaism in the Far East.

Mr. GEORGE E. SOKOLSKY who arrived late, owing to his engagement at another public meeting elsewhere, has also delivered a stirring address which impressed all those present. He referred to the recent tendency to stir up anti-Semitism in Shanghai and the commendable steps taken by Mr. EZRA to nip it in the bud. He hoped that as a community standing for Jewish ideals they would all keep together as much as they could and show unbounded confidence in the development of Eres Yisrael.

MESSAGE FROM DR. WEIZMANN

Mr. N. E. B. EZRA, Hon. Secretary of the local Zionist Association, read the following message from Dr. WEIZMANN:—

JERUSALEM, 20th April, 1926.

THE SHANGHAI ZIONIST ASSOCIATION.

GENTLEMEN:—From the heart of Zion I wish to send to the farflung Zionist community the world over, my deepfelt and prayerful wishes for the success of the Iyar, Zionist Organization Month, which is intended to implant more deeply the Zionist faith, courage and determination in the hearts of our mobilized ranks and to stimulate the recruiting of our non-Zionist brethren for the work on behalf of our people's future and our people's Land.

"My present visit to Palestine has confirmed my earliest conviction that Palestine needs, above all, a strong Zionist Organization to give direction, guidance and sustenance to our growing Yishub and to provide moral supervision over the Jewish construction efforts, regardless of by whom they were begun or by whom they are being carried out. A stronger Zionist Organization means a stronger Jewish Palestine, a greater loyalty to the Zionist Organization spells a greater loyalty to

the Jewish nation and the bearing of the corporate responsibility for the entire task. Our Organization does not desire control and certainly does not wish to monopolize the Jewish effort in Palestin. However, efforts in Palestine without the lighting of the way by our organization would lead us toward serious mischief.

"Now is the time when every Jewish brain should think and every Jewish nerve should reach out toward ameliorating the greatest need in the history of our martyred people, for the majority of our people, for whom no other hope remains except our ancient homeland where comfort will come to the now comfortless masses and where energetic collaboration will be extended to all our neighbours who do not reject our peaceful endeavours for resuscitating the land, situated in a great wilderness, crying out for the touch of new life. Only we are destined to bring this new life to the country.

"With Zion's greetings, I remain,

"Yours faithfully,

"CHAIM WEIZMANN."

Mr. A. EINHORN, Hon. Secretary of the Kadimah addressed the meeting and referred to the local activities for Keren Hayesod and Keren Kayemeth and the remarkable response made by local Jewry for Zionist funds. He hoped that more voluntary workers would be enlisted for the cause, otherwise it was difficult to see how the huge undertaking which was gaining momentum year after year could be carried on successfully by the rapidly diminishing band of helpers to whom they were all indebted for their past good work.

After some discussion it was decided to convene another meeting in order to appoint a committee and arrange for a house to house collection.

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

MR. J. E. SALMON RETURNS TO SHANGHAI

VISITS ERES YISRAEL AND FEELS ENCHANTED WITH THE PROGRESS MADE BY KEREN HAYESOD

Visitors to Eres Yisrael seldom return without being impressed with the growing possibiliies of the country. Praise for Halusim and Halussoth, praise for the Keren Hayesod is given ungrudgingly even by those who are not in sympathy with political Zionism. Mr. J. E. SALMON, one of the leading members of our Community, who has just returned to Shanghai from a long holiday was never known to be a staunch supporter of the Zionistic movement, at least in its political aspect. It is interesting to note that he lately visited Eres Yisrael and as a result of his stay for about one week during *Hag Happessah*, he had realized the gigantic task that confronted the whole House of Israel in their efforts to upbuild the country. He was profoundly impressed with the acchievements already accomplished and greatly struck with the youthful enthusiasm of the *Halus* and *Halusa*, many of whom were graduates of Universities, but willingly and cheerfully offered their services in order to join the builders of Zion to cut stones, drain the marshes and perform all manner of physical labour. That was a hopeful sign, said Mr. SALMON, in an interview accorded to a representative of ISRAEL'S MESSENGER, for therein lies the secret of the success of Zionism. The spirit of the people, continued Mr. SALMON, is high and the will to achieve the impossible is irresistible. Although not a political Zionist, Mr. SALMON is still anxious to secure more evidence before admitting the success of the venture and plunging into the movement and giving it his hearty support. According to him vast sums would be required for the upbuilding of the Jewish land and the problem before the Zionists is even harder than the *k'ri'ath yam suf*. At any rate, he admitted that the spirit is there and with faith and hope the goal may be reached—*Im ya'azor HASHEM!*

PRAISE FOR JEWISH COLONIES

Mr. SALMON praised highly the Jewish Colonies which he had visited and the one of Rehobath had fascinated him most. Arab and Jewish settlements existing side by side offered a striking contrast. On the one hand, were found inertia and adherence to old and obsolete methods, on the other hand, go-aheadedness and the employment of up-to-date agricultural and sanitary appliances. He felt actually thrilled with the whole sight and everywhere found evidence of a bouyant spirit animating our people in their Homeland. The Synagogues which he had visited were not built along modern architectural lines and left much to be desired. But he was impressed with the services and the manner in which the children were allowed to join the Hazan in his prayer which added much charm and impressiveness to the devotional spirit of the worshippers. Mr. SALMON had travelled in his return journey to Shanghai, via Suez and visited Singapore where he stayed for a short while as a guest of Mr. MENASSEH MEYER, the venerable lay head of the community. It is to be hoped that Mr. SALMON will deliver a lecture before the Jewish Country Club at no distant date, giving his views and impressions of Jews and Judaism abroad.

CONSECRATION OF A NEW SEPHER TORAH

What might be termed a Jewish "people's party" took place on Sunday, May 2nd, corresponding with the 33rd day of the "Omer" (*Lag Ba'omer*) at the Ohel Moshe Synagogue. In Eastern Europe this day is usually celebrated by the Jewish school children as the Jewish 1st of May, when the teachers and pupils make the first picnic during which the story of the great martyr Rabbi AKIBA and his 24,000 pupils who died during the days of "Sephira" (omer) is related and followed by sports and the like. Here in the Far East in strange environments, where Jewish life is limited one does almost forget the beauty of the secondary holidays such as "Lag ba'omer," the "15th of Shebat," "Simhath beth Hasho'aba" etc. which provide for extra services, but nevertheless, are important dates in Jewish history and especially of interest to the little folks on account of the fascinating narratives with which these events are connected. The "Lag" day is especially welcome, being the first day of happiness after a full month's spell of morning. It was a well chosen date for the "Siyum Hatorah" (consecration of a Scroll of Law), a novelty for Shanghai Jewry, and the weather was all that it could be desired. From 3.00 p.m. a stream of Jews of both sexes, old and young, were pouring into the decorated spacious hall of the Jewish Recreation Club, 125 Broadway, which is above the Ohel Moshe Synagogue (the same having been kindly lent for the purpose to the latter), where tea and other refreshments in abundance were offered to the guests. At the head part of the room was the new Scroll which, however, was not completed, *i.e.* about 200 letters were written just white and not filled; and these letters were offered to the audience by auction during which people bought the initial letters of their own names or of those dear to them at fabulous sums. The ceremony was opened by an orchestra with the "Hatikwa" and every purchaser was given a musical "cheer" accompanied by a "*mi sh'berach*." It was very gratifying to note the liberal response of the members of the community and it was especially interesting to record the appearance of Sephardim among Ashkenazim; thus the merger of the Sephardim and Ashkenazim spoken of recently is gradually becoming a reality. For "everybody" and by "everyone" was the slogan of the day and one could see many happy faces of those who purchased the privilege of having their initials inscribed in the "Scroll." The "auction" lasted till 10 p.m. when the writing was completed and all the Sepharim from the synagogue were taken out to meet the "guest" which was carried under a canopy and led by a score of children with candles in hand and followed by the entire congregation. Rabbi ASHKINAZI delivered a suitable sermon and, the highly interesting and impressive ceremony was brought to a close by the singing of the Hatikwah and the waving of the Jewish flag. The amount realized from *m'sheberachoth* is $1,200.00.

DIABETES AS JEWISH PERIL

NEW YORK, April 14.—[J. T. A.]—The relative susceptibility of Jews to diabetes and their comparative immunity from tuberculosis are set forth by City Health Commissioner Louis I. Harris in an article published to-day in the Ninety-and-One, the organ of the Federation for the support of Jewish Philanthropic Societies. "As a result of the survival of the fittest, and through a severe testing within the Ghetto walls, the Jews have acquired an immunity against tuberculosis," Dr. Harris writes. Of their diabetic afflictions he says: "The high tension under which the Jews have so frequently worked and the sensitive nervous equipment of which they are possessed, have affected their hearts, blood vessels and kidneys."

Read

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THE HARBIN TALMUD TORAH AND TRADE DEPARTMENT

HOW JEWISH BOYS ARE TRAINED TO FACE LIFE'S STRUGGLE

HEBREW PROVERB "MELACHA MELUCHA" SLOGAN OF HARBIN JEWRY

The moans and terrors of the unfortunate victims of the Great War have elicited world-wide sympathy from every civilized community. Shanghai has not been immune from the wave of immigration which followed soon after the great titanic struggle. The main centre of the large stream of immigration flowed to Harbin which has suddenly blossomed into a large Jewish centre in the Far East. It may safely be said to have been a real *Arey miklat* for the Jewish wanderers from the terrors of anti-Semitism in all parts of Russia and Poland. To-day it is the one and only haven of refuge to Jews fleeing from the rigors of Soviet Russia, where they are free to observe the tenets of their faith and pursue their professions without molestation. Harbin Jewry to-day is crowded with refugees, the majority of whom were at one time pillars of finance in their respective countries. The problem grows daily in complexity.

A GRAVE CRISIS

The committees of all the Jewish institutions in Harbin are face to face to-day with a serious crisis with which they are unable to cope successfully. Nevertheless, it can be said to their eternal credit that they stood the acid test well. By their dint and perseverance they have exemplified the truth of the MOSAIC Law, "Love thy neighbour as thyself." In spite of the financial crisis through which the community was passing lately, they have raised amongst themselves the monthly budget of Y.7,000.00 in order to support the poor and the needy, irrespective of their origin, be they Sephardi, Ashkenazi or Mizrahi.

NEW GENERATION AND THEIR EDUCATION

The above illustration shows the type of young Jews who are being trained by Harbin Jewry. Combined with Torah, the art of labour is taught to the young ones in order that they may prepare themselves for the future struggles in life. Young Jewish Boys who begin to learn the Torah, begin to understand that without *kaimah*, there can be no Torah. Or as CHAIM NACHMAN BIALIK, the Jewish national Poet, put it in his admirable essay "If Not Now—When?" published in the *New Palestine*, of New York, dated April 16, 1926: "American Jewry is beginning to realize that it cannot live by bread alone and while it is true that 'if there is no bread there is no Torah,' it is even more true that if there is no Torah there is no life." Such is the ideal pursued by the Talmud Torah of Harbin, thanks to the outstanding leaders like Rabbi S. LEWIN and Mr. HAIM SOLOVEITCHIK who have given the institution their unremitting care and attention.

OFFICERS OF THE TALMUD TORAH TRADING DEPARTMENT

From left to right: Messrs. I. KAPPEL, M. PINEES, HAIM SOLOVEITCHIK, Rabbi SHAUL LEWIN and A. MEKLER.

Mr. SOLOVEITCHIK is an old pioneer worker covering a period of well over thirty years and is a recognized leader of the Zionist movement in Siberia. He had been devoted to it ever since the first Zionist Congress held in Basle in 1897. When the Mandate for Eres Yisrael was given to Great Britain by the League of Nations, Mr. SOLOVEITCHIK was appointed as the duly accredited first official representative in East Siberia by the World Zionist Organization. During the trying period of the history of the Great War, Mr. SOLOVEITCHIK sacrificed his precious time, health and wealth in repatriating the thousands of Jewish prisoners of war, which work he undertook as President of the Jewish Distribution Committee in Vladivostock. Mr. SOLOVEITCHIK is a man of indomitable energy, imbued with great enthusiasm for the weal of his people and Eres Yisrael. He left for San Francisco last week on a visit to his son.

Mr. HAIM A. SOLOVEITCHIK

the "father" of the Trade Department of the Talmud Torah in Harbin.

LOCAL RESPONSE

Mr. SOLOVEITCHIK arrived here from Harbin in the first week of April last, and left for San Francisco on the 27th ultimo. He spoke with enthusiasm regarding the scope of the Talmud Torah and the trading classes. His moving appeal to the elders of Shanghai Jewry to aid financially the institution was generously responded to by the following donors:—

Messrs. E. D. SASSOON and Co., Ltd.	$1,000.00
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Mr. S. E. SHAHMOON	100.00
Mr. ALBERT COHEN	300.00
Mr. A. E. MOSES	50.00
ANONYMOUS	50.00
	$2,275.00

No institution of recent date deserved better support. The Harbin Talmud Torah was founded in 1920, by the munificence of the heirs of Mr. L. SH. SKIDELSKY, in memory of their revered father. The cost of the entire building ran up to Yen one hundred thousand and it is to-day a real monument to the liberality of the donor. About 100 children are taught daily "Torah and Melacha" (in Hebrew parlance, *Melacha, Melucha!*) under the able tutorship of the well-known and untiring worker, *Ish Elohim*, Rabbi S. LEWIN and his coadjutors, the Ladies' Committee who provide the children with daily meals. The trade department was organized last year by Mr. HAIM A. SOLOVEITCHIK who obtained a contribution of Y.2,500.00 from the American Joint Distribution Committee and the balance Y.2,500.00 was raised on the inauguration day. The industry yields a profit of about 15 per cent. and the outlook is regarded as favourable.

[*A farewell message from Mr.* SOLOVEITCHIK *appears elsewhere in our Correspondence column.*]

SHANGHAI JEWRY'S GIFT TO THE HEBREW UNIVERSITY

THE LATE MR. S. J. SOLOMON'S LIBRARY PHOTOGRAPHED

ANOTHER UNIQUE GIFT TO THE UNIVERSITY

The above illustration shows how the Hebrew books of the late Mr. S. J. SOLOMON, of revered memory, has been "housed" in the Library at Jerusalem. The Librarian, Dr. HUGO BERGMANN, in a letter dated 26th March last, writes to us as follows:—

"Our appreciation for your gift of Hebrew books belonging to the late Mr. SASSOON JACOB SOLOMON is still keen and we have real pleasure in sending you a picture of a corner of the Library where these books are kept. We feel sure that your interest in the Library is still alive and that we number you among our good friends."

ANOTHER GIFT TO THE LIBRARY

In response to the appeal for more books, especially "on and about the Far East in English," by Dr. BERGMANN published in our last issue, Mr. N. E. B. EZRA has presented a unique publication entitled "Chinese Jews" by the late EDWARD EZRA, with an Appendix by Mr. A. HORNE, which was published last year in Shanghai by the *China Press*. Before giving the work a finishing touch, each committee member of the local Society for the Rescue of the Chinese Jews, was favoured with an advance copy of same, and little did they imagine that the entire work would within a few days be destroyed and completely suppressed. The copy presented to the Hebrew University is believed to be a rare one, at any rate, and its significance should not be under-rated.

AN "APPENDIX" WHICH TURNED OUT AN "APPENDICITIS"

The first chapter of the book opens with a reprint of an article from the *East of Asia* (1902) written by the late Mr. EDWARD EZRA, who took a keen interest in the Orphan Colony. It is profusely illustrated and contains valuable materials which serve to bring the history of the Chinese Jews prominently before the public. Next comes an "Appendix" (which, alas, turned out an "appendicitis" requiring a "surgical operation") by Mr. ALEXANDER HORNE who brings the history of the Kaifengfu Jews up-to-date. The latest additions of photographs secured by Mr. HORNE make the publication noteworthy, interesting and unique. It was originally intended to issue several hundred copies of the work for sale in China and to approach a firm of Publishers abroad for printing and selling the book in Europe. Unfortunately, at the eleventh hour, some disagreements between Mr. ARTHUR SOPHER, the Managing Director of the *China Press, Inc.* and Mr. ALEXANDER HORNE, a committee-member of the Society for the Rescue of the Chinese Jews, broke out which necessitated the destruction of the whole work. It is not improbable that Mr. SOPHER himself has retained a few copies for distribution. It is hardly necessary to add that from the very outset, Mr. SOPHER evinced a keen interest in the publication, and if we are not mistaken, its initiative is due to him and him alone. An interesting preface writen by the latter adorns the opening pages of the book, giving a brief outline of the Orphan Colony and the repeated abortive efforts made to rescue it from total extinction. The foreword deserves to be reproduced *in extenso*, but this we are unable to do, owing to lack of space. However, a few extracts therefrom follow:—

"The Jews of Kaifeng may conceivably be the remnants of those who probably branched out to this region of Asia following the Diaspora, while other groups settled elsewhere in the world. An alternative theory that may suggest itself to some is that China may really, after all, be the cradle of the human race and the repository of the world's oldest civilization. This view is supported by some singular points between the Chinese and the Jewish way of life, for instance, the striking resemblance of the Jewish religious rite of "Kadeesh" (prayer for the soul of the departed), while another thing in common between the two races is the practice of keeping the head covered at all times. The Chinese long gown also is very much like the Jewish "joobba." Other points of similarity could be mentioned at random did space permit. An extension of the theme opens up an interesting and almost limitless field for speculation which can scarcely be traversed within the narrow limits of a brief preface."

SCORES THE WEALTHY JEWS

The foregoing striking observations contain some original views of no little import to those who are studying the many-sided history of the Kaifengfu Jews. Mr. SOPHER is of the opinion that the rebuilding of the synagogue should not have been delayed or neglected by the powers-that-be. He laments the hesitation on the part of wealthy Jews to make good their moral obligations in the matter. On the other hand, there are those who think that a Synagogue alone is not sufficient to save Judaism from extinction when spiritual famine is appalling. It is, however, conceded that the "rebuilding" would have shown some justification as an evidence of Jewish desire to revive the missionary zeal in order to save their own brethren from

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[Written for ISRAEL'S MESSENGER

FIRST ANNIVERSARY OF THE HEBREW UNIVERSITY

Since Mr. SOPHER has unbounded *Hope* in it is remembered to what an extent Jewish brains contributed to the sum of the world's culture, when we consider how the graces of civilization in the realms of art, science and industry have enriched by the contributions of Jews in these respective fields, one cannot but marvel at the apathy generally manifested by Jews towards the question of the rescue of the Chinese Jews. The appeal for the rebuilding of the Synagogue for the benefit of the ancient Jewish colony at Kaifengfu has so far gone more or less unheeded. This, in a sense, is a reflection on Jewry as a whole and tends to impart a semblance of justification to the oft-repeated charge that Jews are solely engrossed in the pursuit of wealth and have little concern with the things of the spirit."

THE STRONG VITALITY OF THE CHINESE JEWS

As stated already, space does not permit us to give further excerpts from Mr. SOPHER'S interesting preface, which, to our mind, contains some useful hints and suggestions which are likely to prove helpful. Listen to the following cameo:—

"Even at this late hour, something can still be done to save the Chinese Jews from utter extinction. In any other country in the world, the process of absorption of Jews would have been a matter of slow progress. In China, however, they faced the greatest imaginable foe—the Chinese power for assimilation of alien races, which at once makes such a thing as conquest of the Chinese impossible. Perhaps the most convincing example of this power of assimilation possessed by the Chinese race is to be found in its absorption of a considerable Jewish immigration. For a long time the Chinese Jews maintained their separate existence and the forms of their temple service. Now, and for many generations, they have been Chinese, preserving only the legend of their origin and some relics of their sacred rolls, which they are unable to understand. No other race in the world, as Dr. CHARLES LEVERMORE recently reminded us in a thoughtful article, has been able to absorb this strong-fibred Semitic stock. The wonder, indeed, is not that the Chinese Jews have virtually lost their racial identity but that they have withstood the process of assimilation so long?

A "MOST REMARKABLE RACE"

A constructive idea which we are bound to say will appeal to the sound logic of our readers. Mr. SOPHER has written his foreword well, but, unfortunately, our space is limited, hence our inability to reproduce it *in extenso* in ISRAEL'S MESSENGER. We may, however, refer to his concluding observations, which run thus:—

"The foregoing thoughts have been suggested by reading an informative article on the Chinese Jews written by the late Mr. EDWARD I. EZRA, who took an interest in the subject. The article, which was first published in the *East of Asia Magazine*, is now reprinted in these pages, with an Appendix bringing the whole matter up to date. With the revival of interest in the Jewish question within recent years following the transaction in Palestine, the article is commended to those who take an intelligent interest in the affairs of unquestionably the most remarkable race in the world."

A USEFUL PUBLICATION CONSIGNED TO FLAMES

Well said and well done! The preface is dated "Shanghai, 3rd March, 1925" and addressed "Adeodata Hall." It is, however, a pity that such a useful publication covering 75 pages with good illustrations, was consigned to flames at the eleventh hour. Its uniqueness needs no emphasis. The "rare copy" will now find shelter in the Hebrew University, and if later on through the help of the local Society for the Rescue of the Chinese Jews, the said publication be revived, we hope Mr. SOPHER would be prevailed upon to allow his short but interesting preface to go in. We understand that the above Society has forwarded last year the entire picture blocks to Mr. HORNE who is now in San Francisco, and it is not improbable that at no distant date, a publishing house would be made interested to print the book for which there is a genuine demand and which can find a ready sale.

REMEMBER THE JEWISH NATIONAL FUND AND THE PALESTINE FOUNDATION FUND IN YOUR LAST WILL AND TESTAMENT. LINK YOUR NAME WITH THE BUILDERS OF ZION, SO THAT THOUGH DEAD YOUR NAME MAY LIVE FOR EVERMORE!

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AN INTERVIEW WITH RABBI ASHKINAZI

JEWISH RELIGIOUS DISABILITIES IN SOVIET RUSSIA

BY J. L'AMI

The Ashkenazi Community of Shanghai are to be congratulated on the occasion of having secured the services of Rabbi MEIR SHNEIOR ZALMAN ASHKINAZI as their spiritual leader. Rabbi ASHKINAZI has a very pleasing personality and impresses those who come into contact with him, and there is no doubt his stay in Shanghai will result in many far-reaching consequences to the Jewish Community at large. In spite of his young age, Rabbi ASHKINAZI is a protagonist of the

RABBI MEIR S. ASHKINAZI

old Rabbinic school (ultra-orthodox) with all its aspects. His sermons are a spectrum of passages from the Talmud, Midrash, Poskim as is customary with the types of Rabbanim of the Eastern European Jewry, (Russia, Poland and Litvonia) in contradistinction to the Western European types of Rabbis, to whom the ancient Jewish literature is but a secondary matter. That the local Community is in need of a leader goes without saying. The growth of our Ashkinazi section during the last fifteen years has by far outnumbered the Sephardi Community which had been in Shanghai for more than half a century. The variety of customs and even dinim among the Jews in Shanghai resulting from their being brought up from all the four corners of the earth, has many a time resulted in clashes among the members of one and the same Synagogue, and it is only the authority of a Rabbi that can dispel these differences and bring about uniformity of customs and clearness of vision.

A FINE CAREER

Rabbi ASHKINAZI is a native of Litvonia and entered the yeshiba at the early age of 10 years. He spent his early days in the yeshiboth of Dubrovna (well-known all over Russia for its famous taleth-rtade) and Liubavitsh having been the seat of the famous hasid-rabbi the founder of the so-called HBD ("chabad" section of Hasidim). At the age of 18 years, Rabbi ASHKINAZI obtained the title Rabbi securing his "semicha" from the Rabbis of Cherikoff and Liubavitsh (both in Litvonia) whence he was invited to Vladivostock to occupy the post of Rabbi of the Jewish Community. For more than eight years Rabbi ASHKINAZI was active in Vladivostock and acquired the highest respect and esteem of the local Jewry. Besides his regular duties he organized a Talmud Torah for the poor children, was a Committee member of the Zionist Organization and ex-officio in the various Jewish organizations in connection with the many refugees, and helped in the repatriation of Jewish prisoners of war, etc., who were passing Vladivostock, the only outlet to the sea of former Russia. With the occupation of the district by the reds it was apparent that Jewish activities were destined to die out, and to-day there is hardly any remnant of the former flourishing Jewish Community. Most of the properties were confiscated, thus reducing the Jews to extreme poverty and compelling them to migrate. The Soviet anti-religious efforts are playing havoc with the rising generation. Zionism is being considered "imperialism" of the worst degree and the adherents thereof are either gaoled or banned to the remotest places in northern Siberia.

JEWISH ECONOMIC LIFE SHATTERED

The Jews are at present passing a period of unheard sufferings. It is true they are not being persecuted by the government as Jews, but their existence has been made impossible by virtue of the economic policy of the Soviet. The struggle for existence is indescribable. People still exist from the past, i.e. selling quietly their own hidden jewellery in order to keep body and soul together, and no one knows what will be the next fatal step.

EDUCATION, JEWISH AND GENERAL

It is true that the government has opened up many schools, but these are only for the proletarians's children. The so-called burgoise children (to which practically all the Jewish children are classified, for their parents were traders or otherwise non-proletarians before the revolution) are left to their own fate. The main subjects throughout Russian schools is how to hate counter revolutionaries, and anti-religious propaganda. The latter propaganda, curiously enough, has brought about a very strong religious feeling among many who before were by no means adherents of religion, but as a whole all the traditions of centuries are being rooted out with a vigour unparalleled before. It is no wonder that parents are anxious to have their little ones taken away from the poisonous influence of Bolshevism especially on young minds. The above reason was mainly instrumental in Rabbi ASHKINAZI's decision to leave Vladivostock coupled with the practical extinction of Jewish life in that city. The Soviet officials make every obstacle possible for intellectuals to leave Russia and it was only after two years' attempts on the part of Rabbi ASHKINAZI that he was granted a visé.

IN SHANGHAI

Rabbi ASHKINAZI is very optimistic with regard to his new Community. The fact that the Ashkinazi Jews of this city have attained a certain amount of unity and organization in spite of the cosmopolitan character of their origin speaks highly for their good qualities as Jews and citizens of their respective States in general, and he is confident that Shanghai Jewry will in time become the leading Jewish centre in the Far East. Certain shortcomings were unavoidable in the past, but with the present influx and settling down of a good portion of the regular type of Eastern European Jews with quite a few intellectuals well versed in matters Jewish, one believes he is living in a real Jewish town. The many Jewish organizations of Shanghai with provisions for religious, educational and charitable needs of the Community are a healthy sign and the future may be faced with the whole work. It many burning questions with a few copies into immediately, such as in the very formation of the JCA of the ion, and if tion which will necessitate the ...e. An of the already existing organizations vis-a-vis the JCA which will be the supreme organ of the Ashkinazi section. Then there are matters of inter-communal interest between the Sephardi and Ashkinazi Jews. The new Rabbi has not had yet the opportunity of coming in proper contact with the Sephardim of our city, on account of his not being conversant with the English language but hopes to overcome this difficulty before very long.

SAFEGUARDING THE JEWISH YOUTH

A letter from Mr. JACK SCHWARTZBERG, New York, on "Safeguarding the Jewish Youth" is still held over for want of space, we regret to say. We hope to publish it in our next issue.

"YOU SHOULD TRY PINK PILLS."

Many women owe their recovery of health to having followed the advice of experienced friends and taken Dr. Williams' Pink Pills. Almost always when a woman suffers, these Pills will help her—in youth, middle-age, and during the trying time which comes in later life.

A Canadian lady, Mrs. Alex. McInnes, of Bowsman River, Manitoba, recently related her own experience in the following words: —"About a year ago I had a serious illness which left me very anaemic. I was unable to do my work, in fact I could hardly walk. I was troubled with palpitation of the heart after the least exertion. One day a friend advised me to try Dr. Williams' Pink Pills as they had done her much good. I followed this advice and took the pills for some weeks, after which I felt as well as ever. I have since been able to attend to all my household duties. The dizziness and palpitation have left me and I bless the day I tried Dr. Williams' Pink Pills. They are just the medicine for those who are weak and run-down."

Equally health-restoring and strength-giving for men as for women, the world-renowned Blood and Nerve Tonic can be obtained at $1.50 per bottle, or $8.00 for six bottles, post free, from the Dr. Williams' Medicine Co., 60 Kiangse Road, Shanghai. Also from chemists everywhere. But be sure to ask for and see that you get

DR. WILLIAMS' PINK PILLS.

NOTICE

THE NEXT ISSUE OF "ISRAEL'S MESSENGER" WILL APPEAR ON THE 2nd July, 1926. Correspondents are kindly requested to send in their contributions not later than the 28th instant, or earlier if possible.

[Written for ISRAEL'S MESSENGER]

FIRST ANNIVERSARY OF THE HEBREW UNIVERSITY

By DR. HANS KOHN (Jerusalem)

On April 1st a year had gone by since Lord BALFOUR opened the Hebrew University amid festivities, in the presence of numerous representatives from foreign universities. But the preliminary labours of founding the University date several years back, and

DR. HANS KOHN

many more will pass before she is able to take her place among the universities of the world.

Like all other semblances of reality the University was at first only an idea, the dream of a few. 25 years ago a little coterie of men, counting among its numbers CHAIM WEIZMANN, BERTHOLD FEIWEL, MARTIN BUBER and DAVID TRIETSCH, cherished the desire to establish a Jewish University to be the centre of Jewish learning and instruction in general subjects, and a programme of a Jewish University was drawn up. As soon as Southern Palestine recovered from the dislocation of War, WEIZMANN took steps to realise this long cherished plan. It is noteworthy that the first constructive deed of Zionism after the Balfour Declaration was to lay the foundation stone of the Hebrew University. True, not more than a foundation stone was laid at that time on Mount Scopus, and some years had to pass before the scientific institute rose after the other to form the kernel of the University. The first of these, which owed its existence to the enterprise of WEIZMANN and EINSTEIN was the building for Microbiology and Tropical Medicine, two domains connected by close links with the upbuilding of the country and her progress. To this was joined a little later a Chemical Institute under the direction of Professor Fodor. The object of this institute is to undertake research in the field of organic and inorganic chemistry, paying special attention to problems interesting to and economically significant or Palestine. It will maintain close co-operation with the many-sided activities of the Agricultural Experimental Station for several years now supported and extended by the funds of the Keren Hayesod; and it will also supply expert advice to industrial undertakings. Following the institute for general chemistry came divisions for bio-chemistry and for natural sciences, such as the fauna, flora and the geology of Palestine. Later there followed an institute for the study of Judaica. This is not yet complete; although it is expected that the Chairs for Jewish History, Hebrew Philology and Bible learning will be filled in the course of next term, when the Faculty of Jewish Studies with its twelve lectureships should become the most comprehensive Faculty of Judaica there is.

At present these institutes are not considered as training colleges. It is the mistake of many University establishments in the East to set themselves from the start too high aims. They are unable to keep up with them and in consequence the quality suffers, for they are usually lacking both in scientific tradition and the number of highly trained professors. The Hebrew University is to avoid this pitfall and to attain instead to become an educational centre in natural organic growth. The subjects of the various sciences are to be methodically arranged with a view to the particular needs of the country and its inhabitants, as also to the special duty of a Hebrew University; and a suitable staff is to be sought at once. In this way a high standard of scientific research work in Palestine will be laid down, together with a close contact between the problems of present-day Palestine and Jewish traditions.

Apart from these Faculties the University avails itself of the usefulness of a Library which is being continually added to, and it will soon have the benefit of two more institutes, the Einstein Faculty of Mathematics and Physics and the Faculty of Oriental Studies, the latter, of great importance for the University's position in the East, beginning its lectures this summer term already.

All these Faculties of the University are growing with astonishing rapidity, and in a few years' time the University will be complete in its most important section. It should be mentioned here that the University has been greatly helped by the national Fund, the Keren Hayesod, to which it owes its development. Now the University is no longer dependent on the resources of the Keren Hayesod but on the contrary, by the mere attraction of its existence, wins over friends to the national cause and the Keren Hayesod.

The University is only another instance of the Keren Hayesod's power as a pathbreaker. It has done more than crowned Hebrew culture and educational work, for which it is financially responsible, and has given it a foundation which must radiate the same spirit of scientific research and cultural impetus over the entire field of Hebrew educational work. And without that spirit such work can never hope to have a sound foundation.

MEMORIAL SERVICE FOR THE LATE MR. D. M. DAVID

The Synagogue Ohel-Rachel held a memorial service on the 27th ultimo, for the late Mr. D. M. DAVID, a well-known communal worker who died in Shanghai in March last at the age of 77. Hazan ELIAHOU ISAAC delivered an address eulogising the deceased for his manifold activities in the interests of the community. Mr. J. E. SALMON who had been identified with the deceased in his communal work spoke for almost an hour from the pulpit and recalled the many humanistic phases in the life of the departed. The address is published elsewhere in this issue. There was a large attendance and the service was most impressive throughout.

SECOND DAY OF SHABUOTH AT THE OHEL MOSHE SYNAGOGUE

It is customary among the Ashkenazi Jewry to read "Haskarath Neshamoth" (prayer for the dead) on the last day of the three Festivals, as well as on the Day of Atonement, which usually takes place after the reading of the Law and is always done with great solemnity, the 2nd day of Shabuoth being no exception at the Ohel Moshe Synagogue. The house of worship was crowded to its utmost capacity. Rabbi ASHKINAZI delivered a sermon dwelling on the importance of the day in connection with the Ten Commandments which, in spite of the centuries past, are still regarded as the basis of modern civilization and is so cherished to this day.

The next speaker was Mr. HAIM SOLOVEITCHIK, a former resident of Vladivostok and at present one of Harbin Talmud Torah Councillors, who is en route to the United States. Mr. SOLOVEITCHIK in a few well chosen words appealed to Shanghai Jewry to do their utmost for the Keren Hayesod which is the only hope of the Jews throughout the world. When the speaker mentioned the hundreds of thousands of Jews who lost their lives in Eastern European pogromms "whose names will be read to-day by our fellow Jews all over the world," the audience could not control their tears. This was a perfect "introduction" to the prayer for the departed which was followed immediately and which most impressively rendered.

SHANGHAI JEWISH SCHOOL

SIR VICTOR SASSOON'S GENEROUS GIFT

We are reliably informed that a contribution of $10,000.00 has been made to the School by Sir VICTOR SASSOON prior to his departure to India last month, in memory of his late father Sir EDWARD SASSOON and his brother Mr. HECTOR SASSOON. The donation was given unconditionally.

HAS FOUND THEM SPLENDID

For Both Her Children.

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CORRESPONDENCE

GREETINGS FROM FAR-OFF SPAIN

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—Please accept my hearty congratulations on your worthy publication—ISRAEL'S MESSENGER. I am deeply interested in the sound movement you so bravely and justly champion and I am convinced that your splendid periodical is accomplishing very good and wholesome effect upon all and sundry.

Your reply to the *Central-China Post* is most vigorous, manly and Jewish I have ever read from the pen of noted writers. Your excellent stand in exposing the hollow sham of our would-be friends deserves commendation from the whole House of Israel.

I am, etc.,
JOSEPH FARACHE.

MADRID, Spain, 29th March, 1926.
Alberto Aguilera No. 52.

RABBI DR. POOL EXPRESSES SATISFACTION WITH OUR REVIEW OF HIS PAMPHLET

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—I am overwhelmed to see the enthusiastic review which you have given to my little pamphlet on JEHUDA HALEVI'S Khazari in your issue of 5th March last. You are certainly one who, while rejecting with one hand draws near with the other, and the hand with which you draw near is the more generous hand.

If there is anything good in my little pamphlet it is due to the liberality of my quotations from JEHUDA HALEVI. I have merely supplied a skeleton framework on which to hang these quotations.

I am, etc.,
D. DE SOLA POOL.

NEW YORK, April 1, 1926.
99 *Central Park West.*

[May be so! But we cannot help remarking, *P'ullath Sadik l'hayim!*—Editor, ISRAEL'S MESSENGER.]

ARISTOCRACY:

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—It makes me smile when I read about the bluebloods and the so-called ARISTOCRATS, in this great DEMOCRATIC LAND OF AMERICA! One of the evening journals in New York was trying the other day to analyze the big differences in genealogy between the BALLINS and the MACKAYS. And with what a childish pride they point to the forefathers of the latter, and what contempt to those of the former! I would ask these famous genealogists to tell me in what hut the parents of the Mackays were centuries ago, when those of BALLIN were erecting sumptuous temples to the ONE and ONLY GOD. Why, some of BALLIN'S relatives may have been the patriarchs or the Kings of the Bible which the Christians revere! Real Aristocracy, real nobility is not in the blood, but in the spirit. The fact that a people has been persecuted by barbarous aristocrats of Czardom does not make that people contemptible or low. Why ponder about it? If we go a little further back in history, we find that we all *descend* from the same cavemen and animals.

I am, etc.,
JOSE M. ESTRUGO.

NEW YORK, April 5, 1926.
349 *Broadway.*

20TH TAMUZ EFFORT (2 JULY)

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—As you are aware the above date is the anniversary of the death of THEODOR HERZI, the founder of the Zionist movement, on which occasion the Jewish National Fund issues its annual appeal for contributions in his memory. These offerings are devoted to the woods planted in various parts of the country by the National Fund in honour of the great Zionist Leader.

We trust that your readers will take early steps to organize this appeal in their District so that it meets with full success.

The donor of one to four trees (each tree costs 6|-) is entitled to receive an engraved Card Receipt; the donor of 5 trees upwards receives an artistic Certificate; while the donor of a Garden of 100 or more trees receives a special large Certificate. The Certificates are only issued from Jerusalem but we are willing to send quantity of cards to be filled in and issued to each donor.

With Zion's greetings,
Yours faithfully,
ELIAS M. EPSTEIN.

For Head Office, KEREN KAYEMETH LE ISRAEL.
JERUSALEM (*Land of Israel*) 2nd April, 1926.
P. O. Box 283.

JUDAISM AND ISLAM

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—Referring to the proposition of uniting Judaism with Islam into one great religion adapted to become th Religion of the world, Mr. C. S. YANG of Shanghai says in your April issue: "Islam only requires the Jews to revere the personality of MOHAMMAD."

The above mentioned united Jewish-Mohammedan religion would not require anything of the kind. Islam and Judaism consist in the belief in the One Spiritual Creator of the universe, and in nothing more than this. It is on this main principle, and on a common basis of moral teachings, of the two religions that the latter can, combine. None of the two religions should expect important admissions or concessions from the other especially not in making additions to one's former belief. The unessentials, such as the belief or unbelief in certain prophets, may remain a part of each individual religion, if insisted upon.

I am, etc.,
ISRAEL N. PRENOVICH.

NEW YORK, 22nd Aprl, 1926.
908 Kelly Street, Bronx.

FAREWELL MESSAGE FROM MR. HAIM SOLOVEITCHIK

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—On the eve of my departure from Shanghai to San Franciaco, kindly permit me through the medium of your excellent journal to tender my sincere and heartfelt thanks to all the donors and well-wishers of the Talmud Torah of Harbin, which I have the honour to represent. During my two months's stay in Shanghai, I found everywhere a sympathetic and willing ear to listen to the good work which the above institution has been doing. The consideration shown me by my Sephardim co-religionists is one which will linger for ever in my memory. Indeed, I have seldom realized the truth of our ancient maxim, *Kol Yisrael araibim zeb l'zey.* "All Israelites are surety for one another." This is an old maxim which I believe is characteristic of our people in every country. The total amount raised, namely, $2,275.00 has been remitted to Harbin by a draft amounting to Yen 2,458.54.

The Talmud Torah of Harbin is an institution which is deserving of moral and financial support, and I am positive that those who have contributed already will have the satisfaction of knowing that they have supported a worthy cause which will not fail to be of lasting benefit to our people as a whole.

With reneved thanks for the publication of his letter and hoping that Shanghai Jewry

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will always remain in the van of progress and lead in all good causes for the weal of Israel and the glory of Judaism.

I am, etc.,
HAIM SOLOVEITCHIK.

SHANGHAI, 27th May, 1926.

SIR HERBERT SAMUEL SPEAKS TO THE GRAMOPHONE

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—Please note that orders for the Gramophone records of Sir HERBERT SAMUEL'S orations which in English and French are now available (later in Hebrew and other languages) should be sent to the Parlophone Company Ltd., 85 City Road, London E. C. 2. They will presumably cost 2|6 each (single sided). Arrangements for payment can be made through our London Central Office, 15, Gt. Alie Street, London E. 1. Please send this Office a copy of your order.

We attach a copy of the speech of Sir HERBERT SAMUEL in English.

With Zion's greetings,
Yours faithfully,
ELIAS M. EPSTEIN.

For Head Office, KEREN KAYEMETH LE ISRAEL.

[ENCLOSURE.]

ADDRESS OF SIR HERBERT SAMUEL ON THE GRAMOPHONE.

The Progress of Palestine is dependent upon the Jewish effort. From no other source can come the enterprise, the resources, the men, which it requires. And the strength of the Jewish spirit is dependent upon the creation of a National Home in Palestine. It cannot live without a centre; the centre can only be there, Palestine—the Jews—these are closely, indissolubly united.

Great Britain, the Power that exercises the mandate for Palestine, fully recognizes this. The League of Nations, under whose aegis the mandate is administered, endorses it. It is for the Jews themselves to rise to the greatness of the opportunity that opens.

There cannot be a true National Home unless its roots strike deep into the soil. Industrial development is good, but agricultural colonization is essential. Land for colonization is available in plenty. It is almost all in private ownership, but is obtainable. Men and women also are available in plenty—young, healthy, capable, ready for any effort, eager to come. One thing more is needed. Money—to buy the land, to drain the swamps, to build the houses, to stock the farms, to plant the trees. Here the Jewish National Fund plays a leading part. Through its agency large sums have been supplied; the results are to be seen in Palestine to-day in many progressive villages and in thousands of happy Jewish homes. Larger sums still are needed. Those who are willing to help can find in the Fund a channel through which their assistance may be led in a fertilizing stream to the land of our fathers, there to make the earth yield more abundant fruits for the sustenance of an expanding population.

I feel confident that, if such resources are forthcoming in full measure, the Jewish effort in Palestine, already successful on a limited scale, will succeed in ever increasing measure. That success will redound to the benefit of the country as a whole. It will be crowned with the approval of the League of Nations, the august representative of the greater part of civilized mankind. It will heighten the confidence of the Jews in themselves: it will raise their status in the eyes of the nations, and ennoble their name in the annals of history.

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THE WISE MEN OF ZION

The following letters were published in the North-China Daily News of the 22nd, 24th and 25th ultimo. MENTOR *is the pen-name of Mr. N. E. B.* EZRA *which had been used by him for the last fifteen years when writing to the local Press:—*

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

DEAR SIR,—A correspondent in your yesterday's issue drew the attention of your readers to the list of Bolshevik literature, in the course of which he included "The Protocols of the Wise Men of Zion," as a work of serious import to be read and digested carefully. This anti-Semitic pamphlet purporting to be the plan of the Jews (one per cent. of the entire world's population) to capture world power was ruthlessly exposed by HERMAN BERNSTEIN, American author and publicist, in a neat little publication entitled, "The History of a Lie," as a work of forgery and unworthy of any serious consideration by the thinking public. The book was published in 1921 by J. S. OGILIVIE Publishing Co., New York, and should be read side by side with the "Protocols," which your correspondent is anxious to advertise through the medium of your esteemed columns. Another weighty publication of equal significance is by LUCIEN WOLF, entitled "The Myth of the Jewish Menace in World Affairs" published by The MACMILLAN Co., 1921. While on the subject, permit me to add that in December 1920, the American Jewish Committee held a conference which was participated in by the foremost national Jewish organizations and authorized the issuance of a public statement (this was published *in extenso* in your issue dated 13th January, 1921) in which the so-called "Protocols of the Wise Men of Zion" were condemned as a forgery and the charge that Bolshevism is part of a conspiracy of Jews and Freemasons to secure world domination was denounced as a malicious invention by foreign reactionary forces for the purpose of breeding suspicion and hatred of the Jews and Freemasons.

Your correspondent in whose heart the milk of human kindness flows freely, informs your readers that the Latin Patriarch of Jerusalem has "urged his Arab friends to read the 'Protocols,'" but according to the *Jewish Daily Bulletin*, New York, dated 22nd April last, the Arab edition of the "Protocols" was prohibited by the French High Commissioner, HENRI DE JOUVENEL, thereby banning from the country a poisonous screed which makes for no peace and goodwill but ill-will on earth. And yet, to be sure, there are many who would listen to the voice of the Latin Patriarch and swallow the inflammatory materials supplied by the so-called "Protocols." Prejudice as a rule dies hard. It is like the spider of the mind. It weaves its webs over the windows of the soul and shuts the light of eternal truth. A little incident is needed to incite the mob into a state of wild frenzy. The trivial and the tremendous sometimes go hand in hand, and upon the slightest cause may depend the weightiest results. I believe they are in keeping with the experience of the ages which is summed up in the well-known lines:—

"For the want of a nail a shoe was lost,
For the want of shoe a horse was lost,
For the want of a horse a rider was lost,
For the want of a rider the battle was lost!"

I am, etc.,
MENTOR.

SHANGHAI, 21st May, 1926.

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

SIR,—Your correspondent MENTOR (who I believe to be a Jew), has given me the opportunity of stating publicly that I am not an anti-Semite in the sense of being opposed to Jews *qua* Jews. What I am against is—the international Jew and his satellites, as the conscious enemies of all that Anglo-Saxons mean by civilization.

To digress. The word anti-Semitism is in reality a misnomer coined by the Jews to create a false impression; it signifies the adoption of a hostile attitude towards all the descendants of Shem—the Arabs, and the entire 12 tribes of Israel. One might as well speak of being "anti-British and pro-English!"

MENTOR'S allusion to Freemasonry in connexion with the Protocols of the Learned Elders of Zion is distinctly malicious and I will here state that I believe English Freemasonry, together with those Lodges recognized

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by it, will be one of the two great institutions which will save Christian civilization. The other is the Catholic Church.

I flatly contradict your correspondent's statement that the Protocols have been proved a forgery by any committee or any person including MR. LUCIEN WOLF. Of those who have read and carefully considered them (excepting Jews), I should say that opinion is equally divided as to their authenticity.

I decline to be drawn into a newspaper controversy on the subject but I am quite willing to meet MENTOR in a public debate on these two points:—

(1) That the Protocols of the Wise Men of Zion have not been proved to be a forgery.

(2) That the Protocols are not literature but statemanship now in course of partial fulfillment.

Will MENTOR disclose his name to enable me to judge of his claim to be "a wise counsellor?"

I am, etc.,
A. E. N. HOWARD,
Captain, Late R. H. & R. F. A.

SHANGHAI, May 23, 1926.

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

DEAR SIR,—"This is the history of a Lie—of a cruel and terrible Lie invented for the purpose of defaming the entire Jewish people." These are the opening lines of the author of the "History of a Lie" referred to in my last letter. It is up to our critic to disprove that the author of the above work is an irresponsible scribbler and should not be taken seriously. I believe it is the only way of giving him aid and comfort that Jews and Bolshevism are synonymous. HERMAN BERNSTEIN, author of the above publication, makes the following statement the significance of which should not be underrated:—

> "I submit in this little book the DOCUMENTARY evidence, showing how the socalled "Protocols of the Wise Men of Zion" on which this new crusade is predicated, were FORGED." (mine the italics).

Not hearsay evidence but documentary evidence had been adduced in rebuttal of the charges to which your correspondent refers again. It is up to him to pick up the Jewish challenge and prove to your readers that the accusation which he is fastening upon Jewry is based upon facts.

Your correspondent has admitted a digression. Let me follow it. He is of the opinion that "Anti-Semitism is a misnomer." Granted. What then? Does it mitigate the awful crimes perpetrated for the "Glory of the Most High" in the past? Does it hide the fact that on account of it the streets of Europe ran crimson with blood and rivers were incarmadined with the precious fluid? Paraphrasing Sir THOMAS MOORE, the noted English philosopher, "You may break, you may shatter the vase, if you will; the smell of the gruesome murder, pillage and rapine will hang round it still."

My allusion to "Freemasonry" is neither malicious nor a distortion of facts. It is a matter of documentary evidence to which reference was made at the historical meeting by the American Jewish Committee in December, 1920. I would strongly advise your correspondent not to speak of "Christian civilization." Civilization does not belong to any special religious affiliation; it belongs to humanity at large. Progress of refinement, justice, righteousness is advanced by the human family without questioning its religious beliefs.

Your correspondent's flat contradiction to the statement that the "Protocols" were proved to be a forgery indicates that he is stiff-necked and not amenable to reason. It is, however, a significant fact that he admits that "opinion is equally divided as to their authenticity" At one time, the whole world was called upon to believe in the infallibility of the "Protocols," but to-day, as your correspondent avers, fifty percent. were conquered on the side of truth. Well, let us not despair. The hope expressed by the old sage is ours, "The truth is great; the truth alone will prevail."

I am rather surprised to observe the hesitation on the part of your correspondent to be drawn into "a newspaper controversy," when week in and week out he writes to your journal on the all-absorbing topic of Bolshevism. No, Captain HOWARD, I must decline your invitation to a public debate since the forum of the Press is enough for me to combat the sinister designs of those who seek to turn the clock of civilization backward.

You are quite at liberty, Mr. Editor, to disclose my identity to your correspondent, for I am not seeking to hide my head ostrich-like under the veil of anonymity. I believe the majority of the Shanghai newspaper readers know who the writer is. I submit that your correspondent has failed to upset my last letter. His attempt to create an unfriendly public opinion against the Jews has failed and will ever fail. We stand or fall by our achievements in the past, present and future. We have no secret "Protocols," but let me quote the memorable words of the author of "The History of a Lie":—

> "Israel has no secret protocols, no hidden designs. After all its tribulations, its dream is still of peace, of justice and of human brotherhood. After all the centuries the word came from Sinai and the message of the prophets of old are still enshrined in its heart. Indeed as has been aptly said: 'The Holy Scriptures are the only authentic protocols of the Wise men of Zion.'"

I am, etc.,
MENTOR.

SHANGHAI, 24th May, 1926.

*** Each of our correspondents has had his say on this subject twice and we shall not accept any further letters on it.—Ed., N. C. D. N.

SOCIAL AND PERSONAL

Mr. J. E. SALMON

Mr. J. E. SALMON who left for Europe in July last year on vacation, has returned to Shanghai receiving a warm welcome from his friends who have given him a hearty handshake. Mr. SALMON has visited Eres Yisrael and stayed there during the Passover holydays. An interview with him appears elsewhere in this issue.

* * *

Mr. ELSLEY ZEITLYN sailed from Hongkong for Capetown, South Africa, on the 14th ultimo, per *La Plata Maru* where he hopes to spend three months before returning to China. It is not improbable that Mr. ZEITLYN will visit Australia as well.

* * *

Rabbi and Mrs. MEIER ASHKENAZI have removed to No. 14 Hannen Road.

* * *

Mr. and Mrs. FRED ELLIS, of Hongkong, were the recipients of congratulations on the birth of a daughter last month.

* * *

Mr. and Mrs. FREDERICK EZRA have removed to No. 14 Avenue Road.

* * *

Mr. SION SUDKA has sailed for England on the *President Jefferson* on furlough. Mr. SUDKA will return to Shanghai in the fall.

* * *

Mr. S. M. GUBBAY left for London on the *Angers* last month.

* * *

Mr. and Mrs. A. EINHORN, and Miss EINHORN are leaving for the United States on the 27th instant.

* * *

Mr. ARTHUR SOPHER,

who wrote a Foreword last year on the "Chinese Jews," and which will be found reviewed elsewhere in this issue.

* * *

Mr. R. S. ELIAS is here from Hongkong for a short stay. The exodus from the Colony continues unabated and we are told that it is hard to secure a minyan for divine services on Saturdays.

* * *

Sir VICTOR SASSOON, Bart., left for India last month.

* * *

The exodus from Hongkew to the Western district continues at the rate of one or two families every other month. It is not improbable that in course of time the Bubbling Well centre will be populated with more Jewish homes than the northern district

* * *

Mr. and Mrs. ELLIS JOSEPH, Mr. and Mrs. J. M. JOSEPH have sailed for Vancuover on the *Empress of Canada.*

* * *

Mr. AUBREY HILLALY has spent a brief vacation in Japan last month and returned to Shanghai a fortnight ago.

* * *

Mr. AARON ARAKIE and Miss ARAKIE have returned to Calcutta.

* * *

Mr. SAM MICHAEL has returned to Shanghai from Hongkong.

* * *

On the occasion of the first anniversary of the opening of the Hebrew University. Dr. CHAIR WEIZMANN sent the following message to Lord BALFOUR:—"On the anniversary of your visit to Palestine I send you my heartiest greetings and all good wishes for your health."

* * *

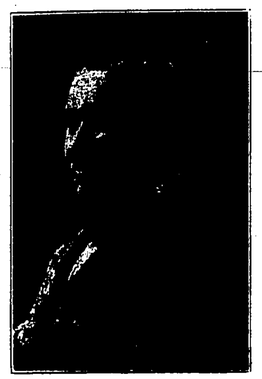
Mrs. D. M. NISSIM who was in Hongkong for some time has returned to Shanghai.

The marriage of Miss RACHEL ELIAS and Mr. AARON LEVY will be solemnized on the 6th instant, at the Ohel-Rachel Synagogue.

* * *

Miss LEONTINE ELLIS was here for a fortnight and returned to Hongkong on the 24th ultimo with her brother Mr. JACK ELLIS. Mr. ELLIS represents the ZELLERBACH PAPER Co. and his business trip to Hongkong necessitates his being absent from Shanghai for a short while.

* * *



MR. H. AUSLANDER,

who left last week for Roumania on a visit to his mother. Mr. AUSLANDER arrived in Shanghai in 1902. He had identified himself with the work of the local relief society and contributed liberal sums to the poor and the needy. He hopes to return to Shanghai after six months. It is not improbable that he will visit Eres Yisrael.

* * *

Mr. AUGUST SILBERMAN has sailed for Switzerland on the *Scharbrucken* to recoup his health.

* * *

Their numerous friends in Shanghai will be pleased to hear that Mr. and Mrs. H. TOBIAS returned to Shanghai last week.

* * *

The marriage of Miss REBECCA ABRAHAM daughter of Mr. and Mrs. S. E. ABRAHAM and Mr. RAYMOND JOSEPH, will take place on the 13th instant, at the Ohel-Rachel Synagogue.

* * *

Mr. KELLY DAVID has removed to Central Building, No. 18 Nanking Road.

* * *

Miss ANNIE SOPHER, daughter of Mr. and Mrs. S. M. SOPHER will be married to Mr. SASSOON ABRAHAM SALEH on the 9th instant, at the Ohel-Rachel Synagogue.

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THE LATE MR. D. M. DAVID

Memorial Address Delivered By Mr. J. E. Salmon, B.A., LL.B., At The Ohel-Rahel Synagogue On The 27th May, 1926

I take my text from the 6th verse of the First Canto of the Song of Songs of King SOLOMON. "They have appointed me keeper of vineyards but mine own vineyard I have not kept."

Where else can more apt words be found to describe so vividly and tersely the precious work and the self-sacrifice of our late leader and friend DAVID SASSOON MOSES DAVID? His fidelity to duty, his devotion to his own affairs knew no bounds, leading even to the neglect of his own affairs. Truly he laboured in the vineyard of the Lord and in the process forgot self, honours and wealth. Yet this can only be said in a worldly sense; concerning the fleeting matters relating to man's short sojourn here below. While the majority spent their lives in running after trivial things of no permanence, he occupied himself with elevated, soul lifting ideals and by striving for the amelioration and succour of his fellow creatures, earned for himself everlasting happiness: the applause of a pure conscience in this world and bliss in the world to come—the reward of the just and righteous. And when the supreme moment to appear before his Master arrived, surely he never lacked in things that really counted. As Rabbi JOSE BEN KISMA said "And not only so, but in the hour of man's departure neither silver nor gold nor precious stones nor pearls accompany him but only Torah and good works as it is said (Prov. 6.22) When thou walkest it shall lead thee; when thou liest down it shall watch over thee and when thou awakest it shall comfort and sustain thee. When thou walkest, it shall lead thee, in this world; when thou liest down it shall watch over thee, in the grave; and when thou wakest, it shall comfort and sustain thee, in the world to come." And what was King SOLOMON'S experience? His advice was that a good name was rather to be chosen than great riches and loving favour than silver and gold, and it was given after having tasted all the sweets and luxuries that money and power could procure and pronouncing them vanities. Then there is the story of a descendant of Queen HELENA who was a convert to Judaism. This prince spent his treasures freely in good deeds, ransoming captive Jews, building schools and synagogues and so on. His courtiers remonstrated, pointing out that while his ancestors accumulated riches he squandered them. His reply was characteristic. "My ancestors accumulated wealth which they left behind them for moths to destroy and robbers to steal whereas I accumulate wealth that shall never perish but will accompany me to eternity."

We will now return to D. M. DAVID'S life work. Wherein lay its excellence? Why should it evoke our grateful remembrance? He was a communal worker first, last and always. The sages have laid down this axiomatic truth "Whoever works for the community must do so on condition that he shall be cursed or even stoned to death."

So it is not a bed of roses. He accepted this condition, sparing neither time nor physical nor mental energy in furtherance of his work. When we stop to consider the depressing conditions in Shanghai, the apathy of the Jewish public, the small number who may be counted on the fingers of one hand who are willing to make the least sacrifice either in their purse or time, the significance of his services appear in striking contract. Communal work is disheartening anywhere but particularly so at Shanghai. Without funds, without backing, without encouragement, one has to contend against overwhelming odds. So to speak, one has to accomplish the impossible—to square the circle. Generally as not, a man's motives are misunderstood, and criticsm of the destructive variety is levelled at him, as a rule, by arm-chair critics who do nothing themselves but throw cold water on every undertaking. These factors did not disturb him: he simply soared above them. Many a time stung to desperation by these unfavourable conditions, Committee membres and honorary officers flung their resignations—sometimes literally in his face. But he, poor man, never wavered—he stuck to his guns and not once spoke or even thought of deserting his post. On the contrary, he would use his best endeavours—sometimes successfully, sometimes otherwise, to conciliate his colleagues and induce them to carry on. From morning to night he was engaged in the affairs of the community. As soon as he entered his office, he was confronted by a queue of waiting beggars and people soliciting all sorts of favours. They would not take any denial and simply could not understand the meaning or effect of rules and decisions. What this means, how it exhausts both body and mind and ruffles the temper, only those who deal with this class of people can realise! Not one in a thousand can stand the strain for a single day, yet he stood it for nearly 40 years! Then communal officials had to be attended to. A long procession of individuals with personal grievances or knotty questions relating to marriage, divorce and so on had to be satisfied or at least pacified. Almost superhuman tact and perseverance had to be exercised and he never failed in these qualities. Without any display of anger or impatience, he worked on and gave freely of his best. Even when on his deathbed, I am informed, he was required as a trustee of this Synagogue to sign certain documents in connection with the transfer of property bought on its behalf. He smilingly and without a murmur did what was required. Moreover, his actions were characterised by humility and meekness, free from any taint of arrogance. He took counsel from high and low, and was never known to force his opinion down the throat of any body. To equal a record like his, one has to search far and wide. It is wonderful! Now he is gone, we appreciate his loss and as time goes on we shall appreciate it the more because the perspective would be better. His private life was as untarnished as his public life—embellished with all Jewish virtues. Not a little of his success is attributable to the worthy lady who was his help-mate for long years. Blest with a good wife, he could efficiently exercise public functions and "become known at the gates when he sat among the elders of the land." Measured by our standard; her loss must be indeed grievous for their souls were knit together. To her we offer our heart-felt sympathy; her loss is equally ours. Her greatest comfort should be in the knowledge that her husband died honoured and loved by all, discharging his duty up to the last moment and only death compelled him to lay down his task.

Let us conclude with this simple prayer "Remember unto him, our God, for good, according to all that he has done for this people." Amen.

[Written for ISRAEL'S MESSENGER]

OUR BOOK OF LIFE

By S. CUTLER, Jesusalem

[On the occasion of the 25th anniversary of the opening of the Golden Book.]

In the 9th Shebat 5662 (1902) the first inscription was made in the Golden Book of the Jewish National Fund. The 9th Shebat 5686 (1926) therefore began the 25th year—the jubilee year—of this well known Chronicle. The Jewish, and particularly the Zionist, world will, no doubt, react to this fact of no little significance and celebrate it in no unworthy fashion. The Golden Book, as its sponsor — the Jewish National Fund, is exceedingly popular, respected and even venerated by Jews, whether they be Zionists or not. Known as "The Golden Book of the Jewish National Fund" it is in reality the Golden Book of the Jewish nation. That can be seen by anyone caring to dip into its very interesting pages.

The noblest deeds in the life of individuals, organizations and nations are recorded in the Golden Book "as an everlasting memorial." Some inscriptions tell of the sorrow of a father who lost his only son; or express the feeling of a husband bereft of his beloved wife. Others tell of the joy of a new born child, or the Bar-Mitwah of a first born son or of the wedding of a youngest daughter. The opening of a synagogue or a house warming is recorded. A newly organized Society inscribes the date of its foundation or the results of its annual elections; a Congregation its joy on account of its new Centre, etc., etc. Jewish societies and institutions have entered the names of numerous famous personalities and workers, Zionists and non-Zionists. The names of noble gentiles, who fought for a better mankind, are also inscribed. Side by side with the names of Dr. HERZL, MOSES HESS, and PINSKER, are the names of ZOLA, WILSON, KOROLENKO; on the same page with the names of ACHAD HAAM, EINSTEIN, BIALIK and the Rabbi of DROHOBYZ are those of Professor MASSARYK, and Lord BALFOUR. Enshrined for ever are the martyrs of our time, as DREYFUS, DASHEWSKY, BEILISS, FRANK STEIGER and also their attorneys, Jewish and gentile. Those who died for the Homeland as TRUMPELLOR, BRENNER and others; the members of Self-defence organizations, are also remembered. Political events of importance, even though not directly pertaining to Jewish life—as the breaking of relations with Czarist Russia by America, the Paris decision concerning the minority rights are written down in the Golden Book by organizations or individuals, as also, of course, the issue of the BALFOUR Declaration, its ratification at San Remo. The meeting of the first Jewish Congress in America is also duly recorded. These thousands of different inscriptions are entered in the Golden Book not in order of their significance but in chronological order so that it forms a veritable people's record, corresponding to the democratic character of the Jewish National Fund, Keeper of the Golden Book. Thus after the name of the late MICHAEL HALPERIN the organizer of the *Hashomer*, you will find that of JACOB SCHIFF. The first was one of the poorst and most solitary of men in the poorest country in the world—Palestine; the second was the richest Jew in the richest country in the world, the United States of America. Next to the name of the greatest Jewish philanthropist, Baron EDMOND DE ROTHSCHILD, comes the name of a fruit peddler, who devoted herself to the needy in a small Jewish community. Together with the inscription of the opening of a little Beth Hamedrash in the diaspora you will find that of the opening of the first and only Hebrew University of Jerusalem; side by side with the entry that somewhere a Jew bought himself a house, you will read the historic fact that the Jewish National Fund conquered the heart of Palestine, the Emek Jezreel. Such are the contents of the Golden Book seen in a rapid glimpse. During the last 24 years, since the first inscription was made, mankind and especially the Jewish nation has lived through great and extraordinary experiences; they are all preserved in the pages of the Golden Book. The contents of the Golden Book are material for the historian of our times, perhaps one of the best and richest sources of Jewish popular history.

DEATH OF MR. OSCAR STRAUS

We regret to announce the death of Mr. OSCAR STRAUS, brother of the Hon. Mr. NATHAN STRAUS, which took place last month in New York. The deceased was a prominent figure in international politics and a staunch Jew. He visited Eres Yisrael last year and made handsome contributions to the Hebrew University. Our sympathy goes out to his surviving brother in his irreparable loss.

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מבשר ישראל

Israel's Messenger

23rd Year | *Edited by N. E. B. Ezra.* | Established 1904

SHANGHAI, CHINA, FRIDAY, 2ND JULY, 1926, 26TH TAMMUZ 5686

THE TALMUD AND ZOHAR IN HEBREW

The Jewish translation of the Bible in recent years has helped in many ways to bring its message nearer to those to whom Hebrew is unknown. In these days, efforts are not lacking to popularize Jewish lore through the medium of English and Hebrew languages. The translation of Talmud into English by the late MICHAEL L. RODKINSON was another step towards popularizing this great storehouse of Jewish learning. The translation of prayer books is another instance how the need of the modern Jew is being studied and every encouragement given him not to sever the link with the past. The latest efforts eclipse all past achievements. We are now assured of a translation of the Talmud into pure Hebrew. Dr. CHAIM TSCHERNOWITZ, formerly head of a Rabbinical College at Odessa, Russia, and now Professor of Talmud at the Hebrew University is busily occupied in giving us a translation of Talmud which is written largely in Aramaic, a language very difficult to master even for those who are well conversant with Hebrew. In order to overcome these difficulties, Dr. TSCHERNOWITZ has been engaged for many years in preparing his "Abridged Talmud" which gives the essence of the various books in a brief, simplified, and systematic arrangement. Those who have seen the first two volumes of his work are agreed that it is bound to rediscover the Talmud for the modern Jew. Another work of equal importance is the Zohar which is also in Aramaic, a knowledge of which is confined to the learned men in every community. It has now been translated into Hebrew by Rabbi YOSEF ROSENBERG of Montreal, in a lucid manner which is bound to attract considerable attention. Dr. S. FELIX MENDELSOHN, the brilliant editorial contributor to *The Sentinel*, Chicago, makes the following interesting observations on the subject:—

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We are sure that readers of ISRAEL'S MESSENGER would help in the great production which has now been rendered accessible to them. Steps have been taken to import the above *magnum opus*, of which further announcement will be made in ISRAEL'S MESSENGER.

A BRILLIANT TRACT

We are indebted to the Union of Orthodox Jewish Congregations of America, 131 West 86th Street, New York, for a handsome little tract entitled, "THE CARE OF ANIMALS IN JEWISH LIFE AND LORE", by Rabbi JOSEPH HURWITZ, B.A. The author deserves commendation for his excellent treatise which covers the ground comprehensively. He has rendered a service which is bound to enhance the humanitarian principles of Jews and Judaism in the eyes of the Gentile world. Here is a booklet which gives in a concise form the Biblical conception of Jews towards animals from Early antiquity. The Society for the Prevention of Cruelty to Animals was an institution long known to the Jewish people who need not hesitate to claim the right of being first in the field. Rabbi HURWITZ has indeed written a fine essay and it should be widely read and studied. It is impossible to give copious extracts therefrom owing to the exigency of space, but the following will serve as an indication of Jewish attitude towards the dumb creatures:

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> "The Rabbis appealed to the sense of duty and mercy where an actual rule of law could not be made. Thus it was considered man's duty to feed any domesticated animals in his possession before he himself dined (T. B. Berakot, 40a). There is another statement to the effect that no man should keep in his possession any animal which he could not provide with food (T. Y. Yebamot, XV). Moral urge would be brought to bear against the guilty where legal pressure could not be obtained."

The foregoing passage is bound to prove an eye-opener even to our readers. How much would it astonish the non-Jews? The Union has rendered a great service. We are glad to observe that it is proceeding along constructive lines and thereby ensuring a good dividend to the Jewish people from its commendable work. We believe there is a vast scope for the Union and we would like to see it covered well. A million

dollar campaign should be started in order to publish more useful tracts for world-wide distribution. Jews in every corner of the globe should be drawn into it, and others who are not of the faith of Israel should be presented with copies of the publications in order that Jewish contribution to civilization may not be challenged any more.

We are pleased to note that the pledge given by Rabbi HERBERT GOLDSTEIN to Mr. JACOB SCHWARTZBERG, a friend of ISRAEL'S MESSENGER and published in our issue dated 6th March last, is being prosecuted with vim and vigor, and we hope that the awakening on the part of the Union will be complete and thorough. We are sure that much of the success of the tracts is due to the General Editor, Rabbi Dr. LEO JUNG, a high-minded priest and prince in the American Orthodox Rabbinate. More power to his elbow!

* * *

ON THE ROAD TO EXECUTION!

The Gates of Mercy Congregation of Bombay, India, is contemplating engaging the services of an English-speaking minister. This is a good opportunity for a young rabbi who wishes to see the world. Applications for the post if addressed to this office will be promptly forwarded. A branch of the Jewish Liberal Union has recently been established in Bombay.—*The American Israelite.*

The above is news to us. For some years past, the radical reformed Jews of London and Cincinnati have been seeking to gain converts from the rank of the once withered branch of the Bene Israel community in India. Here a fruitful field was discovered to "snatch souls" for the new-fangled Judaism and large sums of money were squandered in order to establish a branch of the Jewish Religious Union in Bombay. If we are not amiss, a few members of the Bene Israel were admitted to Cincinnati College, the hot-bed of anti-Traditional Judaism, but they have evidently failed to make any headway in the "Rabbinate", hence the appeal of the "Gates of Mercy Congregation of Bombay" to the arch-enemy of Historic Judaism to secure a "Rabbi" for the latter. No doubt he will succeed in locating a worldly man who is eager, not to promote the interests of Jewish Judaism, be it noted, but in the language of our contemporary, "to see the world." Anything "worldly" appeals to the graduates of the Cincinnati College. We repeat again that "Liberal" Judaism thrives amongst those whose Jewish life has been destroyed by materialism and worldliness. It may not, however, be too late to issue a warning to the Bene Israel in India. It would be just the right thing to do, to draw their attention to the series of brilliant sermons delivered recently by the CHIEF RABBI OF THE BRITISH EMPIRE, entitled "The New Paths: Whither Do They Lead?" We are pleased to observe that these discourses are being translated into Marathi, the native tongue of the Bene Israel in India. It is indeed a timely intervention on the part of CHIEF RABBI HERTZ to paralyze the efforts of "Liberal" Judaism. We have hopes that this move will be helpful in driving away the enemy of darkness which is now seeking to gain a stronghold in India. We appeal to the Bene Israel community not to sign their death warrant by engaging a Minister from a college which is noted for its rabid radicalism and hostility to Traditional Judaism. Were the CHIEF RABBI OF THE BRITISH EMPIRE to be approached for a candidate to fill up the vacancy in Bombay, we are certain that a suitable leader would be selected and a grave calamity to the future of Judaism in India would be averted. The would-be Minister from Cincinnati would destroy every vestige of reverence to the Bible, he would de-nationalize Judaism, discard the ancient Siddur, encourage Sabbath desecration, sanction the consumption of forbidden food, abolish the Jewish laws of marriage, divorce, halissa and, in short, stand for the destruction of all Jewish observances. Are the Bene Israel of Bombay prepared to pay such a heavy price? Are they prepared to turn traitors to the faith of our forefathers? If not, then we ask the leaders of the "Gates of Mercy Congregation" to have *mercy* on their offsprings and desist from taking a fatal step which would bring untold disaster and calamity upon the faith to which the bulk of Israel cling with every fibre of their being. Let them withdraw the proposal entrusted to Cincinnati and request the postman to re-address their letter to St. James's Place, London.

EDITORIAL NOTES & COMMENTS

ELEVEN "REBELS" WALK OUT

According to our American exchanges, just to hand, eleven "Rebels" graduated this year from the Cincinnati Union College. Thus, "men who are devoid of Rabbinic knowledge" were given diplomas to assume the title of "Rabbi" and rebel against the teachings of Traditional Judaism! *O tempora! O mores!*

* * *

ISRAEL'S NATIONAL DAY OF HUMILIATION

Once more Jews everywhere who are faithful to Historic Judaism will observe *Tisha b'Ab,* Israel's national day of humiliation, on the 20th instant. That day had witnessed twice the downfall of the Jewish State and the degradation of the Jewish people from a great nation into a nation of wanderers without a home of their own. For well-nigh nineteen centuries, the Jew sat with sackloth and ashes to bemoan the loss of his national independence. Happily, better days are coming when the dirges of old will be transformed into hymns of praise and joy. The *hazon* of ZECHARIAH, (8—13) will come true, "Thus saith the Lord of Hosts: The fast of the fourth month, and the fast of the fifth, and the fast of the seventh, and the fast of the tenth, shall be to the house of JUDAH joy and gladness, and cheerful seasons; therefore live ye truth and peace".

* * *

HERZL'S YHARZEIT

There have been many great Jews, but few to equal the wonderful genius of the late Dr. HERZL, founder of the political Zionist movement whose 22nd Anniversary falls to-day. His personal charm was irresistible. His sincerity, his eloquence, his tact, his devotion, his power, were recognised on all hands. His whole energy was spent in the furtherance of his cause, and he stopped at nothing to attain his end. Diplomatic interviews, exhausting journeys, impressive mass meetings, brilliant literary propaganda—all these methods were employed by him to the utmost limit of self denial. His was the most influential Jewish personality of the nineteenth century. He carried all before him, and with fiery eloquence, with wonderful oratory and yet with sound reason, he drew thousands to his cause. He effectively roused all Jews of the world to an earnest and vital interest in their future. HERZL has left an indelible mark on his time, and on the time that followed him. Despite his death, his soul lives on, his personality links itself indissolubly with the great movement of which he was the organiser.

* * *

SIX AMERICA'S CHIEF EXECUTIVES ENDORSE ZIONISM

The cordial reception given to POET BIALIK by PRESIDENT COOLIDGE and the warm interest manifested by the latter towards the Zionist movement is in keeping with the attitude shown by his five predecessors in office. It is good news that at a convention of the Jewish National Fund held in New York last month, it was unanimously decided to inscribe in the Golden Book of the Fund the names of the six presidents of the United States who endorsed the Jewish Homeland movement. They are JOHN ADAMS, BENJAMIN HARRISON, THEODORE ROOSEVELT, WOODROW WILSON, WARREN G. HARDING and CALVIN COOLIDGE. No better refutation can be given to the anti-Zionists that Zionism is

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FOR SAFETY,

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unpatriotic than the aforementioned six names who have sponsored the Zionist movement and given it every support. But then some of our hard-shelled opponents are more loyal than the King himself! They are obsessed with the fear of *Ma Yomru Hagoyim* instead of *Ma Yomar Yisrael!*

* * *

PALESTINE: THE LAND OF JEWISH IMMIGRATION

We are indebted to Palestine Foundation Fund, (Keren Hayesod) for the above interesting brochure, which gives useful information regarding the activities of the Fund since its inauguration, five years ago. The Keren Hayesod is recognized to-day as the only machinery which can upbuild the Jewish Homeland and we are glad to observe that this little pamphlet demonstrates in a most convincing manner its capacity to tackle with the greatest Jewish problem since the fall of the Jewish State, two thousand years ago. We are pleased to note the many attractive illustrations in the pamphlet, which bring to the eye of the readers the actual field of work in which the Keren Hayesod is engaged. Such pictures, which show us, the arrival of halusim at Haifa, the carpenters' workshop, the Jewish Immigrants from Persia in the Marbadia Carpet Factory, the Yemenites and European Jews at work, the Immigrants' Hostel at Haifa, etc., give one evidence of the genuine restoration epoch in the history of our people. It gladdens the heart of the loyal Jew who had been taught from his infancy to look forward to the revival of Jewish nationhood in the land of his forefathers. The perusal of the brochure should convince the most sceptic amongst us that the time has come when we should no more delay the solution of the Jewish Question; and the Keren Hayesod should command the loyal support of Jewry throughout the world.

* * *

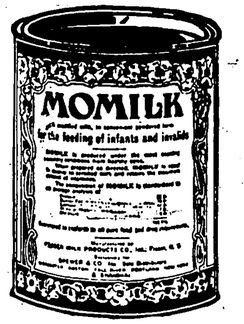
THE SOIL OF THE HOMELAND

The above is a fine booklet porfusely illustrated, issued by the Jewish National Fund, Jerusalem, Land of Israel. We are given a complete list of the estates held by the latter, comprising about 200,000 dunams, the acquisition of which should fill the heart of every reader with joy. Jewish investments in Eres Yisrael are growing every day and the Fund should this year be enabled to make a record collection in view of its large commitments. There can be no two opinions that the Fund is doing pioneer work in redeeming the soil of the Homeland, and to it we are largely indebted for the wonderful progress made in providing land for colonisation. There are various ways of appealing to one's purse. To quote a few sentences from the pamphlet before us, "A Jew who wishes forever to associate his memory with the sacred ground bequeaths some part of his wealth for Geulath Ha-ares. Or he memorializes his love or reverence for others by inscribing their names in the Golden Book of the National Fund at a cost of £20/-. That contribution serves a double purpose: it redeems more than an acre of the soil of Palestine and a loved or honoured name takes its place in the national archives beside the names of HERZL and NORDAU, HERBERT SAMUEL and Lord BALFOUR, and the notables of each generation". In other words, it is killing two birds with one stone and we cannot sufficiently commend the activities of the Fund for redeeming the soil and the soul of the Jewish people. Let us see to it that it gets sufficient means his year to fulfil all the obligations into which it had entered for Geulath Ha-ares!

REPLICA OF MICHAEL ANGELO'S "MOSES" UNVEILED

The only full sized copy ever made of MICHAEL ANGELO'S masterpiece, "Moses," sent to America at the direction of Signor MUSSOLINI, was unveiled in Forest Lawn Memorial Park, Glendale, Cal., on April 18. Count BUZZI GRADENGO, personal representative of the Italian dictator, attended the ceremony. The photo shows a general scene, just after the unveiling.

寶華乾牛奶



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THE NEW PATHS: WHITHER DO THEY LEAD?

BY THE CHIEF RABBI OF THE BRITISH EMPIRE

The above is the title of a brochure, being a reprint of three sermons from the London *Jewish Chronicle*, the Organ of British Jewry, delivered on three different occasions by CHIEF RABBI HERTZ on a subject of vital importance to Jews everywhere. The indictment of "Liberal" Judaism shows unmistakably that this new cult had been steadily shifting its moorings and alienating Jewish fealty from Traditional Judaism. It is looked upon by those who are lax in the observance of their faith as a religion of convenience, rather than obedience. "Liberal" Judaism requires from her devotees no religious observance to sanctify Jewish life. "Do-as-you-please" would appear to be the new slogan. Just a weekly visit of an hour or so to a prayer-hall to listen to good music, sing a few hymns and listen to a lecture on current topics by one who styles himself a "Rabbi." Chief RABBI HERTZ cannot understand why such preachers should insist on being styled "Rabbi." We ourselves have oftentimes raised our voice against it. "Many of these 'rabbis,'" says Dr. HERTZ, "for some mysterious reason, men who are devoid of rabbinic knowledge, and have definitely broken with rabbinic teaching, insist on assuming this title." These half-baked "Rabbanim" hail from Cincinnati, the hot-bed of anti-Traditional Judaism, which maintains a College for the training of Ministers for Jewish Congregations. In recent years a few of these half-baked Rabbis, "devoid of rabbinic knowledge" were invited to occupy pulpits in England, and one of them Mr. I. I. MATTUCK has exhibited his huspah by flirting with Jewish apostates and inviting them to his conferences, religious or otherwise. Coqueting with Christianity has long been a hobby with the Ministers of "Liberal" Judaism. To quote Dr. HERTZ, "With these people, infatuation with everything Christian is a veritable mania." The movement in England over which Dr. CLAUDE G. MONTEFIORE presides, (a man of vast wealth), is a mere carbon copy of that of America with all the usual vagaries associated with it. A list of arraignments of "Liberal" Judaism would hardly shock anyone in these days, but in England, due to the social and other influence of Dr. MONTEFIORE, the movement was well advertised and some show of "success" from a worldly point of view has been made. The following vagaries of reform will show how far it has alienated Jewish people from their ancestral faith. Says Dr. HERTZ:—

THE CHIEF RABBI OF THE BRITISH EMPIRE

> "In most Liberal communities, the Sabbath-light and the Passover Saider, the Shofar and the Lulab, Purim and Tisha b'ab have been swept away, together with all dietary and Passover laws, all family laws and laws of mourning. The Sacred Language has, to all intents and purposes, ceased to be the language of prayer; and the historic Liturgy is amputated beyond recognition, all reference to Zion and the Restoration having been deleted for worshippers, who meet with uncovered head and without Tallith...."

A very "good" picture of a congregation of Jews over which a goy-Rabbi presides! Let the Gates of Mercy Congregation, of Bombay, take note of these defalcations and beware of the danger it is running before plunging into the deep blue sea! Jewish fealty to Israel's historic faith demands that we should, as the CHIEF RABBI OF THE BRITISH EMPIRE, aptly quotes ISAIAH as his text in his third sermon, "Cry aloud, spare not; lift up thy voice like a trumpet, and declare unto My people their rebellion." The destructive path on which "Liberal" Judaism invites the weak-kneed Jews to join would not have assumed any alarming proportions had the "pillars of the faith" in every community taken strong measures to scatter their rays of sunshine everywhere. We have indeed much to blame ourselves for the reign of chaos, *tohu wabohu*, in our midst. "We are back again in the Iron Age of the Ages," says CHIEF RABBI HIRTZ. "There is no King in Israel; every man doeth that which is right in his own eyes." The support which Dr. MATTUCK derives from "the man of vast wealth in England" stimulates him to be defiant and hostile to Historic Judaism. After all he is a product of his Alma Mater. The latter is an institution which contributes towards the reign of chaos and strife in Israel. It is encouraging the overthrow of everything that Israel holds sacred and driving the weak-kneed Jews into the baptismal font. For the past half a century, this institution had played havoc with the Jewish faith, had turned out (with few notable exceptions) graduates who had preached doctrines which were subversive to the faith of Israel. Rabbi Dr. N. MOSESSOHN, of New York, Founder-Editor of *The Jewish Tribune*, in his *alaw hashalom* days, had characterized them in the following terse language, "We consider them ("Liberal" Jews) neither Jews nor followers of any religious denominations, they are the anarchistic in the kingdom of faith." The wealth that lies behind the new cult serves to perpetuate the fallacies and the vagaries of its sponsors. Its gradual extinction is a matter of time and signs are not wanting that they will share the fate of the Karaites of old in their gradual disappearance from the tree of Judaism. To quote CHIEF RABBI HERTZ again, "Cut flowers wither; the tree alone, with its roots deep in the soil, survives. Those who sever themselves from the Tree of Historical Judaism doom themselves to speedy disappearance and death." But these words are likely to fall on deaf ears. Dr. MATTUCK finds himself strongly entrenched in his newly built palace and the "man of wealth in England" will assuredly not fail to keep the new-fangled Judaism alive before the public. But Dr. HERTZ'S warning was issued for those who halt between two opinions and it is to them that we must counsel not to sacrifice the substance for the shadow. CHIEF RABBI HERTZ has rendered a great service to Jews and Judaism in delivering his masterly discourses which should serve as an eye-opener to those who wish to keep aloof from the destructive path on which the new cult is treading. Its menace to our existence as an *Am Segulah, mamlecheth Cohanim w'goy kadosh*, is undeniable, and it behoves every earnest God-fearing Jew who desires to see his sacred heritage preserved unimpaired to future generations yet unborn, to resist the spread and the invasion of the new cult and strangle it in its infancy. In Rabbinic phrase, *Kol hamahmir tabo alaw beracha!*

SMILING HER FAREWELL COURTSEY

Little Miss PERLITA BERAHA, wearing her beautiful national costume, who is bidding farewell to Shanghai for a few months while she goes a-holiday making in California and later in Switzerland. Miss BERAHA is the only daughter of Mr. and Mrs. M. BERAHA.

[Photo by The Shanghai Sunday Times.

THE LATE DR. TH. HERZL

TWENTY-SECOND ANNIVERSARY

"His Spirit Still Lives And Will Live For Ever"

Tammuz is perhaps the most unhappy month in the Jewish calendar. Seventeen days in Tammuz the Romans broke through the gates of Jerusalem spreading terror when they destroyed the capital and Jewish state. The Talmud tells us that 600 years before that time in the very same day and month, Nebuchadnezzor, the king of Babylonia did the same thing with his armies. Twenty two years ago in the same month we lost one of our greatest leaders, the modern MOSES, Dr. THEODOR HERZL.

THE LATE DR. TH. HERZL

Dr. THEODOR HERZL! It is almost impossible to put in words what his name signifies. It is not a mere name, it embodies the whole Jewish people. It symbolizes the life of the whole Jewry. If ever there existed a human being, in the last two thousand years, that lived the life of a whole people it was this great prophet and statesman. Prophet because in the dark moments when world education failed to destroy the hatred toward us; when science and liberalism progressed in every direction but did not change the attitude of the non-Jew toward us, he came with the message of salvation through self-respect and self-help. Prophet because he foresaw the outcome of things in Jewish life which actually took place after the late war. Statesman because he was the only statesman who wrought and won victories without armies and navies, without anything else but the self-sacrificing methods of his great personality. It was not a mere accident that Dr. HERZL came into life of the Jewish people. He was the result of a whole people's yearning and suffering for centuries. He, as well as other Jews, possessed a great unfaltering belief. It was his strong faith in his people that made him what he was and what he means to-day to the Jewish people. His dreams have become a reality to-day in *Eres Israel*. He understood, as we know to-day, that those who oppose the movement for freedom of the Jewish people, belong to the type of slaves which say: "Ahabty eith Adhoni"—"I love my master," and constitute a small minority in Israel's ranks. It is his great sacrifices and irresistible energies, which still spur the Zionists on and lift them above all obstacles, to carry them ever forward through the storms.

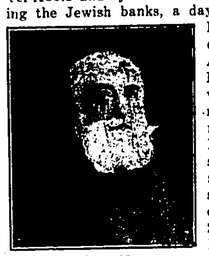
While still in the prime of life, twenty-two years ago, the Jews were deprived of their great leader. It was a sad hour for Israel when he breathed his last in this world, after he gave to his people all he possessed. Great would be his joy could he be with us to-day and see the fruit brought forth from the seeds he so painstakingly sowed. His life work and deeds were not in vain. Zionists still carry his banner forward and the day is not far distant when all Jewish people will likewise take it up and carry it onward.

BALZAC truly says: Every great man has paid heavily for his greatness. Genius waters all its work with its own tears. He who would raise himself above the average level of humanity, must prepare himself for long struggles and trying difficulties. A great thinker is a self-devoted martyr to immortality." Dr. HERZL is personified in the words of this great writer. As a "poet" he wrote the poem of Jewish Renaissance and though he has been dead for twenty-two years his spirit still lives and will live forever!

MAX NORDAU'S REMAINS BROUGHT TO ERES YISRAEL

GLOWING TRIBUTE TO ONE OF ISRAEL'S IMMORTALS

JERUSALEM, May 5 [P. C.].—Tuesday, May 4, was declared in Tel-Abbib and by Zionist institutions throughout Eres Yisrael, including the Jewish banks, a day of consecration to the memory of Dr. MAX NORDAU, whose remains were that day interned at the cemetery in Tel-Abib. A special guard of honour met Mme. NORDAU and Mlle. MAXA NORDAU who accompanied the coffin, which reached Tel-Abib Station early in the morning, whence it was taken to the Municipal Offices and escorted through some of the principal streets lined by school-children. The remains lay in state in an open pavilion erected in front of the Municipality between 10 a.m. and 2 p.m. when the procession began. Funeral orations were delivered in front of the Beth Ha'am by the Chief Rabbi, representatives of the Vaad Leumi, and the Authors' Association.



DR. MAX NORDAU

On behalf of the Palestine Zionist Executive, Col. KISCH delivered the following brief impressive address:—

"We are gathered here to-day to welcome home and to usher to his eternal rest a prince in Israel. His life with its travail, its striving, its anguish, its long exiles and its ultimate attainment is as the life of his people, our people, and if the Jewish nation has come to its home living and not dead, great is the debt it owes to MAX NORDAU. In his literary and his intellectual labo[illegible] not less essentially than when he marched and fought under t[illegible] ba[illegible]r of Zion, he was a Jew, Jewish in his refusal to accept the passing fashion or the established convention, Jewish in his relentless summoning of ideas to judgment, Jewish in his merciless scepticism founded upon an iron conviction that truth is, always will and must prevail. So he passed naturally to Zionism and was among the earliest comrades in arms of our immortal HERZL and leaders in our cause. His counsel was always sought and always freely given, and in Congress and after Congress to him fell the lofty task of rendering the spiritual and material record of the Jewish people. He spoke as a Hebrew prophet, uttering a history of woe, but proclaiming always a message of hope, and a trumpet call sounds through all the sombre tragedy of those addresses. The treasures of the Jewish nation are the lives of its illustrious men, and the life of MAX NORDAU is for us an inspiration that will endure for ever. May he pass to his place in peace."

TRIBUTE BY CHIEF RABBI OUZIEL

After Col. KISCH, a discourse was given by Chief Rabbi BENSION M. OUZIEL. It was fitting that Israel should award the first greatest honour to the man who was all in heart in the revival of Israel. The memorial of Dr. NORDAU would tell each generation that the Jewish soul would never flicker out for all times. He ended with a benediction on the soul of the late Zionist leader.

MLLE. MAXA NORDAU SPEAKS IN HEBREW

Mlle. MAXA NORDAU, daughter of the great thinker, delivered a short speech of gratitude in Hebrew. She had nothing to add to the words of the orators. She had seen all and heard all, and knew that her father had not died, for he lived in the hearts of the Jewish people. That she had seen—the beautiful children, the humane creation—all proved that her father had been right in his ideals. He would have been the first to pause in astonishment had he seen that enormous progress. She thanked them again for the great honour they had paid NORDAU.

Mr. M. DIZENGOFF spoke last, and said that Tel-Abib would guard the tomb of the lion-hearted man whose name was linked with the glowing era of Jewish national revival. He said that a nation that produced such men as HERZL and NORDAU must live and flourish.

With the singing of "El Mole Rachmim" and prayers, the burial ceremony ended, and the crowd dispersed after a most unique and outstanding event in Tel-Abib's history.

THE LAST JOURNEY

The *Juedische Rundschau* of April 27, referring to the transference of the remains of MAX NORDAU to Palestine for burial in Tel-Abib, observes that this event represents the revival of an ancient Jewish custom which had been neglected for centuries:—

"It is a symbol of the fact that Eres Yisrael has already become the home of the Jewish people, which can no longer be

wrested from it. It was NORDAU'S wish to be buried in the land to which the best part of his life was devoted. His remains will be deposited in a Jewish pantheon as an everlasting memorial to the stirring time in which the idea of modern Zionism arose. There is no need to agree with all the details of NORDAU'S views and his Zionist policy to appreciate the great significance of the fact that this writer of international fame decided in a momentous hour to throw in his lot with Zionism."

PALESTINE: THE FIGHT FOR JEWISH FREEDOM AND HONOUR

BY COL. JOSIAH C. WEDGWOOD, M.P., D.S.O. TOGETHER WITH AN ADDRESS BY MRS. WEDGWOOD

[*Published by Palestine Foundation Fund, (Keren Hayesod), London.*]

We are indebted to the Keren Hayesod, London, for the above interesting brochure which contains several matsterly addresses by Col. JOSIAH C. WEDGWOOD M.P., D.S.O., and one by MRS. WEDGWOOD. The publication is timely and should appeal to a large circle of readers. The addresses are of recent date and were delivered during a visit to the United States. Col. WEDGWOOD, is a distinguished member of the Labour Party and his addresses stress the fact that "Palestine adventure, is a joint venture of England and of the Jews throughout the world." Again and again this giant figure in British politics makes it clear that the partnership is mutual and no stone should be left unturned to make the "venture" a great success. He foresees a great era of prosperity for the Holy Land and predicts failure of the anti-Zionists to stem the tide of Zionist strivings in "Eres Yisrael," as he appositely terms the country. Col. WEDGWOOD admits that he has not acquired a knowledge of Hebrew, but makes use of but two words in the Hebrew tongue; those words are *Eres Yisrael*. Apart from the five addresses published, there is a Foreword written by him, in the course of which he refers to the duties of theMandatory Government and the rôle which the Jewish nation is expected to play in the rejuvenation of the Holy Land. In his inimitable style, the great M. P., says:—

COL. JOSIAH WEDGWOOD

"The Zionist organization is the Jewish side, desperately working to make the Jewish side good; to salvage the escaping Jews; to get the settlers on their legs; to show the world a successful, producing, exemplary Zion, good to go tiger-shooting with if necessary; even goods to learn from. The British are making the pictureframe; the Jews are making the picture."

Jews everywhere will be grateful to Col WEDGWOOD for his disinterested devotion to their cause which requires, God knows, every ounce of help and co-operation from every man and woman who love liberty and hate oppression. Col. WEDGWOOD'S voice rings with gentleness regarding the rightesusness of the Jewish claim to Eres Yisrael. In his address delivered at Cooper Union, before the Jewish Trades Union, New York, on the 14th January last, he relates an interesting personal note. "They say to me," says the Col. "How is it that you a Gentile are with us?" "I can answer lightly that my Christian name is JOSIAH, and he was King of the Jews." No wonder this passage was greeted with laughter. Continuing, he says, "But I am really in this movement because I was born so, not christened, born hating injustice and persecution and cruelty." Such a force for good is helpful for the redemption of mankind from the fetters of oppression and slavery. Well may we be proud upon having such a great personality co-operating with us to correct a great wrong in order to bring to an end the homelessness of the Jew. Space does not permit us to give further extracts from the notable address of Col. WEDGWOOD, but we would request our readers to secure a copy from the London office of the Keren Hayesod (75 Great Russell Street, W. C. 1.) in order that they may become acquainted with the latest phase of Zionist strivings in *Eres Yisrael*. Every Jew and Jewess after reading this remarkable pamphlet will find some cause to regret that we are not playing the game well in the great colossal task of repatriating our Fatherland in the way it should be.

We should not fail to allude to the last address entitled, "Palestine 'Exalted Above the Hils'" by MRS. JOSIAH WEDGWOOD, delivered at Pittsburg, Pa., on 23rd January last. Mrs. WEDGWOOD, like her distinguished husband, is an ardent Zionist, eager to throw in her lot with those who are struggling to regain their national liberty and independence. BENJAMIN FRANKLIN, once said, as Col. WEDGWOOD reminds us in his admirable addresses, "Where freedom is, there is my home." But MRS. WEDGWOOD, in her admirable address, would reverse this and with TOM PAINE exclaims, "Where freedom is not, there is my home." That's it! Such a sweet personality seldom fails to capture the heart of a people, and Jews by nature are the people who seldom forget a kind turn done to them. MRS. WEDGWOOD'S address is most remarkable, breathing a spirit of tolerance, fairness and justice. She brings her notable speech by paraphrasing LORD BYRON'S famous verse in making it appear as an exultant song of triumph, instead of a mournful lament for the homelessness of the Jewish nation:—

"Tribes of the wandering feet and weary breast, Now can ye homeward flee and be at rest; The wild dove hath her nest, the fox his den; Mankind their country, Israel.—HIS LAND AGAIN!".

PRESIDENT COOLIDGE GRANTS AUDIENCE TO THE JEWISH NATIONAL POET

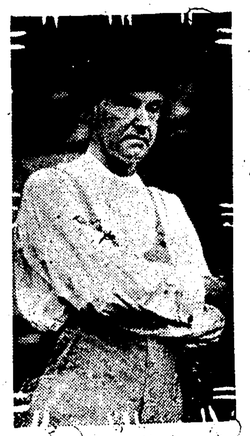
ASSURES BIALIK THAT HE FOLLOWS "THE JEWISH NATIONAL MOVEMENT WITH INTEREST"

British Ambassador Expresses Hope That Eres Yisrael May Become "An Agricultural And Religious Center Of The Jewish People"

[*Jewish Daily Bulletin*]

WASHINGTON, D. C., May 11.—CHAIM NACHMAN BIALIK was received by President COOLIDGE at the White House yesterday.

Following BIALIK'S greeting in Hebrew, the President replied: "I have followed with interest the Zionist work in Palestine. I have seen pictures recently of the present situation in Palestine and am delighted to note the success and progress of the work. I certainly trust that the undertaking of upbuilding the Jewish National Home will continue to be successful."



PRESIDENT COOLIDGE

In his greeting BIALIK stated:

"I have come to extend the thanks that the Jewish people owe to the United States Government and to yourself, the President of the United States, for approval of the BALFOUR Declaration. Palestine is being rebuilt with additional interest and zeal because of the sympathy which has been shown toward the Zionist movement by the American people."

Rabbi LOUIS J. SCHWEFEL of Washington, who with WILLIAM EDLIN, Director of the Keren Hayesod, accompanied the poet, translated his address to the President.

The appointment was arranged through the British Ambassador, Sir ESME HOWARD, who also received BIALIK prior to his call at White House. The Ambassador, during the course of conversation which was held in German, expressed hope that Palestine will not become a commercial centre but an agricultural and religious centre of the Jewish people.

Because of his meekness, Moses was permitted to approach the cloud of glory. Thus Scripture teaches us that he who is humble brings God's presence close unto earth to dwell among men.

Moses merited to receive God's law, for he was humble and reverent. The crown of the Divine law is humility and its sandal is reverence.—Midrash, (Tanhuma, Genesis 1:1).

OBITUARY

Rev. A. T. CHODOWSKI, Sydney

JEWRY'S GREAT LOSS

We deeply regret to chronicle the death of the Rev. Mr. A. T. CHODOWSKI, the Editor and Founder of the *Australian Jewish Chronicle*, which took place in April last. In our last issue, we had offered him our congratulations on the occasion of the fifth anniversary of his journal, and referred to his ardent devotion to our people. The late Rev. CHODOWSKI was a fine, rare type of a Jewish Minister, fired with zeal and enthusiasm for his sacred calling. He had drunk deeply from the fountain of Jewish lore and studied at the feet of renowned Rabbanim in his days. As a *lamdan* he was in a unique position to render service and through his admirable journal he had sounded a note of optimism regarding the future of Jewry. He was Minister of several congregations in England and Australia and worked incessantly to promote the spiritual and moral welfare of his people. An interesting incident in his life which appeared in the obituary notice in the *Australian Jewish Chronicle*, stamps the deceased as a man of sound conviction and principle. It is stated that when he accepted the pulpit of the Brisbane Hebrew Congregation, he had an interview with the President of the Congregation, who told him that the congregation was one which was lax in observances, and he would find life easier if he shut his eyes to derelections. Mr. CHODOWSKI promptly declared that if he had known that that was expected of him he would certainly not have accepted the charge, and he would find it necessary to resign immediately. The President shook hands cordially with him, explaining that his statement had only been made to test the new minister's sincerity.

And he remained loyal to his trust to the end. Rev. CHODOWSKI had founded the *Australian Jewish Chronicle* in 1922, as a fortnightly organ, and, it may be truly said, inaugurated a progressive era for Jewish journalism in Australasia. The paper was ably edited by him and the force and vigor with which he pleaded for a sane view of Jewish life and the need of supporting Zionist strivings in Eres Yisrael, will be recalled by every reader of that journal, now that the founder thereof had breathed his last and gone to his eternal rest. He was 63 years of age, loyal and devoted soldier of God. In him Jewry has lost an able leader and pleader of Jewish ideals and a staunch supporter and pillar of the Torah and Jewish learning. He is survived by his wife, three sons and a daughter with all of whom very deep sympathy is felt in their irreparable loss. Alas, for those that are lost to us and whom we cannot replace! *Tih' yeh Menuhatho Kabod!*

MEMBERS OF THE JEWISH CIRCLE "ARS"

A children's party and entertainment were given at the Club Ahduth, followed by a reunion of members of the Junior Circle "Ars" of the Club, who are seen above, together with a few of the children.

[*Photo by The Shanghai Sunday Times.*

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SOCIAL AND PERSONAL

Mr. ARTHUR SOPHER,

who is making a brave effort to stand some criticism. In our to-day's issue there appears elsewhere a letter in our Correspondence column, wherein some exceptions were taken to the attack made by Mr. SOPHER on our wealthy co-religionists. Mr. "SCRIBE" writes in a friendly tone and we are sure his letter will be read with great interest by our readers,

* * *

JASCHA HEIFETZ was awarded the Cross of the Legion of Honour by the President of the French Republic. He thus becomes the youngest person on the civil list to hold the coveted distinction. HEIFETZ has just returned to Paris after a trip of several weeks in Palestine. He went from colony to colony, playing for the colonists. On one occasion HEIFETZ played to 10,000 listeners in the open air.

* * *

Mr. and Mrs. R. D. ABRAHAM, Miss AZIZA ABRAHAM and Master ABRAHAM are spending their summer vacation at Unzen.

* * *

Mr. and Mrs. ELLIS HAYIM have sailed for Vancouver.

* * *

Mr. and Mrs. A. E. MOSES and the Misses MOSES have left for Kuling where they will spend their vacation.

* * *

Mr. LEON A. LEVY has sailed for San Francisco.

* * *

Mrs. HANNAH HAYIM has left for Unzen.

* * *

Mr. ELIAHOU POLITI sailed for Cairo last month on the *D'Artagnan*. He hopes to return to Shanghai before Rosh Hashana.

* * *

Mr. JACK ELLIS, Manager of the ZELLERBACH Paper Co., has returned from the Colony.

* * *

On the 6th ultimo, Mr. AARON LEVY was united in wedlock to Miss RACHEL ELIAS, Mr. S. S. SOMEKH officiating. There was a large gathering at the Synagogue Ohel-Rachel to witness the ceremony. The bride's maids were Miss HILDA J. JACOB, Miss HILDA COHEN and Miss HILDA E. JACOB. The best man was Mr. JOHN GOLDENBERG, the brother-in-law of the groom. The reception at Dixwell Road was largely attended and the happy couples were overwhelmed with congratulations.

INSCRIBE YOUR NAME IN THE GOLDEN BOOK. A CONTRIBUTION OF £20|- TO THE JEWISH NATIONAL FUND REDEEMS FIVE DUNAMS OF SOIL IN ERES YISRAEL AND IMMORTALIZES YOUR NAME AS ONE OF THE FIRST BUILDERS OF ZION. THE INSCRIPTION CAN BE PAID FOR IN CASH OR IN INSTALLMENTS.

The wedding of Mr. S. A. SEGURMAN and Miss ROSENSTEIN took place at the Ohel-Moshe Synagogue, Rabbi M. A. ASHKENAZI officiating. At the reception which took place after the religious ceremony, a collection for the Jewish National Fund was made and a sum of $75.00 was realized.

* * *

MR. A. EINHORN,

who left on the 29th ultimo, for New York accompanied by his wife and daughter.

* * *

On the 9th ultimo, the Synagogue Ohel-Rachel was the scene of another pretty wedding, the contracting parties being Mr. S. A. SALEH and Miss ANNIE SOPHER, daughter of Mr. and Mrs. S. M. SOPHER. The reception took place at the Jewish Country Club and was well attended.

* * *

Mr. and Mrs. JULIAN ROSENFELD have returned to Shanghai from New York.

* * *

Mr. A. BACH was here from Hongkong and returned to Harbin this week.

* * *

Mr. R. JULIAN and Mrs. ALBERT M. SOPHER sailed for Vancouver on the Empress *of Asia* this week, en route to San Francisco where they hope to spend the summer vacation.

* * *

Mrs. M. BERAHA and her two children left for California last week.

* * *

Mrs. E. NISSIM, the MISSES NISSIM and Master NISSIM were passengers on the *Mantua* last week en route to Singapore.

* * *

Mr. CHARLES S. GUBBAY is leaving for Unzen, Japan, next week where he will remain for some months.

* * *

Mr. D. G. M. ARONOVSKY has contributed $50.00 to the Talmud Torah of Harbin.

* * *

Mr. J. SPUNT is returning to Shanghai from New York. He will arrive here on the 12th instant.

* * *

Mrs. MOZELLE LEVY and her children are leaving for Unzen next week, where they will spend their vacation.

JERUSALEM, May 28 (J. T. A.).—RABINDRANATH TAGORE, famous poet of India, will visit Palestine in October, according to a message received from him by the Hebrew daily paper, *Ha'aretz*. In his message, TAGORE sends "greetings to my Palestine brethren."

HERZL FOREST

On the 20th Tammuz, the anniversary of the death of Dr. THEODOR HERZL, which falls to-day, Jews all over the world make contributions to a Tree Fund for the planting of trees in Eres Yisrael in memory of the founder of modern Zionism. These HERZL Woods are found in various parts of the country and together contain hundreds of thousands of trees, all, however, still young.

Any lover of trees, any man or woman who feels the beauty and the lure of the woods can make even a small space of ground a green and altogether charming memorial.

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Mr. HENRY SOMEKH	3.00
Miss MARY KAMMERLING	3.00
Miss CLARA KAMMERLING	3.00
Mr. A. LANDAU	3.00

Further contributions will be gladly received by the Hon. Secretary of the local Zionist Association and duly acknowledged in ISRAEL'S MESSENGER.

MEMORIAL SERVICE

A memorial service for Dr. HERZL was arranged for last night at the OHEL Moshe Synagogue and Rabbi M. ASHKINAZI has consented to deliver a sermon.

Read
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[Written for ISRAEL'S MESSENGER]

MY FIRST GLIMPSE OF DR. CHAIM WEIZMANN

By H. S. KEHELA, Jaffa (Land of Israel)

Before catching a glimpse of Dr. CHAIM WEIZMANN, the brilliant Zionist leader, I used to think a great deal about his gifted personality. I used to picture him in my mental eye as a man possessing four legs, four hands and four eyes, in order that he may carry out his tremendous task for which he has dedicated his life. Such a restless and dynamaic figure who occupies himself with the task of upbuilding Eres Yisrael can hardly escape attention from the rank and file when he visits the land of our prayer and dream. It was my good fortune to catch a glimpse of this strenuous personality when he visited Tel-Abib in April last. He happened to pass the ROTHSCHILD Boulevard where he returned from the Beth Ha-am after having delivered a spirited address before a vast and eager audience. I saw two policemen were clearing the great crowd of people of both sexes, making way for the Zionist leader to pass without any hindrance. I was rather surprised to find that such a big crowd of men and women running after him in order to catch a glimpse of him in an orderly manner, which must have impressed everyone who had witnessed that memorable scene. Although I have seen him hundreds of times in the pictures in illustrated magazines, yet I could not believe my own eyes when I saw him coming near me. To make sure, I interrogated a passerby and asked him who that towering personality was, and he whispered, "Oh, he is WEIZMANN." As soon as I was informed of it, I joined the crowd and was fortunate to walk with him a few steps and command a very clear view of him. All along the way he was saluted by the people, to which salutation he returned with a smile; such an honour, to my mind, is only given to a crowned head.

Mr. H. S. KEHELA

It was a sight to see the keen enthusiasm of the people who had rallied around him, clapping and shouting, "Long live Zionism and WEIZMANN." Deafening cheers were given and it was some time before the Police could clear the crowd and thus pave the way for the Zionist leader to pass, and yet this was not sufficient to dampen the ardour of the crowd who joined singing the Hatikwah lustily, to which Dr. WEIZMANN himself had responded, the policemen standing silent and joining the crowd of merry singers. Dr. WEIZMANN came to Eres Yisrael to spend a few happy days with his aged mother in Tel-Abib and, needless to say, his active brain and busy nature were quite pronounced for the welfare of his people in trying to solve the many knotty problems facing him. During his brief stay in Jerusalem he had the honour of interviewing His Excellency the High Commissioner Lord PLUMER concerning some vital Jewish items of the day, such as the creation of a Jewish Battalion in Eres Yisrael, for which many representations were made to the Colonial Secretary in London and the High Commissioner by 600 Jewish ex-service men, the Vaad Leumi and several others. Dr. WEIZMANN had also an interview with the High Commissioner for Syria, M. de JOUVENEL, who happened to be visiting our shores for an interview with the High Commissioner of Palestine. The Syrian Commissioner had expressed his wholehearted sympathy with the Zionist cause and the upbuilding of the Jewish National home. It is believed that a very gratifying result has been reached between Dr. WEIZMANN and M. de JOUVENEL, regarding some important questions affecting the boundary land in Palestine and Syria. And Dr. WEIZMANN came, of course, for a holiday!

We Jews are blessed with a very fine leader and I regard myself as extremely fortunate in coming to Eres Yisrael from Basra in order to see such an inspiring personality working like a Trojan for the upliftment of the rejuvenated Jewish nation in the historic land of our forefathers.

Read
"THE JEWISH SCIENCE INTERPRETER."
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HER FIRST BABY.
A Young Wife Tells How BABY'S OWN TABLETS Greatly Helped Her In Her First Experience Of Motherhood.

Every experienced mother vividly remembers the joys and the worries which came along with her first-born. Chief among the worries were the little ailments which afflict almost every infant during its early months and years, and it is for the purpose of minimizing these, and saving the mother the anxieties and troubles attending them, that Baby's Own Tablets have been especially devised.

Concerning the Tablets Mrs. Fred Murphy, of Charlottetown, Prince Edward Island, writes:—"I have used Baby's Own Tablets for the past eight months for my baby. I cannot speak too highly of them for they have been of great assistance to me in my first experience of motherhood."

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SIR HERBERT SAMUEL HERALDED AS NATIONAL HERO IN ENGLAND

What The Anti-Semites Should Know

LONDON [J. T. A.]—Sir HERBERT SAMUEL, former High Commissioner of Palestine and Chairman of the British Royal Commission, is acclaimed as a national hero following the conclusion of the general strike.

SIR HERBERT SAMUEL

The British Worker, the official organ of the strikers, reports that Sir HERBERT returned from Italy, where he was on a vacation tour, and offered his services as mediator. He immediately got in touch with the government and strike leaders, discussed their demands with the workers and prepared the memorandum which embodied the compromise proposals which were accepted by the Trades Union Congress and the government. Following this acceptance, negotiations were resumed and were successfully concluded. Throughout the mediation Sir HERBERT emphasized that he acted not in his official capacity as chairman of the Royal Coal Commission, but purely on his own initiative.

The German Jew, Boerne, stated the case of anti-Semitism in a dozen sparkling words:

"Your hatred of the Jews is not because they have earned it, but because they earn."

A single light answer as well for a hundred men as for one.—Talmud.

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JEWS AND THE LEAGUE OF NATIONS

STRIKING ADDRESS BY NAHUM SOKOLOW AT CAPETOWN

"Why Should We Not Also Be Among The Representatives Of The Nations?" Says The World Zionist Leader

Jews in South Africa are making history and a glorious one at that. Their efforts this year to raise one hundred thousand pounds sterling for Keren Hayesod are regarded as a foregone conclusion. Elaborate preparations have been made to receive Mr. NAHUM SOKOLOW and Dr. M. HINDES as Keren Hayesod delegates to assist in the drive. At a great demonstration held on the 25th April last, to welcome the two distinguished Zionist leaders, important speeches were made by the Mayor of Capetown, Mr. W. F. FISH, the Minister of Justice, Mr. TIELMAN ROOS, General SMUTS and Col. CRESWELL (Minister of Defence). When Mr. SOKOLOW, the eminent Zionist leader rose to address the great mass meeting, he was given a tumultuous reception. According to the *Zionist Record* (which is now a weekly publication instead of a fortnightly), the attention paid to Mr. SOKOLOW's address by the non-Jewish members of the audience, notably Sir THOMAS SMARTT and Col. CRESWELL, was more than remarkable. Unfortunately space does not permit us to reproduce Mr. SOKOLOW'S speech *in extenso*, but the following extract foreshadows the possibility of Jews gaining a seat on the Council of the League of Nations:—

Mr. N. SOKOLOW

"Recently I went to the League of Nations—and, remember, I say this as a most tolerant man, and not in any envious spirit—and I saw there a representative from Liberia. We are the descendants of thousands of years. Why should we not also be among those representatives of the nations? Nobody will say that we have not contributed as much to the world as Liberia. The League of Nations was established to secure the peace of the world, but there is only one bright spot to-day with which all men, be they Jews or non-Jews, may be satisfied, because it is the best centre of peace and civilisation, and that is the Land of Israel. It is a land that is surrounded at present by all the troubles in the Arabic world, which troubles, I hope, will not last. We would like to see them in peace in Mecca, Mesopotamia and Syria, and may order be restored in all these countries. But there, like a beacon and a symbol in the Near East, is Jerusalem. The light for the League of Nations comes from Palestine where there is peace, and law and order."

Commenting on the above striking observations by Mr. SOKOLOW, the *Zionist Record* says:—"His reference to Liberia and its representation on the League of Nations was made, not in any sense of contempt for other peoples, but in illustration of the Jewish claim for which he made out a grand case."

TRIBUTE TO THE JEWISH NATION

Mr. TIELMAN ROOS, speaking at the opening of the conference in Capetown in the name of the Government, remarked amidst thunderous applause. "That a nation scattered among the nations of the world, speaking alien tongues, living under divergent conditions, should have retained its traditions, its homogeneity, its spirit and its own strong sense of oneness, seemed to the impartial observer little short of a miracle. No other nation had ever come within measurable distance of this achievement."

AMAZING RUSH FOR SEATS

According to the *Zionist Record* of the 30th April last, extraordinary interest is being displayed in connection with the proceedings which take place at the City Hall. The platform has been reserved for invited distinguished guests, and the representatives of institutions to the number of 400..... Offer to take over booked seats at a guinea, and even at two guineas, have been unhesitatingly refused.

THE VIRILITY OF THE JEWISH NATIONAL MOVEMENT

The foregoing account giving the intense desire of the rank and file of Capetown Jewry to secure seats, even at a premium, does not corroborate the lying statements of the anti-Zionist Press that Zionism is "dead" or "dying" or about "to breathe its last." Will the *American Israelite*, the official organ of the modern Karaite-Judaism, kindly take note?

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CORRESPONDENCE

GREETINGS FROM FAR-OFF WISCONSIN, U. S. A.

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—I have received your April number and must congratulate you upon the fine make-up of your valuable magazine.... Just lately there has been quite a drain on us for the European drives and other worthy drives; but that is what a Jew is brought into this world for.

It is very kind of you to publish my picture in your May issue, and I assure you I appreciate it.

With best wishes,
I am, etc.,
SOLOMON LEVITAN.

State Treasury Department of Wisconsin.
MADISON, WIS., May 6th, 1926.

THE UNIVERSAL TALMUDIC ACADEMY AT JERUSALEM

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—Anent the Universal Talmudic Academy at Jerusalem mentioned in the March issue of ISRAEL'S MESSENGER, the said Academy could under a certain condition become a very useful Institution of learning. The condition is that the Academy shall require a college education of the students. We live in an age when the telescope and microscope are of common use, and our Orthodox Rabbis should certainly be familiar with what is going on in the world.

The Wilna GOHEN, for instance, furnishes a good example as to what a college education might do for Orthodox Rabbis. If the mentioned GOHEN would have had a university education in addition to his Rabbinical knowledge, he would have unquestionably made himself useful to the world, as an ISAAC NEWTON, and may be even more. But the gentleman had no chance whatever. Bigotry and general conditions in Wilna at that time kept him tied up in bigotry and ignorance all his life, and the great man died without much more knowledge than the dry rabbinical formulas which are of no great value in this generation of progress.

I am, etc.,
ISRAEL N. PRENOVICH.

NEW YORK, 10th May, 1926.
908 *Kelly Street, Bronx.*

JUDAISM AND ISLAM.—PLEA FOR UNION.

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—The world can never become peaceful and really progressive until the prejudices and hatred at present forced upon the children of all creeds under the influence of religion, will entirely disappear. I take this as a self-evident truth. The eradication of prejudices and hatred from man would be impossible unless the people of the world should modify their respective religious beliefs and combine under one religion which should teach real love to the neighbour and otherwise agree with the civilization of the time. This I also take for a self-evident truth.

The great task of combining the people of the world under one religion, adapted to guide man in a path of real progress could be accomplished, or at least greatly facilitated, by combining Judaism with Islam. The Jewish religion consists in the belief that the Creator of the universe is spiritual without any mixture whatever of matter; that He is One and only One, Indivisible and Invisible; that we do not understand the Creator at the present time because our intellectual standing is not high enough for high thinking; that man has a soul which is an infinitesimal part of the Divinity, and that it is man's duty to use this great advantage for studying the world, and discovering by this the Creator of matter, and the object and essence of the creation; and that honesty and love to the neighbour were essential on the road to progress.

The above is the Jewish religion in its entirety, and all other matter contained in the Bible are unessentials, and subject to change when necessary. The serve Sabbath laws, for instance, do not agree with our present ideas about a day of rest; the said laws cannot be abolished too soon, as some bigoted persons who cannot think in matters pertaining to religion, are using these obsolete laws for causing chaos and destruction in the rebuilding work of our ancient Homeland.

Turning now to Islam we find that the Mohammedan Bible—The Alkoran of MOHAMMED,—teaches exactly the same belief in the One spiritual Creator of the universe as the Jewish Bible, and as explained above; so that there is no difference whatever between the two religions, as far as the essentials go. In the unessentials the two Bibles differ considerably; but the unessentials of the two Bibles have to be greatly changed and amended in order to make the respective religions agree with the civilization of the time! Suppose a duly appointed Commission of a sufficiently large number of Jewish and Mohammedan men of learning and experience would agree to the shelving of both the Jewish and Mohammedan Bibles, and to the transfering of the Divine authority each of the Bibles may have to a new Bible to be worked out by the learned members of the said Commission; and suppose further that the new Bible will contain besides the religion proper on which the original Bibles agree, a code of moral laws, adapted to guide man on the path of justice, equality, honesty and progress; this would be the religion of the world! Assuming now, as it is very possible, that ignorance and bigotry prevent the shelving of the Jewish and Mohammedan Bibles at the present time, then objectionable unessentials of the two Great Books may be changed to agree with the progress of the time, with the Jews and Mohammedans retaining their respective Bibles. This would not directly create a religion of the world; but it might be a good preparation for it.

I am, etc.,
ISRAEL N. PRENOVICH.

NEW YORK, 6th May, 1926.
908 *Kelly Street, Bronx.*

MR. ARTHUR SOPHER CRITICIZED

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—I have read with great interest your fair and impartial review of the book entitled "Chinese Jews" in your last issue, and I venture to felicitate you on the excellent good taste displayed by you. It is patent that we can rely upon you to give a square deal to your readers, no matter how unfriendly they may be disposed towards you. Turning the other cheek to the smiter is essentially a Jewish trait, and I believe quite wrongly attributed to JESUS, as being the first to originate it. In the sixth verse of his fiftieth chapter, ISAIAH says, "I gave my back to the smiters and my cheeks to them that plucked off the hair; I hid my face from shame and spitting." In this ISAIAH had preceded JESUS in time and intensity. This point is seldom recalled by the students of the Bible, but I think we ought not to overlook the fact that for 2,000 years, we Jews have been practicing this virtue and were often misunderstood by our foes and critics, both within and without.

The impartial way in which you have reviewed the above book, impels me to criticize in a friendly manner, Mr. ARTHUR SOPHER for rebuking the "wealthy Jews." I hardly think he was justified in jumping to hasty and misleading conclusions when he scolded them for not contributing of their wealth to re-build the Synagogue at Kaifengfu. To my mind, if Mr. SOPHER were to convince anyone that by so doing the great problem of rescuing the Orphan Colony from extinction would be automatically solved, then I would be the first to support him in the matter. Our "wealthy Jews" are not so black as Mr. SOPHER tried to depict them. In the same issue of ISRAEL'S MESSENGER wherein his onslaughts appeared, I read that Sir VICTOR SASSOON had contributed a large sum towards the upkeep of the Shanghai Jewish school. This shows unmistakably that when we can prove our case and point out its usefulness there will not be lacking generous and liberal contributors. If Mr. SOPHER can come out with a clear and emphatic statement by proving to us that by rebuilding the synagogue at Kaifengfu, the remaining handful number of our co-religionists would be brought back to Judaism, then I can safely say that the amount required by him for the purpose would be subscribed within less than twenty-four hours. After all, we do not require a huge sum to re-build a synagogue in a semi-civilized corner in China! Our Mr. C. H. GONDA, Shanghai's brilliant architect, will, I believe, give us a fair estimate, somewhere near $10,000.00 and such a modest sum will not be refused by a generous community like ours. Let Mr. SOPHER prove his case and I shall be glad to follow him. Slashing our "wealthy Jews" is becoming a habit with certain disgruntled folks and I believe it should not be encouraged.

I earnestly hope that the local Society for the Rescue of the Chinese Jews, will soon proceed with the task of publishing the book at their own expense. Mr. SOPHER, as a Managing Director of a printing house in Shanghai, should not have allowed his personal feeling to be injected when the publication was passing through the *China Press*, and thus deprive the Society of a useful work which would have rendered good service to the Orphan Colony. It is, however, not too late. I would say, "Better late than never!" I hope that the local Society will not get disheartened for it has the support of many sympathisers behind it.

Enclosing my card and thanking you for inserting this letter in your esteemed journal.

I am, etc.,
A SCRIBE.

SHANGHAI, 13th June, 1926.

[We desire to assure Mr. "SCRIBE" (in Hebrew Sopher, that is, an expert in the science of the Torah) that we shall continue to stand for clean journalism, "with malice toward none and with charity for all." Mr. "SCRIBE" is privileged to criticize anyone he likes. Our column is open for a sane discussion of important questions at issue. It is to be understood, however, that we are not to be held responsible for the views expressed by our readers. Expressions of opinions, pro and con, will stand and fall on their own merits and as such will have the freedom of our

columns in the hope that our readers may be stimulated to an intelligent grasp of the movements, ideals and personalities that rightly hold the attention of our people. We may or may not endorse all what Mr. "SCRIBE" has to say. It is not improbable that Mr. SOPHER himself must have made some attempt to interest our wealthy co-religionists in his scheme and failed. We believe that Mr. "SCRIBE" is not far from the truth when he says that if the proposal were to be put in its proper perspective and its usefulness analysed critically and found to be feasible, then there would be no difficulty in raising the sum required. We suggest this in all seriousness and trust the proposed scheme will not be abandoned. At any rate, Mr. SOPHER should not give up *Hope*. "Hope," say the Great Men of the Ages, "is a handkerchief provided by God to wipe away all tears from off all faces." Happily, Mr. SOPHER'S "tears" are "tears" of joy, for as the PSALMIST says, "They that sow in tears shall reap in joy." *Hazzor 'im b'dim 'a b'rinna yiksoru.*—Editor, ISRAEL'S MESSENGER.]

BIBLE TEACHING

The following letter was published in the North-China Daily News of the 16th ultimo:—

To the Editor of the
NORTH-CHINA DAILY NEWS

DEAR SIR,—In the leading article in your to-day's issue, you make quite an unjust comparison between the Jewish Bible and the Christian Bible. It is now the habit of certain class of critics to exalt the latter at the expense of the former. Jews seldom criticize the theology of their neighbours. Nor are they in the habit of making invidious comparisons. Believing that righteousness is religion and the road to salvation, they are perfectly willing that each should find it in his own way. But this negative attitude does not exclude the right of self-defence. Let me illustrate. The Jewish Bible teaches love, justice and forgiveness. "Love thy neighbour as thyself"; "Ye shall do no unrighteousness in judgment"; "If thou meet thy enemy's ox or his ass going astray, thou shalt surely bring it back to him again"; "Have we not all one father? Did not one God create us all?" are passages from the Jewish Bible which reflect the ideals of the brotherhood of man and the Fatherhood of God. And now let me quote two passages at random from the Christian Bible, "Let those of my enemies who would not that I should reign over them bring hither and slay before me"; "He that believeth and is baptised shall be saved, but he that believeth not shall be damned." It is now easy to judge to what extent your criticism in your leader is justified. Lest we forget, permit me to quote Prof. CORNELL of the University of Konigsberg, who in his work, "The Prophets of Israel," says:—

"The whole history of humanity has produced nothing which can be compared in the remotest degree to the prophecy of Israel. Through prophecy Israel became the prophet of mankind. Let this never be forgotten; the costliest and noblest treasure that man possesses he owes to Israel and to Israelitic prophecy."

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

SHANGHAI, 15th June, 1926.

***It would be easy to answer our correspondent, but as we have no desire to be involved in religious controversy we prefer to print his letter without comment.—Ed. N. C. D. N.

JEWISH EDUCATION IN TIENTSIN

Mr. Morris Gross Points To Possibilities For The Future And Appeals To Tientsin Jewish Community For Support

The Jewish School celebrated the first year of its existence on the 13th ultimo, with a programme of exercises which included addresses to the parents and their children by prominent members of the Jewish community, distribution of prizes to the leading scholars, and a programme of entertainment furnished by the children.

In the absence of Mr Lev GERSBEVITCH, founder of the school, Mr. MORRIS GROSS presided over the assemblage. In opening the exercises Mr. GROSS said:

FIRST YEAR BIG SUCCESS

"I feel especially honoured to have been chosen to preside this afternoon, to welcome you and congratulate you on the excellent record made by the children of this school in this, the first year of its existence. Like all new institutions we have had many obstacles to overcome, but in spite of the many difficulties which we have encountered, we have reason to feel proud not only of the records made by the pupils, but also for the splendid co-operation given by their parents.

"The possibilities for the future are great, and if the support we have received in the past year will only continue, and grow, we are sure to make rapid strides. We have been especially fortunate in having gathered together an efficient and enthusiastic staff, which has inculcated a splendid spirit into the children. But, and as always, the extent of the school's advancement will depend upon the financial support we receive from the Jewish community. While we have been hampered for funds in the past, we feel that if the mass of the Jewish community will interest itself in the school, our problems in the future will be greatly simplified. This school started one year ago to-day, and took into its care a large number of children who were threatened with having to grow up without any education. We have given them as comprehensive a course of instruction as we have been able to, teaching them English, Russian and Hebrew, and furthermore, making them proud of the race to which they belong. While the school is essentially a Jewish school, at the same time we have welcomed a large number of non-Jewish scholars, and the impartial spirit which has been shown by all is highly commendable."

AN APPEAL FOR SUPPORT

After warmly congratulating the children for the splendid scholastic record they made during the past year, Mr. GROSS concluded by saying:

"If you are interested in seeing the splendid work started by Mr. GERSHEVITCH go on, I would appeal to you to not only give your own support to this under taking, but also to enlist the support of every one of your friends and acquaintances. One only has to look back the short space of a year, and then contemplate the achievements that have been made from a very small beginning, to appreciate what a wonderful work is being carried on."

Mr. GROSS' address was followed by a distribution of the prizes.

MR. RAPPOPORT'S ADDRESS

Mr. Rappoport then addressed the parents and children. He congratulated the former on the splendid support they had given to the school, and the latter for the excellent progress which they had made. He pointed out that the work of both the staff and the children is made doubly and trebly difficult by the fact that instruction has been given in three languages, Russian, English and Hebrew; but that notwithstanding this, the children had made a progress that favourably compares with the records of any other school-children in Tientsin.

'All the other schools in this city have the support of the various municipal authorities," he said, "but this is the only one which depends for its advancement on the support and the enthusiasm of the residents. I invite you, therefore, to continue your support as you have in the past, and the School Committee will show you results that will be highly gratifying to each and every one of you."

SINGING PROGRAM GIVEN

After a short intermission to give those present an opportunity to view the many excellent specimens of the children's handicraft, drawing, needle-work, embroidery, model making and kindred work, the children entertained the large number of parents and their friends with a programme of singing, in both Hebrew and Russian, poems, dialogue and recitations.

The exercises were presided over by Mrs. LEVY GERSHEVITCH, Mr. GROSS, vice-Chairman, Mr. MICHELOVSKY, secretary of the School Committee, and Mr. ZASNIKOFF, treasurer.

THE CONSTITUTIONALIST

The above organ issued by the Constitutional Defence League of Shanghai has made its bow before the public, and we welcome it on our sanctum. The activities displayed by the League in combatting the sinister forces behind Moscow should receive every encouragement from the Chinese and foreign residents throughout China. The time has come when the dark forces should be confronted with a strong weapon and their work paralyzed and crushed. Those who are working for the League are rendering humanity a great service. We would like to see greater measure of support extended them. *The Constitutionalist* should be read by all those who desire to see law and good government prevail in civilized countries. The annual subscription is half a dollar and communications should be addressed to No. 17, The Bund, Shanghai.

THE REVIVAL OF ZIONISM

Hayom of April 13th contains an article welcoming the efforts of the Zionist Executive in organising the Iyar campaign. It says that the Zionist movement, which set out to revive the national spirit and included in its comprehensive programme all national problems affecting the great masses, had of late become shrunken, and all national education work had been neglected. After indicating the causes that led to this condition, it points out that if this continued, it would lead to disaster. Fortunately, past experiences have taught the leaders to realise the danger, and they are now beginning to return to the needs of organising the people in the original spirit of Zionism.

[Written for ISRAEL'S MESSENGER]

THOUGHTS ON 20TH TAMMUZ

ANNIVERSARY OF HERZL'S DEATH

By Dr. SELIG BRODETSKY, Leeds (England)

Human progress can be represented either as the result of collective effort, or as the consequence of the genius of those individuals specially favoured by fortune whose names are remembered among the heroes of all time. It is possible to emphasise one aspect to the detriment of the other, and there can be no doubt that to a certain extent some features of modern social and political strife can be attributed to the struggle between these two points of view. A safer attitude to adopt is that which represents the personal achievement of a man of genius as the landmarks in the onward progress due to collective effort. In Zionism this interpretation is of particular significance. The part played by any individual Jew in the national revival can be of very modest dimensions, especially in the case of the vast majority of us who live in the Galuth and have perhaps no prospect of changing the scene of our activities. A Jew in England or in Germany or in China may well ask in what way his endeavours can lead to any fruitful results in the Holy Land. Separated geographically and even politically, living in an atmosphere in which the culture of a Hebrew Palestine often assumes an exotic garb, absorbed in the affairs of daily life, or carried on by the stream of the non-Jewish life round us, we cannot but wonder whether any act of ours can ever affect the grand transformation that is being enacted in the texture and aspect of Jewry in the Land of Promise.

It is in this connection that the memory of THEODOR HERZL comes to our aid. In one sense it is probably correct to say that HERZL was the very last kind of Jewish individual whom one would have associated with a Jewish national revival. He possessed the characteristics of the modern assimilated Jew to a marked degree, and his contact with the soul of Jewry was slender inded. Yet HERZL will forever remain a symbol of the new Jewish spirit, and the reason why this should be is not far to seek.

We prate a good deal about youth. Our ears are continually being assailed by calls to the young members of our race to rally to the banner of Jewry. We are forever being told that while there may be little hope for the older generation it is the Jewish youth that will ultimately save our national life, and reconstruct it on our national soil. Yet we are seldom enlightened as to the real reason why our salvation is to be sought in the youth of our people. All nations look to their youth for future safety. Already we hear the voices of leaders of thought in more than one country calling upon the youth to be prepared for the great national struggles that are bound to break out within a very few years. Europe has forgotten the ideals for which the "war to end war" was waged, and preparations are well under way for the renewal of destruction. I hope that when we Jews issue our call to our youth we are not betraying yet another symptom of assimilation. Our call is one to build and not destroy.

The instincts of youth are indeed on the constructive rather than on the destructive side. Youth is hopeful, buoyant, generous in impulse, charitable in interpretation. Youth dreams, youth is not yet disillusioned, youth will take risks that men of maturer age will smile at with scorn. Youth is the ever ready proof of the foolishness of the view that human nature is fundamentally wicked, for youth is more fundamental than old age, youth is nearer to the naked human soul, and youth can always be appealed to for noble ideas and for altruistic self-sacrifice. This is why our Halusim are overwhelmingly youthful, why the Jewish national movement as a whole is so youthful as regards its personnel.

HERZL'S call to Jewry was the call of youth, unspoilt by the evil influence of a civilisation that was slipping towards the catastrophe with which we have now been made familiar. His call to the nation was not for national life, based upon the principles of human justice and human sympathy. It was a demand for sacrifice of the noblest kind, the sacrifice of continued endeavour on behalf of a stricken people. And such a call could not but reach the heart of our Jewish youth, or at least of that portion of our youth that has not yet imbibed the poisons of demoralised modern life, and is free to respond to appeals to its sense of fairness and generosity.

The anniversary of HERZL'S death that we are to celebrate to-day is a particularly appropriate occasion to remember the view of HERZL'S call to Jewry. Here again we must understand clearly the psychology of human memorials. Why do we celebrate the death of HERZL? Should we not rather celebrate his birth? Many will say that we celebrate the anniversary of HERZL'S death as a day of morning, a day of national unhappiness caused by the sense of national bereavement. This is fundamentally false. Many anniversaries of deaths of human heroes are celebrated by us Jews, as well as by members of other races, and there can be no question of mourning in association with the vast majority of these anniversaries.

Let us consider carefully the essence of our thought concerning the dead. It is true that the first thoughts that occur to us on the discovery of our loss is one of poignant regret that the beloved and revered dead should have been taken from us. We even feel sorrow at the thought of the loss we have sustained the feeling of elation and thankfulness comes to us for our having been granted the privilege of our hero's existence. Englishmen celebrate the battle of Trafalgar and the death of NELSON in order to rejoice in the fact of his heroic life.

We celebrate the anniversary of HERZL'S death not to weep over his departure from us, but to contemplate with gladness the marvellous phenomenon of his having come to us. HERZL'S life was a miracle in Jewry. His appearance on the horizon of Jewish life was one of those rare occurrences that shape the fate of nations. Who can venture to suggest what the history of Jewry during the past generation would have been if HERZL had not made the wonderful gesture of the *Judenstaat*, of the Basle Programme, and of the fable of *"Altneuland"*?

Let us then on this sacred anniversary of the 20th day of Tamuz gird ourselves with new strength for the national work of regeneration in Eres Yisrael. Let our young men and women use this day as the occasion for studying reverently the ideals that animated HERZL and for taking steps to follow humbly and joyously in his footsteps. HERZL dreamt of a rejuvenated Palestine, the old Land of Israel become the new Land of Jewish hope and life. Ours is the privilege to see the realisation of this dream, and ours should be the privilege to work for the gradual unfolding of the new yet old spirit of awakened Jewry.

The land of our National Home should be our first thought. The Land of Israel will become in very truth the land of Israel in the measure that the soil becomes the inalienable possession of the Jewish Nation. When we think of THEODOR HERZL'S life and death let us dedicate our lives to the prosecution of the ideals of THEODOR HERZL, and resolve to make Palestine once more the Homeland of Israel.

AN AGE OF NERVES.

The Result Of Present Conditions.

Have you noticed how overstrung and nervous people have become nowadays? A well-known physician says that half the patients who come to him are nerve-starved. Restlessness, disturbed sleep and headaches are only a part of what the victims suffer —the worst is their agony of mind.

The right way to nourish starved nerves is to build up your blood. You can quickly do this by taking Dr. Williams' pink pills, for these pills create new rich blood, which feeds and strengthens the nerves. The beneficial effect will soon become apparent in a return of natural spirits, confidence, restful sleep and improved health generally.

Among the many who have proved the value of Dr. Williams' pink pills is Mrs. D. A. Gray, of 114, Field Road, Forest Gate, London, who says: "In April last I underwent an operation which left me very weak. I had no strength, and was depressed and irritable; I suffered from giddiness and headaches, and was in a state of nervous collapse; I could not sleep at night. My sister advised Dr. Williams' pink pills, and after taking a few of the pills I felt the benefit. My colour came back, and I grew bright and cheerful. As I continued with the pills, the giddiness and headaches disappeared and I was able to sleep well and eat well. Soon my health was completely restored."

All chemists sell Dr. Williams' pink pills, also post free, $1.50 per bottle, $8 for six bottles, from the Dr. Williams' Medicine Co., 60 Kiangse Road, Shanghai. Nothing else will do.

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Prior to the establishment of THE AUSTRALIAN JEWISH CHRONICLE four years ago, there was no outright exponent of Jewish Causes in Australia. THE AUSTRALIAN JEWISH CHRONICLE is the recognized organ of Traditional Judaism and Jewish Nationalism.

"THE WILD MAN"

JEWISH DRAMA AT THE LYCEUM

THE CHARACTERS

Shmul Laiblich (an early widower) PHILIP FELDMAN
Zelda (his second wife) ....MISS R. KRAINER
Vladimir Verobeichik (her lover) ..S. WULFF
Lemach (The Wild Man) Shmul's Child M. B. CHAIKIN
Shimon (a student) Shmul's Child S. FELDMAN
Liss (a high school girl), Shmul's Child Miss Z. FELDMAN
Alexander (a simpleton), Shmul's Child A. ZHEVOLETSKY
Shiffra (a servant maid) ...Mrs. S. OFNARM

The Dramatic Section of the Jewish Recreation Club entertained their numerous friends at the Lyceum Theatre on the 19th ultimo, with this five-act drama by JACOB GORDIN who, the critic is informed, ranks very high as a playwright in the estimation of his co-religionists.

The play itself is in no sense extraordinary. Late December weds early May, and brings her to a household where are children by a prior marriage and who might be chronologically represented as April, June and July. The inevitable friction results. A stepmother, always undesirable, is far more so when but little older than a stepdaughter.

Youth seeking youth, the stepmother in this instance is unfaithful to her doddering husband, whose money and possessions she pre-empts for the benefit of her lover. Tragedy follows quarrel after quarrel. The daughter, Lisa, is cast out, to lead a life of shame. Lemach, the idiot son (hence The Wild Man), becomes infatuated with his stepmother and finally, in a frenzy, slays her. The duped husband and father, impoverished by his false bride, becomes reconciled to the daughter he cast off, as well as the idiot son who has fled, both of whom return in time to stage, with the assistance of their brothers, one of those touching reunions so dear to the lover of melodrama. As if to stress the light and shadow that we are told marks the life of the orthodox Jew in Russia, the lowest of low comedy alternates with tragedy throughout the play, which is interspersed with a number of songs.

The acting was, on the whole, good, revealing painstaking rehearsal and much hard work by all of the cast, who were completely familiar with their lines. Mr. P. FELDMAN brought home the force of the saying that had it pleased the Almighty to deprive the man of 50 of his passions and to leave him his teeth, the world would be happier. Miss KRAINER gave us a new angle on the "vampire." Mr. S. WULFF discharged his combined rôle of serpent in Eden and low comedian, with great gusto. Mr. M. B. CHAIKIN, as the idiot son, at times rose to great heights. Miss Z. FELDMAN, too, was very good as Lisa as was also Mrs. OFNARM as the servant, who is the family friend rather than the menial.

Judging by the hearty applause which greeted their performance, it is evident that these amateurs succeeded in conveying a faithful picture.

"MAN IS THE TREE OF THE FIELD."—IS A BIBLICAL SAYING. IN OLDEN TIMES THERE WAS A BEAUTIFUL JEWISH CUSTOM TO PLANT A TREE FOR EVERY NEW-BORN CHILD. ERES YISRAEL NEEDS TREES. THREE DOLLARS MEX. PLANTS A TREE. PLANT ONE OR AS MANY IN MEMORY OF THE LATE DR. TH. HERZL, WHOSE YAHRZEIT FALLS TO-DAY.

THE JEWISH NATIONAL FUND COMMISSION FOR CHINA.

52 Avenue Road.

PROF. EINSTEIN ON THE HEBREW UNIVERSITY

In the work of Jewish reconstruction in Palestine, the Hebrew University is, as I believe, to-day one of the most important pillars, for it expresses clearer than the other phases of this work the true object to which the entire Jewish effort in Palestine is directed. For this very reason, however, it presents, on the other hand, one of the most difficult problems in this work of reconstruction. For its existence and its task is not rooted simply in the realities of Palestinian life—as a Palestinian national University it would, indeed, especially at the present stage, hardly have any right to existence—but in the spiritual position of the Jewish people as a whole, which require a concentration of its spiritual forces and the reconstruction of a new centre. In undertaking this great task, the University becomes the symbolic expression of the true meaning of the entire work of Jewish reconstruction, Prof. Einstein declared.

Dr. ALBERT EINSTEIN

From this basic definition there follows, in the first instance, that the University must be developed in the first place as an institute of research rather than as a centre of teaching. It shall be devoted, on the one hand, to the study and restatement of the Jewish cultural heritage and to the revival of its spiritual traditions. It will further concentrate on the scientific investigation of the whole range of Oriental civilization, and through this work of research lay the foundations for a new spiritual relationship between Orient and Occident. On the other hand, the natural science institutes of the University, which are investigating at present especially those problems which are of considerable importance for the development of the country, will be able to evolve that atmosphere of exact scientific research in which our whole modern civilization is rooted, and which must certainly be a basic factor in the upbuilding of a new Jewish cultural life in Palestine.

In order to carry through this difficult task it is, however, essential that all Jewish forces in the Diaspora should co-operate intensively in this great work, and not merely by material gifts, although the latter is hardly less urgent, especially during this initial stage. Our efforts must be directed to securing for the University from its very beginnings the high level of an institute of first rank, so that it may be able to attract to its service the best forces of the Jewish Diaspora as teachers and scholars.

THE REVISIONISTS

Der Yiddisher Arbeiter (organ of the American Poale Zion) contains in its issue of April 9th an article on the programme of the Revisionists. The writer, B. ZUCKERMAN, says that the Revisionists have not affirmed the principle of our right to live as a nation under such conditions as will give us the same facilities as are enjoyed by other peoples. The Revisionists are as guilty as the Zionists whom they criticise because they too appear to conceal our chief demand, that of a majority in our country. The Revisionists, who talk so much about a return to HERZL, also appear to overlook the first principle: that the aim of Zionism, according to HERZL'S vision, is a free Jewish State, guaranteed internationally. The only man from whom he had heard a clearly formulated policy was Colonel WEDGWOOD, who stated at a meeting that he addressed in New York on January 3rd, 1926: "England's task in Palestine consists in administering the country for 20 years, securing for the Jews a majority in the country, and then withdrawing and allowing the Jews to manage their own affairs."

DON'T IMAGINE YOURSELF ILL

when all that is the matter is an over-worked liver or a stagnated condition of the intestinal tract. If headachy, bilious, liverish, "blue," take a little dose of Pinkettes at bed-time to-night, and it's 10 to 1 you'll

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PINKETTES KEEP YOU WELL.

NOTICE

THE NEXT ISSUE OF "ISRAEL'S MESSENGER" WILL APPEAR ON THE 6th Aug, 1926. Correspondents are kindly requested to send in their contributions not later than the 28th instant, or earlier if possible.

20TH TAMMUZ EFFORT (2ND JULY)

[CONTRIBUTED]

Each year it falls to the Jewish National Fund to organise the observation of the death of our revered leader THEODOR HERZL. We hope that this year that observation will be a worthy tribute to the founder of modern Zionism. It can be so if in addition to the expression of our admiration for his personality and of our sense of his loss our fellow Jews engage in a constructive effort for the cause to which he devoted his life. The opportunity for such an effort is provided by the Tree Fund which was established to preserve HERZL'S memory. As in all previous years our 20th Tammuz effort will be in aid of the Tree Fund.

We confine this to a reminder that it is not too soon to begin to consider plans for a grand and successful campaign. The forthcoming number of *Our Fund* will be devoted to 20th Tammuz and in addition we shall forward to you press and propaganda material. We wish to stress two points which should serve as guiding lines for your propaganda. One is that we can to-day happily feel quite assured that the tree plantations of the National Fund are successful. An inspection of several of the Judean woods has just been made and we have been able to observe that while the work is still necessarily on a small scale, it is proceeding on a sound foundation. We can to-day refer with pride to the woods and groves which have sprung up in the last comparatively few years on the land of the National Fund. We feel confident that visitors who take the trouble to come to Ben Shemen, Hulda, and other points, would be satisfied that the Tree Fund is performing valuable services for the good of Eres Israel. It is this note of confidence which we desire you to appreciate yourselves and to instil in the hearts of our workers and through them in the hearts of the Jewish public. There have been difficulties in the past but these are being overcome.

The second point we desire to emphasise is that there is not one single HERZL Forest. (As explained last year the word "forest" is not applicable to the Palestine of to-day at all). Woods and groves are now to be found on quite a number of our estates and all of them are associated with the name of HERZL, in whose memory the Tree Fund was established. The entire work carried out by the Tree Fund is thus a memorial to our leader. We may say that the Jewish people has chosen to keep alive the memory of HERZL, by planting trees in Eres Israel through the Tree Fund of the Jewish National Fund. This must be made clear, for once understood there will be no longer room for any misunderstanding. Finally, we point out that the Tree Fund whose receipts in the past year have declined must be strengthened to enable it to continue and maintain its activity. We can now record with satisfaction a successful beginning. A tremendous amount of work remains to be done and it is on 20th Tammuz that we can raise the means to enable that work—so valuable to our National Home—to go forward.

JEWISH NATIONAL LOAN

The Jewish Morning Journal of April 15th, commenting on the statement that Dr. WEIZMANN is about to visit the United States, in connection with a Jewish national loan for Palestine, says that the move is of the utmost importance. At the last Congress the question became more actual through the appointment of a commission to investigate its possibilities. Now it seems that the project, which has been regarded by some as fantastic, is about to materialise. Recent experiences, particularly the issue of Tel-Abib Bonds, have paved the way for the Jewish national loan on a larger scale.

Meadow Brand.
The Popular Table
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AT ALL STORES

THE JEWISH NATIONAL FUND

Rabbi J. L. Zlotnik, Of Montreal, Canada, Accepts Invitation To Tour Australia, India, Straits Settlements, China and Japan.

We are officially informed by the Head Office of the Jewish National Fund that Rabbi J. L. ZLOTNIK, of Montreal, Canada, has accepted an invitation to pay a visit on its behalf to overseas Jewish communities in Australasia, India, and the Far East.

The distinguished delegate is a noted scholar who combines a progressive outlook with a traditional education of a high order. In America and Canada, and last year in South Africa, his eloquence and ability, earnestness and charm, had won him many friends and his words have proved an inspiration to thousands of our fellow Jews. Rabbi ZLOTNIK will leave San Francisco on the 12th proximo, for Australia and New Zealand. His itinerary which is planned to coincide with the winter season will be an epochal one in the interests of Zionism. It is not improbable that Rabbi ZLOTNIK will arrive here in November or December next. It is proposed to form a reception committee to welcome Rabbi ZLOTNIK to Shanghai and those who are open to lend their kind services are kindly requested to communicate with the Hon. Secretary of the local Zionist Association. We hope to publish further details of Rabbi ZLOTNIK'S movement which we have no doubt will be crowned with the success it so richly deserves. We congratulate the Jewish National Fund for its wise decision in the matter, and commend Rabbi ZLOTNIK for volunteering his services in the interests of the Fund which is redeeming het soil of Eres Yisrael from the blight of the ages.

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20TH TAMMUZ EFFORT (2ND JULY)

[CONTRIBUTED]

Each year it falls to the Jewish National Fund to organise the observation of the death of our revered leader THEODOR HERZL. We hope that this year the observation will be a worthy tribute to the founder of modern Zionism. It can be so if in addition to the expression of our admiration for his personality and of our sense of his loss our fellow Jews engage in a constructive effort for the cause to which he devoted his life. The opportunity for such an effort is provided by the Tree Fund which was established to preserve HERZL's memory. As in all previous years our 20th Tammuz effort will be in aid of the Tree Fund.

We confine this to a reminder that it is not too soon to begin to consider plans for a grand and successful campaign. The forthcoming number of *Our Fund* will be devoted to 20th Tammuz and in addition we shall forward to you press and propaganda material. We wish to stress two points which should serve as guiding lines for your propaganda. One is that we can today happily feel quite assured that the tree plantations of the National Fund are successful. An inspection of several of the Judean woods has just been made and we have been able to observe that while the work is still necessarily on a small scale, it is proceeding on a sound foundation. We can today refer with pride to the woods and groves which have sprung up in the last comparatively few years on the land of the National Fund. We feel confident that visitors who take the trouble to come to Ben Shemen, Hulda, and other points, would be satisfied that the Tree Fund is performing valuable services for the good of Eres Israel. It is this note of confidence which we desire you to appreciate yourselves and to instil in the hearts of our workers and through them in the hearts of the Jewish public. There have been difficulties in the past but these are being overcome.

The second point we desire to emphasise is that there is not one single HERZL Forest. (As explained last year the word "forest" is not applicable to the Palestine of today at all). Woods and groves are now to be found on quite a number of our estates and all of them are associated with the name of HERZL, in whose memory the Tree Fund was established. The entire work carried out by the Tree Fund is thus a memorial to our leader. We may say that the Jewish people has chosen to keep alive the memory of HERZL by planting trees in Eres Israel through the Tree Fund of the Jewish National Fund. This must be made clear, for once understood there will be no longer room for any misunderstanding. Finally, we point out that the Tree Fund whose receipts in the past year have declined must be strengthened to enable it to continue and maintain its activity. We can now record with satisfaction a successful beginning. A tremendous amount of work remains to be done and it is on 20th Tammuz that we can raise the means to enable that work so valuable to our National Home to go forward.

JEWISH NATIONAL LOAN

The Jewish Morning Journal of April 15th, commenting on the statement that Dr. WEIZMANN is about to visit the United States, in connection with a Jewish national loan for Palestine, says that the move is of the utmost importance. At the last Congress the question became more actual through the appointment of a commission to investigate its possibilities. Now it seems that the idea, which has been regarded by some as fantastic, is about to materialise. Recent experiences, particularly the issue of Tel-Aviv Bonds, have paved the way for the Jewish national loan on a larger scale.

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THE JEWISH NATIONAL FUND

Rabbi J. L. Zlotnik, Of Montreal, Canada, Accepts Invitation To Tour Australia, India, Straits Settlements, China and Japan.

We are officially informed by the Head Office of the Jewish National Fund that Rabbi J. L. ZLOTNIK, of Montreal, Canada, has accepted an invitation to pay a visit on its behalf to over-seas Jewish communities in Australasia, India, and the Far East.

The distinguished delegate is a trained scholar who combines a progressive outlook with a traditional education of a high order. In America and Canada, and last year in South Africa, his eloquence and earnestness and charm, had won him many friends and his words have proved an inspiration to thousands of our fellow Jews. Rabbi ZLOTNIK will leave San Francisco on the 12th proximo, for Australia and New Zealand. His itinerary which is planned to coincide with the winter season will be an epochal one in the interests of Zionism. It is not improbable that Rabbi ZLOTNIK will arrive here in November or December next. It is proposed to form a reception committee to welcome Rabbi ZLOTNIK to Shanghai and those who are open to lend their kind services are kindly requested to communicate with the Hon. Secretary of the local Zionist Association. We hope to publish further details of Rabbi ZLOTNIK's movements which we have no doubt will be crowned with the success it so richly deserves. We congratulate the Jewish National Fund for its wise decision in the matter, and commend Rabbi ZLOTNIK for volunteering his services in the interests of the Fund which is redeeming the soil of Eres Yisrael from the blight of the ages.

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LEADING ARTICLES: "JERUSALEM WAS DESTROYED BY FIRE AND BY FIRE IT WILL BE REBUILT"; THE MENACE OF "LIBERAL" JUDAISM . . . . . Page 3 to 4
EDITORIAL NOTES: A DESERVING APPEAL; OUR TURN TO REJOICE; THEIR TURN TO MOURN; A PRINCE IN ISRAEL HAS FALLEN; THE ANNUAL "PICNIC", ETC., ETC., ETC. . . . . „ 4 to 7
RABBI J. L. ZLOTNIK STARTS TOUR TO OVERSEAS JEWISH COMMUNITIES THIS MONTH . . . . . „ 7
"LOVE" UNITES TWO BROTHERS IN SHANGHAI; SIR SYDNEY BARTON KNIGHTED . . . . . „ 10
JOHANNESBURG JEWRY DEMONSTRATES LOYALTY TO MR. NAHUM SOKOLOW . . . . . „ 11
INTERVIEW WITH CHIEF RABBI BENSION M. OUZIEL . . . . . „ 12
CONSTITUTIONAL DEFENCE LEAGUE REPUDIATES ANTI-SEMITIC AGITATION IN CHINA; THE PROTOCOLS „ 16

Shanghai (China) — 26th Ab 5686 — Friday, Aug. 6th, 1926

Last Publications:
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In 1920, on 7th April, 4th June, 16th July, 20th Sept., 29th Oct., and 17th, Dec.
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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, 9th 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., 30th Sept., 1st Nov. and 5th Dec.
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EMPRESS OF ASIA	Aug. 22	Aug. 23	Aug. 25	Aug. 28	Sept. 6
EMPRESS OF CANADA	Sept. 5	—	Sept. 8	Sept. 11	Sept. 20
EMPRESS OF RUSSIA	Sept. 19	Sept. 20	Sept. 22	Sept. 25	Oct. 4
EMPRESS OF ASIA	Oct. 17	Oct. 18	Oct. 20	Oct. 23	Nov. 1
EMPRESS OF CANADA	Oct. 31	—	Nov. 3	Nov. 6	Nov. 15
EMPRESS OF RUSSIA	Nov. 14	Nov. 15	Nov. 17	Nov. 20	Nov. 29
	1927	1927	1927	1927	1927
EMPRESS OF ASIA	Jan. 9	Jan. 10	Jan. 12	Jan. 15	Jan. 24
EMPRESS OF CANADA	Jan. 30	—	Feb. 2	Feb. 5	Feb. 14

TO HONGKONG AND MANILA

STEAMER	Shanghai Leave	Hongkong Arrive	Hongkong Leave	Manila Arrive
EMPRESS OF ASIA	Aug. 7	Aug. 9	Aug. 11	Aug. 13
EMPRESS OF CANADA	Aug. 21	Aug. 23	Aug. 25	Aug. 27
EMPRESS OF RUSSIA	Sept. 4	Sept. 6	Sept. 8	Sept. 10

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READ IN THIS ISSUE: ANTI-SEMITIC CAMPAIGN IN CHINA. Pp. 8, 9 and 18

מבשר ישראל

Israel's Messenger

23rd Year — *Edited by N. E. B. Ezra.* — Established 1904

SHANGHAI, CHINA, FRIDAY, 6TH AUGUST, 1926. 26TH AB 5686

"JERUSALEM WAS DESTROYED BY FIRE AND BY 'FIRE' IT WILL BE REBUILT"

It is conceded that non-Zionists sometimes render more service to the cause than they can imagine. The return of Mr. J. E. SALMON to Shanghai and his visit to Eres Yisrael in April last, formed the subject of a special interview in ISRAEL'S MESSENGER. Mr. SALMON admitted, frankly that he had been fascinated and enchanted over all that he saw in the Homeland. He saw a new life pulsating the builders of Zion, young men and women, many of whom were graduates of Universities, fired with unquenchable zeal and enthusiasm to accomplish the maximum. All this made him think and wonder and exclaim with BIALIK HAKIT:

[illegible]

And Mr. SALMON was not disillusioned. He had the courage to express his faith and conviction in the ultimate success of the grand venture. But he did not fail to give a warning. Undue optimism may prove a deterrent to the cause. He cautions against going at full speed, for according to him *manon Korah* would be required to make the desert bloom as in the days of yore. The task, according to Mr. SALMON, is more difficult than the crossing of the Red Sea by our ancestors! But Mr. SALMON, who observes his Seder annually, understands that we Jews are not alien to the spirit of *nissim* and *nifla'oth*, and that the Most High (*lo yanum w'lo yishan*) watches over our fate and shapes our destiny. That the future bristles with hopes and possibilities is not doubted for a moment. And by way of expressing his undying hope in Israel's capacity to reach safely the Promised Land, our interviewee! friend has handed us a handsome donation, (handsome for its intrinsic worth) for planting trees in Eres Yisrael. We were touched with this spontaneous offer, coming as it does from one who is not an avowed Zionist in the political sense (for what good Zionism is to us, if it is shorn of its political rights and claims?) and in order to crown with success his wishes which accompanied his gift, we started canvassing for more trees with the result that we were able to publish the first list of contributions in our last issue, and the second in this edition. What more convincing proof is needed that the Keren Hayesod and the Keren Kayemeth are fast becoming two great powerful factors in the upbuilding of the Jewish Homeland? The essence of Zionism is the conquest of the soil. To plant trees on the soil means restoring to the land the bloom and the glory, *pace* BIALIK, and providing the need of shades for the sun-scorched country. The planting of trees is a world-wide campaign. Until a few years ago, our readers were not enamoured with the idea of contributing for trees in our ancient soil! The whole idea was preposterous to them, but when its real value was clearly demonstrated we found enthusiastic supporters. The planting of trees is carried out by both old and young, rich and poor alike. The following slogan stirs the heart of young and old in Judea, from North to South and from East to West:—

[illegible]

Shanghai Jewry's contribution this year of about ninety trees in HERZL'S Forest is a tribute to the memory of the man whose spirit still hovers over us and watches our labours in the cause in which he was the prime mover. The recent anniversary of the downfall of the Jewish State, 1,858 years ago, was observed by all Jews who cherish the past and look forward to the future with undaunted faith and unshaken confidence. The Tisha b'Ab liturgy every year tends to inspire hope in the ultimate victory of Israel's invincible cause. In the afternoon service of the national humiliation day, the Hazan recites with impressive tone the liturgy that "Jerusalem was destroyed by fire and by fire it will be rebuilt." What an eloquent tribute to the true spirit of the band of *halusim* throughout the world who keep up the *fire* of the Jewish soul, the *fire* of Jewish enthusiasm for work and for service which would enable them to lay down a solid foundation for the upbuilding of our ancient Fatherland! The conquest of our ancient soil would mean literally the conquest of the Jewish soul. In a few months hence, we shall have a guest of honour in our midst, in the person of Rabbi I. L. ZLOTNIK, who starts next week on a world tour to overseas Jewish communities in the interests of the Jewish National Fund. We hope his presence in the Orient will tend to increase our love for and devotion to our ancient Ideal, and inspire

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Do I sleep? Do I dream?
Do I wander and doubt?
Are things what they seem?
Or is visions about?

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Plant young brother, a tree,
Lofty and fair to see,
There in the land of the Sun,
Where Israel's Life is begun;
Tall and proud, and rife;
A symbol of Israel's life."

Shanghai Jewry's contribution this year of about ninety trees in HERZL'S Forest is a tribute to the memory of the man whose spirit still hovers over us and watches our labours in the cause in which he was the prime mover. The recent anniversary of the downfall of the Jewish State, 1,858 years ago, was observed by all Jews who cherish the past and look forward to the future with unbroken faith and unshaken confidence. The Tisha b'Ab liturgy every year tends to inspire hope in the ultimate victory of Israel's invincible cause. In the afternoon service of the national humiliation day, the Hazan recites with impressive tone the liturgy that "Jerusalem was destroyed by fire and by fire it will be rebuilt." What an eloquent tribute to the true spirit of the band of *halusim* throughout the world who keep up the *fire* of the Jewish soul, the *fire* of Jewish enthusiasm for work and for service which would enable them to lay down a solid foundation for the upbuilding of our ancient Fatherland! The conquest of our ancient soil would mean literally the conquest of the Jewish soul. In a few months hence, we shall have a guest of honour in our midst, in the person of Rabbi J. L. ZLOTNIK, who starts next week on a world tour to overseas Jewish communities in the interests of the Jewish National Fund. We hope his presence in the Orient will tend to increase our love for and devotion to our ancient Ideal, and inspire

many to contribute of their time and wealth to make Eres Yisrael the land of the future hope and pride of Ancient Israel.

* * *

THE MENACE OF "LIBERAL" JUDAISM

Thanks to the CHIEF RABBI OF THE BRITISH EMPIRE, the whole Jewish world has been aroused from their apathy regarding the menace of "Liberal" Judaism. The latter cult has crept slowly into Europe, until it succeeded in inveigling the weak-kneed Jews from their moorings. It has called a Conference last month in London in order to demonstrate its stremgth in capturing the once withered branch of Bene Israel communities in India. For a long while, orthodoxy had permitted itself to pursue the *laissez faire* policy and even some of the *Stern* Anglo-Jewish Ministers have not failed to fawn and cringe before His All Highest, MR. CLAUDE MONTEFIORE, the High-Priest of "Liberal" Judaism. This man of vast wealth is responsible to-day for the unrest in Judaism. He is the Jewish "HENRY FORD" of London. He is the one who finances the whole reactionary movement and keeps the enthusiasm aglow. In a letter published in the *Jewish Guardian* under his signature, he boasts of having done "more for the recognition and right understanding of Rabbinic Judaism outside the pale than all the orthodox Jews of England combined." He admits, *nolens volens*, that this was not expected of him and yet he did it! Here he finds an opportunity to stab his critics for having himself done something which the "pillars of the faith" had omitted to do! Let us hope that this "stab" will wake up the dormant spirit of the latter and oust men of 'broken reed' from the camp of Israel. Let an answer be given to the recent statemnent of the Union of American Hebrew Congregations that "orthodoxy is weary of fighting." Such a charge should never have been allowed to go unchallenged. Much depends on the "pillars of the faith" in every community to safeguard their citadel from being invaded by religious marauders who fight in order to save their body and ruin their soul. Both the soul and the soil of Judea is worth a great fight in these days, and it is our bounden duty to march under our flag and extinguish the "strange fires" that have been foisted upon Jewish Judaism. Again, thanks are due to the CHIEF RABBI of THE BRITISH EMPIRE for his courageous attitude in wearing the mantle of ELIJAH and censuring the false prophets in our camp. Let us keep up the *fight* until a great victory is in *sight*!

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EDITORIAL NOTES & COMMENTS

CAN ANYONE EXPLAIN?

We see from a London Jewish weekly sheet that the title of JOEL BLAU, ever since his arrival in London from New York, has been reduced to a "Reverend" while that of Mr. I. I. MATTUCK who finds nothing wrong in indulging in *shekassim wurmassim*, raised to a "Rabbi!" We wonder why!

* * *

MR. MATTUCK'S CHANCE!

In ancient times (and even to this day), our martyrs and heroes had to suffer for their convictions and die cheerfully on the stake for the cause. To-day in the rank of "Liberal" Judaism, the case is reversed. The so-called Rabbi is paid a handsome emolument in order that he may stand up on a public platform and scoff and denounce all that which Keneseth Yisrael hold as sacred. What a contrast!

* * *

WHAT MR. CLAUDE MONTEFIORE SHOULD KNOW!

"Liberal" Judaism is not likely to produce any heroes and martyrs for the cause which it upholds. The high salaried officials who receive "good opportunities to see the world," *pace The Israelite*, are not likely to exchange the *olam habba* for *olam haz'ey*! Men like EMIL G. HIRSCH, KRAUSKOPF, KOHLER *et. al.* were men who hankered more after the *gishmi* than ruhani! And yet out of such materials "Liberal" Judaism expects to conquer the spiritual world!

"MODERN WORLD?"

According to a London Jewish hermophrodite sheet, "Rabbi" MATTUCK, in an interview with the *Sunday Express*, said that "Liberal" Judaism symbolized the Jew's entrance into the life of the modern world. Yes, we have seen this exemplified by one "Liberal" Rabbi who passed through Shanghai half a year ago, by indulging in *n'beloth wutrefoth* and smoking his cigar on *Yom Shebi'i*. Is this the "modern world", a new heaven and a new earth foretold by the prophets of old?

THE USUAL BLUNDER!

The American Ambassador, in Tokyo, addressing a gathering of Japanese students last month, had characterized the Bible as the "greatest single piece of English literature ever struck out of any country in any age." It is not improbable that the Japanese students will one day wake up to realize that the Ambassador had blundered and that the Bible was not "English" but *Jewish* literature through and through, produced in Judea by Jews for the benefit of humanity. To rob the Jews of their claim to the Book is unethical and the height of folly! Will the American Ambassador kindly take note?

* * *

JONAH AND THE WHALE

The Biblical story of JONAH and the whale is regarded among the Higher (?) critics as a myth. The radical reformed Jews of Cincinnati seldom fail to uphold the teachings of the latter. Especially the miracle of JONAH and the whale formed the subject of discourses in several reformed pulpits in recent years, and which was disposed of as an allegory, a myth or a parable. Now comes Dr. RANSOM HARVEY, of Williamsburg, Va., a scientist, a professor of physics of WILLIAM and MARY College, who tells us, in *The Jewish Forum* (New York) after having made due researches, that a man can positively exist in a whale's stomach for more than three days—well, we would prefer that our readers should read the contribution in its entirety published elsewhere in this issue and judge for themselves. *Emeth m'eres tismah*, is a dictum unknown to some Higher (?) critics!

"SHEMA-JEWS" OR "ASHAMED-JEWS?"

"We are Shema-Jews, not Hatikwah-Jews, in the fine distinction of the CHIEF RABBI OF THE BRITISH EMPIRE", exclaims Mr. LAURIE MAGNUS in his weekly sheet. Well, why can't we be both, "Shema-and-Hatikwah-Jews?" To be sure, the CHIEF RABBI did not weave the slogan in order to give aid and comfort to an enemy! "Hatikwah-Jews" ONLY are as repulsive to CHIEF RABBI HERTZ as "Torah-less" Jews who hail from the camp of MAGNUS, MATTUCK and MONTEFIORE! Verily, verily, we say unto the latter, in the fine phrase of our Sages, *Kol moom adam ro'eh hoos m'moomey asmo*!

* * *

TALMIDEY HACHAMIM MARBIM SHALOM BA OLAM!

According to our American exchanges just to hand, the degree of Rabbi was conferred upon twelve graduates of the Jewish Theological Seminary, New York City, at the annual commencement exercises on June 6, 1926. Thirty-two diplomas were also awarded to graduates of the Teachers Institute of the Seminary. The commencement marked the fortieth anniversary of the establishment of the school, which was founded in 1886, under the direction of Dr. SABATO MORAIS (*Zecher Sadik libracha*!) and which was later revived under the Presidency of the late revered Dr. SOLOMON SCHECHTER. The honorary degree of Doctor of Hebrew Literature was awarded to CHAIM NACHMAN BIALIK, the national Hebrew poet, for his services to Hebrew literature. Poet BIALIK who arrived during the exercises, was greeted enthusiastically when

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he came upon the stage and again when the hood of his degree was placed upon him.

* * *

A PRINCE IN ISRAEL HAS FALLEN!

A well-known intellectual figure in Anglo-Jewry, Mr. F. S. SPIERS, O.B.E., B.SC., has passed away at the age of fifty. The deceased was a son of the late Dayan SPIERS and a great Talmid Hacham. He commanded a prolific pen which was consecrated to the cause of Truth. His ability as a writer, as a warrior and a gallant upholder of Traditional Judaism will be remembered by all who had the privilege of reading his scholarly contributions in the Press. Anglo-Jewry could ill-afford to lose this giant personality whose noble work was often conducted unobtrusively, but ever courageously as becomes a great Leader of an army. His passing away deprives his fellow-workers of a sincere and loyal son of Israel, the son of the late Dayan SPIERS (*allow hashalom*) whose demise is bound to create a gap which will not be easily filled. Verily, a noble Prince in Israel—*Sar gadol nafal b'Yisrael*—has fallen! May he rest in peace!

* * *

A DESERVING APPEAL

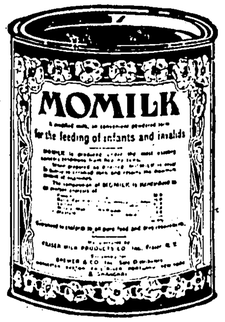
We publish elsewhere in this issue a special interview granted to our Jaffa correspondent by CHIEE RABBI BENSION M. OUZIEL, which we hope will be read with great interest by our readers. We cannot, however, help saying that the meagre response meted out to the appeal does not speak volume for our community. It is palpably evident that unless one goes around with hat in hand, no one will bother to send his or her mite for the Building Fund. On the other hand, the appeal to-day is inopportune, owing to the fact that some of the most important wealthy members of our community are abroad on their summer vacation. Nevertheless, we hope that no further precious time will be lost in giving immediate attention to an appeal which should have been responded to long ago. The example set forth by MR. MENASSEH MEYER, of Singapore, should be emulated by members of our community who are again kindly requested to send in their contributions to Mr. D. E. J. ABRAHAM, 23 Peking Road, who has kindly consented to act as Hon. Treasurer for the Fund.

* * *

OUR TURN TO REJOICE; THEIR TURN TO MOURN!

The hearts of the pseudo-Zionists swell with joy whenever they notice a little setback in Zionist strivings in Eres Yisrael. The falling off in contributions to the Keren Hayesod in April last, has given much satisfaction to the *Jewish Shomer* and the organ of the modern-Karaite Judaism at Cincinnati. Both see in this a way of saving from oblivion their much-discredited theology which at one time was fashionable. O, how they long for the days of Pittsburg Conference to return when the enemies of Zion after expunging all references to the restoration had gloated over their triumph and thought that they had conquered the soul of Judaism! Poor fellows, they did not live to witness their joy for long. One really cannot help sympathising with these poor zealots over their fatuity in fighting a hopeless cause. He was a prophet who said that with the rise of modern Zionism and the issuance of BALFOUR Declaration, the theology of Reform Judaism had been completely annihilated and a sort of a new *Tish'a b'Ab* for the reformed Jews came into being!

寶華乾牛奶



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THE ANNUAL "PICNIC"

The annual "picnic" of the League of "British" Jews took place in May last, there being six people and the Executive present to greet the President, MR. LIONEL DE ROTHSCHILD. The latter made a short speech congratulating himself that he could secure such an audience which according to him indicated the success of the "League." An address by MR. CLAUDE MONTEFIORE was also delivered, containing full of nonsensical remarks, and in fact a repetition of what he had said in the past. MR. MONTEFIORE is obsessed with the idea that being a man of vast wealth, he has a right to dictate to all Jewry what they should do in regard to their duties to the State of which they are citizens. He cannot understand why his 'imperial edict' is not tremblingly obeyed by Kol Yisrael. He threatens to use strong language, if hereafter no notice will be taken of his denunciation of wrongs to which Nationlist Jews are addicted! MR. MONTEFIORE is no doubt trying to remain loyal to the League, and but for his usual characteristic twaddle, the annual "picnic" would have been shorn of any colour and interest to half a dozen members who make it a point to attend. We congratulate MR. ROTHSCHILD on his excellent "performance" and MR. MONTEFIORE on his excellent "treat" he was able to give to his tiny audience free of charge. No wonder that valiant champion of Israel's cause, *The London Jewish World*, calls this "The Annual Farce." It is a "farce" indeed and it is surprising that there could be found even "six" misguided people to attend the annual "picnic!"

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SOME YEARS AGO, RABBI FRANCIS L. COHEN, OF SYDNEY, AUSTRALIA, WROTE TO RABBI HIRSCH—WHO WAS THEN IN SHANGHAI, TESTIFYING REGARDING THE KASHRUTH OF

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WHEN RABBI ZLOTNIK WAS IN SOUTH AFRICA

The community of British Jews in South Africa extended a hearty welcome to Rabbi ZLOTNIK last year. He arrived in May 1925, and left in September making a tour of the chief centres. Everywhere he was received with enthusiasm, his eloquence and charm captivating his hearers. During a few months he raised nearly £30,000 for the Jewish National Fund notwithstanding the large sacrifices previously made by South Africa for Eres Yisrael.

The following is a short description of an address of the RABBI by *The Zionis Record, of* Johannesburg:—

"Very soon it was realised that we were confronted with a new force—a man of iron purposes who was filled with a passionate and holy fire for the ideal sof his people. Words, parables, anecdotes, exhortations, came from his lips, following like lightning flashes upon the ears and hearts of his auditors but we all felt that behind the gifted tongue, which charmed and lashed, there was the root of undeniable sincerity. It seemed as if a young prophet had arisen and was exhorting his people to rise again after 2,000 years of lethargy, and reconstitute themselves into a great and mighty nation.

"There was this, too, that impressed us in Rabbi ZLOTNIK. Some of us had known that in him the scholar, writer, and Talmudical student were embodied, but we realised very quickly that the intense study of the Torah had not in any way affected the speaker's remarkable grasp of modern affairs and modern conditions. His profound knowledge of the past and his beautiful vision of the future has not in any way weakened his splendid grasp of the present with its problems and its difficulties.

"It is tragic, perhaps, that men of this type have to come to us for the sole purpose of arousing Jews to a sense of duty to our homeland. There is, however, a benefit—we are made to realise that while some of our great men are passing away, others are arising in their place. JEHUDA LEIB ZLOTNIK is still comparatively a young man, but the wonderful fire of his enthusiasm and his great talents as a writer, scholar, thinker and orator are likely to bring him to heights in Jewish leadership in years to come. It is a privilege for South African Jewry to have had the opportunity of hearing him."

Shanghai Jewry will have the pleasure of welcoming in its midst this distinguished envoy who comes to our shores in order to stir up our national consciousness regarding the great era of Renaissance that has opened for our people in our ancient Fatherland!

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ANTI-SEMITIC CAMPAIGN IN CHINA

WORK OF MISGUIDED PROPAGANDISTS

AGITATION NIPPED IN THE BUD

In recent months, certain paid agitators, who shall be nameless, endeavoured unsuccessfully to implant the seed of anti-Semitism in China, by stirring up racial hatred and prejudice and linking the Jews with Bolshevism. One wag went to the extent of denying the right of Jews to claim JESUS, the founder of Christianity as their brother, and even quoted passages attributed to the latter accusing the former as "liars" and "descendants of an accursed race!" The honour of giving hospitality to the "irresponsible scribblers" went to the *Post*, of Hankow. How readily and gleefully the Editor of that publication (who is well-known to our readers after our having published his communication to us in our May issue) had opened his columns with a view to giving an opportunity to certain "propagandists" with an axe to grind, to ventilate their "grievances" may be judged from the fact that one letter alone had taken almost three columns of that daily without begrudging the loss of precious space! Considerable patience was needed to control one's impulse to plunge into the controversy. A defence of the Jew from the attack of his detractors necessarily involves an attack on the Christian. Our love for our cause makes us eager to see our name and fame unstained. Our love of justice makes us equally anxious not to say and not to do anything that might reflect on the name and fame of the Christian. Happily, calmer judgment prevailed and the enemy to-day finds himself outwitted in a manner which is hardly gratifying to him. His efforts to create schism and discord had proved abortive. We understand that in certain influential quarters the matter was seriously discussed and a warning issued to desist from such a perilous course. It was patent from the trend of attacks levelled by the critics that they had been deriving their main inspiration from the *Dearborn Independent*, the "sainted" HENRY FORD'S publication, from which copious citations were given tending to show that black is white and white is black. A list of foul charges were made by one "propagandist" (we shall not disclose his name, for obvious reasons) on the Jews, which made one's blood boil with indignation. But there are times when one feels inclined to break a lance and "answer the fool according to his folly." One such reply was published from a local resident of Shanghai in the *Post* of Hankow, of the 25th June last, which reveals the trend of the mind of the agitators who started with a plan to discredit the Jews and rob them of any right to claim that which they have contributed for the advancement of civilization. That rejoinder, by the way, has evoked no response, and the columns of the *Post* may well be said to be resting for a while until some new "professor" of history and religion makes his advent in peaceful Asia from certain war-like shores of Europe, the cradle of anti-Semitism. We publish below the letter referred to above, eliminating the name of the traducer of our people who does not deserve to be dignified by any name, bearing in mind the WISE KING'S dictum, *Shaim resha'im yirkab*:—

Editor, Central China Post.

DEAR SIR,—By an accident I happened to see your paper dated 16th June, and read the rigmarole of Mr.— who would appear from his style of English to be a candidate for the vacancy created by Premier HAMAN, who, according to the Holy Writ, was hanged by the order of the King AHASHWEROSH on account of his anti-Semitic propensity. Let us hope that a better fate would smile for your correspondent, for God does not wish the wicked to die in his wickedness.

Your correspondent finding the doors of the local papers slammed at him, had pushed his pedantries to Hankow where he hopes to find gullible readers to swallow his pills without scrutiny. Well, let us see. He tells us that the Jews, from whom his own saviour has appeared are the cause of all the wars (wars are the Jews harvest, he tells us). I believe Mr.— has based this on the saying of JESUS, his own master when he said: "Think not that I have come to establish peace but a sword." And yet let me assure him that the Jews are the most peaceful nation on earth. They do not believe that JESUS who was a Jew himself had uttered such strong views against peace and in favour of war. That statement that was put in his mouth is obviously an interpolation. However, if Jews are responsible for modern warfare, then the ex-KAISER who is universally known to be wholly responsible for the Great War, was a Jew himself! And who can gainsay it? When Mr.—speaks every ear must listen. And yet he is not satisfied with what he says. He wishes to rob the Jews for giving a JESUS to the world! Well, it does not matter much. It is up to your correspondent to settle this with Christendom. It is not a Jewish issue, anyhow! The Jewish people have produced a galaxy of Patriarchs, Prophets, Bards and Rabbis galore and if JESUS was not a Jew, what of it? We can afford to lose one Rabbi, but will Christendom survive the shock for a minute? I trow not. I should say that its very foundation would totter and crumble like a pack of playing cards! Poor Mr.—, his ear does not hear what his mouth speaks. O, if he only knew he would think twice before crucifying Christianity!

The incident of May 1917 narrated by Mr.— is hardly relevant to the case before us. It only shows his queer mentality to disfigure the face of the Jew, from whom his own Saviour has sprung. Readers of your paper need not be told that there are two sides to every case and the one narrated by your correspondent should be taken with a grain of salt. Efforts to narrate gossips had been numerous since the Great War and to Mr. HENRY FORD belongs the honour for embellishing them in his *Dearborn Independent* and circulating them among the anti-Semites. Mr.— should be reminded of a saying by TENNYSON, "A lie which is all a lie may be met and fought with outright, but a lie which is part a truth is a harder matter to fight."

LOCAL AGITATION

The following letter was published in the *North-China Daily News* of the 17th ultimo, which elicited a striking leader from the Editor, wherein he issued a strong warning to the anti-Semites to refrain from pursuing their nefarious designs on Jews and not to expect any help from that publication. Our esteemed contemporary has earned the thanks of all right-minded people in its praiseworthy efforts to subdue the attempt "to work up a wave of anti-Semitism" in China. The letter of MENTOR follows:—

To the Editor of the
NORTH-CHINA DAILY NEWS

SIR,—I have no desire to ask you to re-open the controversy in your esteemed columns on the above subject, but since a number of my friends have expressed a desire to know whether the "Protocols" have been declared and proved to be a forgery by some competent authorities other than the author of "The History of a Lie," referred to in my last letter in your issue of May 25 last, I beg leave to say that the London "Times" in a series of articles contributed by its Constantinople Correspondent and published on August 16, 17 and 18, 1921, incontrovertibly demonstrated that "The Protocols" consist in the main of "clumsy plagiarisms" from a French political pamphlet directed against Napoleon III and published in 1865 by a French lawyer named Maurice Joly, and entitled "Dialogues in Hell between Machiavelli and Montesquieu." To use the language of a "Times" editorial:—

"The author of the Protocols simply copied a number of passages in which Machiavelli is made to enunciate the doctrines and tactics of despotism as they were at that time practised by Napoleon and put them into the mouth of an imaginary Jewish Elder. For many years there was a close connexion between the Russian and the French police, and one of the confiscated copies of Joly's book may easily have fallen into the hands of a Russian agent—such as Rachkovsky, at Paris, to whom other and more clumsy forgeries have been traced—and may have inspired him to invent a weapon for use against Jewish revolutionaries. At any rate, the fact of the plagiarism has been conclusively established and the legend may be allowed to pass into oblivion" (the emphasized words are mine).

Apparently it was not "allowed to pass into oblivion," for I understand that a local leading British publishing house has been approached recently to undertake the publication of "Protocols" with what object may be better imagined than described! Kindly permit me to add that Shanghai is an international Settlement and any attempt to plant the seed of racial prejudice and strife will, to my mind, cause irretrievable damage and injury to the prestige of foreigners in China. It is interesting to note that the French High Commissioner of Syria, M. JOUVENEL, has actually put a ban recently on the Arab edition of the "Protocols" thereby banning from the country an unwelcome intruder whose presence is bound to breed ill-will on earth.

It is high time that the "hidden hand" agitators and "International Jew" bogey-makers refrained from further disfiguring their records and turning their attention to some lucrative jobs. As sayeth the gospel of St. John: "Can any good thing come out of Nazareth?" thus I say: "Can any good come out of publishing the Protocols in Shanghai which is based in malevolence, nurtured on hearsay and launched into the world by credulous fanaticism?".

I am, etc.,
MENTOR.

SHANGHAI, July 13, 1926.

"THE PROTOCOLS OF THE WISE MEN"

Under the above caption, the *North-China Daily News*, commenting on the foregoing, made the following observations:—

"We take pleasure in calling attention to the letter to-day by MENTOR exposing the fraudulence of the famous, or rather infamous, "Protocols of the Wise Men of Zion." Like him, we have heard of a project to get the book reprinted locally for distribution in China and we can only express a sincere hope that it will come to nothing. We had overlooked the explanation given by the London "Times," which MENTOR quotes. It certainly sounds extremely probable. Here is a case in point. In his recent "Why China Sees Red," Mr. PUTNAM WEALE drew a purely fanciful sketch of how easily and cheaply the Powers could organize and finance international intervention in China—though he hastened to add that nothing was less likely than that they would do so. The Chinese Bureau of Information, of 61 Belgrave Road, London, which we believe has not a single Chinese connected with it but exists for the purpose of spreading anti-British propaganda, reproduced this imaginary scheme in a leaflet, *but as if it were a plan already decided upon by Great Britain* and broadcast it in the Far East.

"In the *North-China Daily News* of January 13, 1921, we reproduced a statement put out by all the leading Jews of America in refutation of the "Protocols." In this they traced its origin to the year 1901 and to a Russian named Serge Nilus, who pretended to have received it from a Russian bureaucrat, but gave no sort of evidence in support of his statements, nor has any been found. The Jewish refutation pointed out that no society of the name of the Wise Men of Zion or any similar name had ever been heard of in Jewish history nor could any evidence be found of where the supposed organization had met or of whom it was composed. Even the editor of the London "Morning Post," a paper not friendly to Jews, confessed his doubts of the book's authenticity. The Jewish reputation made another very excellent point. Certain persons are fond of insisting that Bolshevism is a Jewish institution. They go further and say that Bolshevism in itself is nothing, but as the spearhead of a vast international conspiracy. Now it is undeniable that there are Jews in the Bolshevist Government—as there are in plenty of other Governments and their departments. The Jews are a clever race, and very naturally some of them would rise to the top in a time of upheaval. Also there are bad men among every people. But the point generally overlooked, and on which the New York Jewish statement dwells tellingly, is that the Mensheviks, who are the sworn foes of the Bolsheviks, are largely composed of and led by Jews and that, in the general terror and confiscation in Russia, Jews suffered enormous losses at the hands of the Reds, being regarded as typical members of the bourgeoisie.

"There are signs in Shanghai of an attempt to work up a wave of anti-Semitism. They may mean nothing; we hope they do. But in these days when passion and prejudice run so high in all directions, we wish to make the *North-China Daily News*' position clear. The anti-Semitic party need expect no help from us. Letters containing reflexions on Jews occasionally reach us. They go back to the writers and will continue to do so. The whole movement, which plasters an entire race with the misdoings of a few, is so grossly unfair. That is not done with any other people. The Italian colony of New York, for instance, used to have a bad name for turbulence, probably because most of them came from Southern Italy where, for climatic reasons, blood is hot and quarrels fierce. But no one immediately condemns the whole Italian people, who indeed are generally recognized as frugal, industrious, of a high standard of morality and firm believers in family and domestic virtues. The faults of the Jew are condemned; but how many pause to inquire to what extent those faults are only the irrepressible human reaction to the prejudice he too often encounters? It is a case of the dog with a bad name. Let it be admitted that the Jew may be a very bitter enemy. But admit also that he can be the warmest and loyalest friend, as he has proved again and again. Once, in the present writer's presence, a leading London Jew gave an extremely interesting historical sketch to show how the nations that had maltreated the Jews had suffered for it, not from any operation of the Jews themselves, but, as it would seem, through some mysterious fate or Providence, call it which we may; while those countries in which Jews had been allowed a fair chance and the equal rights of ordinary citizens bad, as notably, prospered. Anyone with a taste for history will recognize how true this is. As we said above, passion and prejudice run wild nowadays. Why should the volume of that torrent be swelled, for a cause so unnecessary and unjust?"

A DISCLAIMER

The following letter was published in *The Shanghai Times*, of the 21st ultimo, which we are sure our readers will read with interest. The Constitutional Defence League was formed in December last year, with a view to combat Bolshevism in China and resist strongly its getting a foothold in Shanghai. It is unfortunate that a member of its staff, who poses himself as an authority on Bolshevism has started an actual anti-Jewish propaganda in the local Press and abroad, accusing the Jewish people as being responsible for the present Soviet regime in Russia, thus lending colour to the belief that the League is shielding this traducer of the Jews and supporting his policy. We are, however, pleased to note that this is not the case, and this assurance coming as it does from the President of the League, who has done much to popularize the objects of the latter in Shanghai, should remove all misunderstandings and impel our Community to support the movement, both morally and financially. It is indeed a deserving institution entitled to receive adequate consideration from the general public. It is the one agency to-day which is battling for the overthrow of a perverted form of "civilization" which is a distinct menace to the world. Let us see to it that the League should continue the battle until it emerges safely from the contest. It is a question of NOW or NEVER!:—

Editor,—THE SHANGHAI TIMES

SIR,—In order to avoid possible misunderstandings brought about by correspondence and comments published on the 17th inst., in the local press, my Committee desire me to state that the Constitutional Defence League is not concerned in any way whatsoever with proposals or arrangements for the publication locally or in any other place of the book "The Protocols of the Wise men of Zion" or with any other anti-semitic propaganda.

L. M. FF. BEYTAGH,
CHAIRMAN, CONSTITUTIONAL DEFENCE LEAGUE.

SHANGHAI, July 20, 1926.

[*Continued on Page 18.*]

DEADLY PARALLELS

MR. LAURIE MAGNUS' CLEVER CAMOUFLAGE!

A MENACE TO JEWRY

[*From The Jewish Shomer, 26th February, 1926.*]

BUILDING PALESTINE.

We assure our readers sincerely that a Purim gift to the Keren Hayesod (the Palestine Foundation Fund) or to the Keren Kayemeth (the Palestine Land Fund) is indicated, as the phrase goes, to-day. The English contribution to these Funds is entirely out of proportion to the responsibility of English Jews as (1) subjects of the Mandatory Power, and (2) professing Jews. The British Government has reason to ask: Is our gesture of friendship to the Jews rejected by their representatives in our own country? . . .

We plead to-day for the Palestine Funds. We urge free British Jews to help to create a free Palestinian Judaism. The politics of Palestine are settled, and the Zionist Organization is loyal to the settlement. But the success of the Jewish National Home in the Holy Land depends now, as in 1922, on 'the assistance of Jews in other parts of the world.' We cannot think that British Jews will refuse their part.

[*From The Jewish Shomer, 28th May, 1926*]

ZIONIST PROPAGANDA.

The Zionist Propaganda month, which was brought to a close this week at Leeds, has been much interrupted by the General Strike. It was bad luck for the Zionists. . . . There has been loss of money, as well as of time. The takings of the Keren Hayesod show a marked and a serious falling-off, and this feature was revealed in the April accounts, which were completed before the strike. We are referring in this connection to the English effort; and while we must assume that Mr. P. Guedalla and his colleagues are taking all possible steps to conciliate English opinion, and thus to tap English pockets, we cannot help feeling that financial support would be more readily forthcoming if it were not deemed to carry with it support to the policy of Jewish-Nationalism. So long as Zionism, in the sense of British Palestine policy, is confused with the false theory that Judaism is a national term, English Jews and the English Zionist Federation will not be at one.

We cull the above excerpts just in order to show our readers the deceit and chicanery that is being practiced by Mr. LAURIE MAGNUS, the right hand man of Mr. CLAUDE MONTEFIORE, the bitter foe of Jewish Nationalists. On the 26th February last, he pleaded earnestly for the support of Keren Hayesod, whereas on the 28th May, that is, three months later, he turns round rebuking the Zionists for not throwing overboard their principles and following in line with the policy adumbrated by *The Jewish Shomer!* How cunning, how smart! And this is the journal on which the London office of the Keren Hayesod spends money in taking advertising space! What are we to say, for instance, if one were to advertise the sales of meat in a Hindu journal, or the sales of liquors in a paper which stands for Teetotalism? We would respectfully call upon the Keren Hayesod to desist from patronising a journal which stands for the destruction of Jewish unity and Jewish Ideals, which had animated the Jewish nation since the Temple was reduced to ashes and Israel dispersed throughout the globe—*Galuth Hammir!* Furthermore, we call upon all loyal Zionists throughout the British Empire to think twice before giving aid and assistance to an enemy whose past record is a disgrace to Jewish journalism everywhere. We Jews should have self-respect enough to stand firm for our rights and principles and these who turn out traitors and miscreants to the people to which they belong, should not be tolerated but counted amongst the enemies of which we had, alas, enough in the Middle Ages!

"LOVE" UNITES TWO BROTHERS IN SHANGHAI

"Friendship," said Dr. JOHNSON, "ought to be kept in a state of constant repair." He meant, we suppose, that some friends drop out in the course of time through one reason or another, and so we ought to make new friends from time to time. A famous Jewish teacher placed the acquisition of a friend on the same level as the securing of a teacher, but he was careful to add, as if to give a prescription in repair, that we must be generous in our judgments. Friendship is not worthy of the name which listens to every breath of scandal, which gives credence to every ill report, or even which puts the worst construction on any of our friends' actions.

However, we know of a local case which impresses us most. Two brothers unite in a bond of real "friendship" or rather "love" which finds its parallel in the famous Siamese twins, or the devoted friendship of DAVID and JONATHAN. Hailing from the famous family of *Scribes* in Bagdad, they offer a shining example of real devotion to one another. They go to office together, they go to the Tent of Rachel together (you will see them marching one after another on every Sabbath morning, making a solemn bow before the *Hechal*), they go to Court together, they visit the offices of lawyers together, they return home together, they entertain legal luminaries together, they mess and play together, in short, one is seldom detached from the other! They offer indeed a striking example of devoted "friendship" that existed in Biblical times between DAVID and JONATHAN. The story of these two worthies in Israel is known to every Biblical student. It is the most inspiring and remains to this day a theme for wonder and praise. JONATHAN, be it remembered, had nothing to gain and everything to lose from his friendship to DAVID. He incurred his father's displeasure, he placed his own succession to the throne in jeopardy. Yet he clung to DAVID as a brother and allowed no selfish motives to come between him and his disinterested affection. He was a friend for what he could give, and not for what he could get. That is the highest form of friendship. Let us take it to heart and inculcate it in our mind so that it may not die out from the hearts of men!

SIR SIDNEY BARTON KNIGHTED

The honour of knighthood conferred upon Shanghai's popular British Consul General, Sir SIDNEY BARTON, C.M.G., K.B.E., last month, by HIS MAJESTY KING GEORGE, has been hailed with intense joy and satisfaction by the Cosmopolitan community of Shanghai. Seldom has an honour been so well-deserved as the one that fell to the lot of the new knight. Amongst the members of the Shanghai Jewry, Sir SIDNEY is looked upon as an ideal representative of the British Crown in the Far East, whose wise counsel and indefatigable zeal in promoting the welfare of his great nation and country has earned for him the admiration of all. A typical Briton in whose heart the milk of human kindness flows abundantly, he embodies the Rabbinic dictum, "not theory but practice" or its modern counterpart, "deed not creed." His chief gift is his own character and commanding personality which he brings to bear upon all and sundry. As representative of the Mandatory Power for Palestine, Sir SIDNEY has seldom failed to take note of the Jewish national aspirations and promote the interests of the latter in more ways than one. Great Britain is singularly fortunate in the choice of her administrators in the Far East, and Sir SIDNEY deserves all the praise lavished upon him.

ISRAEL'S MESSENGER believes that it echoes the sentiments of all Shanghai Jews in extending to him and Lady BARTON its sincere and heartfelt felicitations, and trusts that they may live long to enjoy the honour so deservedly conferred upon them by their Gracious Sovereign.

HERZL FOREST

The response to the Tree Fund for the planting of trees in Eres Yisrael is very gratifying. The second list of contribution is published below. On the eve of the Yahrzeit of the late Dr. HERZL, BIALIK, modern Judea's gifted laureate, in a beautiful language describes the need of shade for the sun-scorched country. "We must hasten and restore to the land the bloom and the glory....the birds also and all the myriads of winged songsters will return and fill the forests and the valleys with their singing."

LOCAL CONTRIBUTIONS

Amount already acknowledged	$103.00
Mr. E. M. EZRA	3.00
Mr. and Mrs. ALBERT M. SOPHER	9.00
Miss SOPHIE HARDOON	3.00
Mrs. E. E. J. ABRAHAM	5.00
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Mr. E. J. BUCHENHOLZ	3.00
Mr. S. M. JOSEPH (second donation)	3.00
Mr. and Mrs. ALEXANDER N. FISHMAN (in memory of the late Mr. DAVID FISHMAN)	10.00
Mr. and Mrs. J. L. FRIEND (second contribution)	7.00
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Mr. S. I. JACOB	3.00
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Mr. S. C. WHITE	3.00
	$230.00

The list is by no means closed. Further contributions will be gratefully received by the Hon. Secretary of the local Zionist Association and duly acknowledged in ISRAEL'S MESSENGER.

"MAGUM OPUS"

An important publication has been issued by the Vienna publishing firm "Menorah" (Wien, II., Heinestrasse 16). It is the monumental and indispensable work "Aruch Haschalem—Aruch Completum" by Dr. ALEXANDER KOHUT. This new edition—the old one has been out of print for many years—contains all the additions and corrections that the author had published in a separate volume same time after the first edition had come out. It is printed on first-class paper in beautiful, clear type, and bound in eight superb volumes.

A DRAMATIC MOMENT IN "DER VILDER MENSH."

Scene from "Der Vilder Mensh," staged by the J.R.C. Dramatic Section under the direction of Mr. S. Wulff, at the Lyceum on June 19. "Look at his belongings," exclaims "The Wild Man" (Mr. M. B.—Chaikin) when Vladimir Vorobeichik (Mr. S. Wulff) enters with two dogs. Shiffra, the servant-maid (Mrs. S. Offnaem), is trying to attract the dogs' attention. The rest of Laiblich's family is present.

[Photo by The Shanghai Sunday Times

JOHANNESBURG JEWRY DEMONSTRATES LOYALTY TO THE WORLD ZIONIST LEADER, MR. NAHUM SOKOLOW

South African Jewry is demonstrating its affection for Keren Hayesod in a tangible manner. The cordial reception given to the World Zionist Leader, Mr. NAHUM SOKOLOW has astonished the most callous observer. It was a striking demonstration on the part of South African Jews to render every ounce of help to the cause which Mr. SOKOLOW represents. Capetown vied with Johannesburg in making the maximum efforts to contribute princely sums for the Keren Hayesod. When Mr. SOKOLOW landed at the latter port, on the 18th May last, he was given a tremendous ovation. The scene of enthusiasm that prevailed is indescribable. Thousands have gathered to catch a glimpse of the Zionist leader and inspirer of his people. According to the *Zionist Record* (which is now a weekly publication, edited by that brilliant journalist, Mr. DAVID DAINOW, at one time the London correspondent of ISRAEL'S MESSENGER) "at no time, did any Jewish visitor receive such an enthusiatic, hearty and spontaneous welcome as did Mr. SOKOLOW, when he arrived at Johannesburg station." We wonder what the League of "British" Jews will have to say to this. *The Jewish Guardian* probably would gloss it over by saying that were Mr. LIONEL DE ROTHSCHILD and his lieutenant Mr. CLAUDE MONTEFIORE, to visit the overseas Jewish communities similar demonstrations would be given in their honour! Will they not give it a test? That would certainly demonstrate to the non-Jewish world how far they are capable of leading Jewry behind them. This by the way. It is, however, impossible to believe that the welcome accorded to Mr. SOKOLOW and to Dr. HINDES who accompanied him was not because they represent an ideal which to this day remains *the* load-star of Jewry. *The Rand Daily Mail* was struck with the reception accorded to the Zionist leader. When reporting the noble occasion, it says:—

Mr. NAHUM SOKOLOW, the World Zionist Leader and inspirer of the people. Was given a tremendous ovation in Johannesburg. The substantial response to his soul-stirring appeal for Keren Hayesod has rendered the anti-Zionists' Press, which still linger here and there, hors de combat. Over £50,000|- has been raised by Capstown and Johannesburg Jewry.

"Many people shouted greetings in Hebrew; most of the others hailed him in English. Some were so carried away by the occasion that tears rolled down their cheeks. It was a red-letter day in their lives. It was an unique scene—thousands of Jews who had never seen Palestine, to whom the Holy Land was but a dream, and the overwhelming majority of whom were never likely ever to see that country, vied with one another in the heartiness of their welcome."

RECEIVED AS A JEWISH AMBASSADOR

Mr. SOKOLOW was received at the station by his brethren as only a Jewish Ambassador could have been received, says *The Zionist Record*. In welcoming him, the Jews of Johannesburg paid homage to the great cause and the world-wide movement that Mr. SOKOLOW represents. The thoughts of many at that moment travelled to a distant land, where was being well and truly laid the foundation of Israel's national homeland. Continuing, the *Zionist Record* says:—

"It was, indeed, a remarkable scent, a source of inspiration to old workers for the cause, and a source of amazement to the many non-Jews present. Those Gentiles could not help wondering at this spontaneous and unexampled display of national pride on the part of a crowd, only an infinitesimal portion of which had actually seen Palestine."

WELCOMED BY THE MAYOR

After the cheers had died down, and after *Hatikwah* had been sung and sung again, Mr. SOKOLOW was welcomed by the Mayor of Johannesburg on behalf of the City of Johannesburg.

Mr. LEAKE referred to Mr. SOKOLOW as a very noted scholar, a traveller and a statesman—as a man engaged in a tremendous cause—a cause that is making to blossom a country which, at the close of the Great War, was to all intents and purposes a desert. He expressed the hope that the presence of the noted visitor would not only give a stimulus to Jewish national endeavour on the Rand, but to Jewry in general.

MR. SOKOLOW'S REPLY

In a few well-chosen words, and speaking in English, Mr. SOKOLOW, who has the happy knack of being able to say just the right thing at the right time, expressed his grateful appreciation to the Mayor for the welcome extended to him. At the same time he took the opportunity of paying the Mayor, the leading citizen of Johannesburg, a compliment which is certain to be appreciated by many among the non-Jewish element here.

A MEMORABLE SCENE

The conclusion of these remarks was greeted with uproarious applause, cheering giving way once again to the singing of *Hatikwah*. Then the Mayor called for three cheers for Mr. SOKOLOW, after which another three cheers were given for the Mayor. Amid cries of *Heidad* and more hearty cheering, Mr. SOKOLOW, his son and daughter, together with the Mayor, entered the awaiting Mayoral motor car with the Zionist colours flying in front, and the party were driven to the Carlton Hotel. Thousands of people followed the car for some distance along Eloff Street, and for a while all traffic was suspended.

It was a wonderful scene. The Jews of Johannesburg have certainly never witnessed such a scene here before. If they are as true to the national spirit as they were anxious to make Mr. SOKOLOW believe, then there is little doubt that Johannesburg will, on this occasion, show the world that the much boasted solidarity of the Hebrew race is not a myth but a reality. Johannesburg has begun well. So far all expectations have been realised and over £50,000|- has been raised.

A CHALLENGE TO THE ANTI-ZIONISTS' PRESS

A year ago, six months ago, three months ago, and even three weeks ago, the anti-Zionists' Press were busy predicting the wreck of the Zionist movement and the end of Jewish Nationalism. The demonstration given to the Zionist leader and inspirer of his people, Mr. SOKOLOW, constitutes a fine answer to the latter that instead of the movement dying of inanition, it is gaining strength and adherence by leaps and bounds everywhere. Now, what has that bitter opponent of Zionism, *The Israelite*, the official organ of the modern-Karaite Judaism will say to this? Will it still repeat the stupid statement that Zionism is lying on its death-bed or it will have the courage to admit that the new theology of Reformed Judaism "made in Germany" is now actually dead and buried beyond any hope of resurrection? Answer!

SIR HERBERT SAMUEL, EX-HIGH COMMISSIONER OF PALESTINE AND RABBI ZLOTNIK

In April 1925, shortly after the opening of the Hebrew University, His Excellency, the then High Commissioner of Palestine, Sir HERBERT SAMUEL, received in audience Rabbi J. L. ZLOTNIK who was about to undertake a visit to South Africa on behalf of the Jewish National Fund. Sir HERBERT SAMUEL spoke with enthusiasm of the work done in Palestine by the Jews and particularly praised the rural activity in the Valley of Jezreel. He authorised the RABBI to convey the following message to South African Jewry:—

"When I arrived in Palestine five years ago I was hopeful regarding the prospects of the Jewish National Home; to day when I am about to leave Palestine, I can say that I am confident of its success."

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INTERVIEW WITH CHIEF RABBI BENSION M. OUZIEL

By H. S. KEHELA, Jaffa

It was my good fortune recently to visit the CHIEF RABBI of Tel-Abib Jewry—BENSION M. OUZIEL—who received me cordially after my having presented him with a letter of introduction from the Editor of ISRAEL'S MESSENGER. The eminent RABBI occupies a very leading position in Eres Yisrael, and his distinguished services for the cause of Jewry is recognised and admired by all and sundry. My attention to his notable service in his proposed erection of a new Synagogue in Tel-Abib was drawn from the columns of ISRAEL'S MESSENGER, and this impelled me to seek for an interview with the eminent RABBI. The latter who made a deep impression upon me was too busy to open conversation immediately; it was late in the afternoon when, to my utter astonishment, I found him discussing matters of vital significance with the contractors of the Synagogue, when I was told that he had to forego his tiffin in order to settle a matter of great importance and urgency for the welfare of the new sacred house now in course of construction. While waiting for my turn to interview the RABBI, I had a glance of the beautiful library of books and noticed the pile of correspondence from all parts of the world on the desk which were not yet replied to. On the wall there was a very beautiful framed picture which proved to be a certificate presented him by the Jewiish community of Greece some years ago for his distinguished services. After a brief while, the RABBI came forward and our pleasant conversation started to develop. My first question to him was in regard to the appeal for funds published in ISRAEL'S MESSENGER to the world Sephardim Jewry. In a clear and beautiful Hebrew language, he replied saying that up to that moment he received no generous response with the exception of one single donation of £100|- from Mr. MENNASSEH MEYER, the venerable layhead of Singapore Jewry. In a letter he was informed by the latter that only recently he had built a synagogue at Singapore at his entire expense, otherwise he would have been in a better position to contribute a larger sum for the sacred cause.

GENEROSITY OF YEMENITE JEWS

"Have the Jews of Eres Yisrael contributed anything towards the purpose?"

"Yes, the Jews of Tel-Abib especially have contributed very generously, the total amount thus far being £1,000|-. The site for the building was donated by two Yemenite Jews from Aden, viz:—Messrs. SHALOM AARON LEVY, and SHELOMO ISAAC COHEN."

"Have you started with the construction of the building yet?"

"Yes, we did. Come with me and I will show you the spot on which the building is being erected."

At this juncture we left the room and made our way to the building which is within a stone's-throw from the RABBI'S dwelling house. I noticed that the lower part of the building was on the way to completion and was informed that prayers were being conducted daily, although not for a large congregation.

PINS HOPE IN THE FAR AND NEAR EAST JEWRY

"It is my sincere desire," went on the RABBI, "that I should complete the building as soon as I can, or rather as soon as funds are forthcoming. On the other hand, I look forward with great expectation to some financial help from the Jews of the Far and Near East. In Shanghai, Mr. D. E. J. ABRAHAM, a well-known leading member of the community, has kindly consented to act as Hon. Treasurer for the building fund, and I hope that through his good offices a generous response will be made."

"In your appeal in ISRAEL'S MESSENGER you estimated the building to cost no less than £10,000|-. Do you expect to collect this amount?"

"Yes, I have great faith that the appeal will not be ignored. I cannot help saying that I greatly appreciate the assistance rendered us by the Editor of ISRAEL'S MESSENGER, to whom I owe a debt of gratitude for his fine work in giving publicity to the appeal and endorsing it strongly to the public. I am very much impressed with the gift of Mr. MENNASSEH MEYER, who is universally known as one who is distinguished in all religious matters appertaining to Eres Yisrael Jewry. I desire to make a renewed appeal to our generous co-religionists in the Far and Near East to contribute more liberally for the cause and thus help me to bring the plan to a successful fruition."

THE GROWTH OF SEPHARDIM JEWS

The Sephardim Jews in Tel-Abib are growing by leaps and bounds and there is no doubt that the new synagogue along the lines outlined by the CHIEF RABBI is considered a great desideratum. To my mind it would be a great calamity if the response to the appeal meets with scant attention, as there can be no two opinions that the Sephardim Jews would lose a great opportunity if they fail to add their quota to the spiritual Renaissance that is now engulfing the whole of Eres Yisrael.

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THE NEW ZIONIST ENVOY

BIOGRAPHICAL SKETCH

JUDAH LEIB ZLOTNIK who will arrive in Shanghai in November next as a delegate of the Jewish National Fund, was born in Poland in 1898. He received the Rabbinical degree in the year 1910, conferred upon him by the famous Rabbi RAPHAEL SHAPIRO of Volozyn and in the following year was appointed Rabbi of Gombin. In 1920 he received a call to America, participating en route in the first post-war Zionist Conference in London. He later became President of the Mizrahi Organization in Canada and subsequently Director of the Jewish National Fund, Canada. In Canada, where he has resided for the last four and a half years, he succeeded in concentrating the efforts of all elements within Jewish life upon the great work of assisting in the redemption of the soil of our National Home.

Rabbi ZLOTNIK, who is also a perfect Hebrew Scholar, has written several works. In the summer of 1925 he undertook a special visit to South Africa on behalf of the Jewish National Fund returning to Canada early in 1926.

IS YOURS WORSE THAN MR. HARRINGTON'S?

He Thinks Nobody Ever Had A More Severe Case Of Indigestion Than He Did Before He Was Cured By DR. WILLIAMS' PINK PILLS.

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"Through reading about Dr. Williams' Pink Pills I was led to give them a trial. Before I had been taking them long I began to feel better and the pains were relieved. I eat well now and digest my food, and I sleep well. I think Dr. Williams' Pink Pills are a very reliable medicine. In connection with the pills I used the little laxative, Pinkettes, one of the best remedies for constipation I have found."

Your chemist can supply you with Dr. Williams' Pink Pills for Pale People, or post free, $1.50 per bottle, $8 for 6 bottles, from the Dr. Williams' Medicine Co., 60 Kiangse Road, Shanghai.

NOTICE

THE NEXT ISSUE OF "ISRAEL'S MESSENGER" WILL APPEAR ON THE 3rd Sept., 1926. Correspondents are kindly requested to send in their contributions not later than the 28th instant, or earlier if possible.

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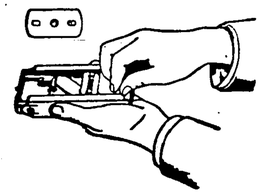

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WHOLESALERS AND RETAILERS.

JONAH AND THE WHALE

By DR. RANSOM HARVEY.

Department Of Physics, William And Mary College, Williamsburg, Va.

The story of JONAH and the whale has been the point of attack for the critics of the Bible for centuries. There are many pugnacious souls in every generation who are eager to stir up controversy between science and religion and bask in the notoriety that they obtain. Truth is an entity and must be the same regardless of the source from which it is derived. Whenever there is an apparent conflict between truth derived from a study of nature and that given by direct revelation of the Deity, it arises from a wrongful interpretation in one or both of these realms. In no case was this more thoroughly demonstrated than in the face of a trial that was staged at Dayton, Tennessee, recently. The attorney for the defense asked a noted politician, who posed as an authority on the Scriptures, if he believed in the story of Jonah and the Whale. The lawyer, not knowing about whales, thought he had scored a point and the peerless commoner, being equally uninformed, was able to put up only a very lame defense of the Biblical narrative.

It has been often put forward as an objection by unbelievers that a man could not exist in a whale's stomach for three days and resist the action of the digestive fluids, if he did not perish for lack of air. Furthermore, it was claimed that if he did survive, it would be unlikely that he would be ejected anywhere near land. The author, troubled by these arguments, had been accustomed to regard the whole story as a parable until he was fortunate enough to find out about the structure and habits of a leviathan of the deep, from a friend who spent five years at a whaling station in the Arctic Region.

The whale is a mammal which has adapted itself to an aqueous environment, its body having become fish-shaped and its appendages having degenerated into fins. It is in no sense a fish. It breathes air with lungs, is warm-blooded, brings forth its young alive, and suckles them from mammary glands. The whale, being an air breather, must come to the surface from time to time to replenish his supply of oxygen. In order to provide respiration during his long-extended dives he has, in his head, a wonderful air storage arrangement. This air chamber is a development of the nasal sinus, a large cavity just posterior to the nostrils in other mammals, but immediately below the nostril of a whale.

This air chamber in a large whale is about fourteen feet long, seven feet wide and seven feet high. The bottom of it is formed by the bones of the roof of the mouth, through which there is an opening into the throat corresponding to the pharynx. This opening is guarded by thick lips which can be closed at will to shut out water from the mouth. This is large enough when propped open with a stick in the case of a dead whale, easily to permit the passage of the body of a man. My informant, who weighs two hundred and forty pounds, climbed from the mouth of a dead whale into the air chamber and, standing his full height, was able to touch the top with a broken oar. It is a popular misconception that a whale, when he comes to the surface, squirts out a column of water into the air. The so-called "blowing" of a whale is nothing more than the condensed moisture from his breath as it comes in contact with the cold ocean air. At no time is there any water in its air chamber, as the walls slowly collapse when the oxygen is used up in respiration.

The spermwhale, which is the most commonly known, and which occasionally appears in the Mediterranean Sea, has his throat guarded by a sort of grill of whalebone that acts as a strainer and allows only very small animals to pass into the gullet. There are many small animalcules which live on the surface of the sea, technically called plankton, which furnish the main food of the cetacea. As the whale swims along the surface with his cavernous mouth open, he engulfs large quantities of plankton. Of course he will occasionally take in a fish or porpoise. If it is too large to pass through the strainers, the whale thrusts it up, by a movement of his tongue, into the air chamber. The inrush of water prevents its being expelled through the mouth. If it is a fish or other water-breathing animal, it will suffocate in the air. A porpoise or other mammal will live a long time in the air chamber of a whale. A small fish may be ejected from the nostril by a sort of sneeze. If the whale finds that he has a large animal in his head, he swims for the nearest shoal water, which may take several days. He then gets his head up above water and shakes the intruder out through the mouth. A recent news article tells of a dog that was lost overboard from a whaler and was found in the head of a whale six days later by another whaling vessel. The dog was reported as alive and none the worse for his unnatural journey.

The story of Jonah in the Sacred Scriptures may have been intended as a parable, but in view of this information it is certainly evident that it is at least a possible occurrence and not to be considered as the height of absurdity, except by those totally ignorant of the habits of the leviathans of the deep. If JONAH were swimming on the surface of the sea and a whale happened along at the time, he might well have been engulfed and pushed up into the air chamber where he would have plenty of air. It is no job to go without food for three days. The animal, finding a large intruder, would swim for the nearest land and shake him out in shallow water near the shore, where he could easily be rescued. The writer of the book of JONAH did not intend to present anything absurd or impossible, and no doubt he had heard of some experience of this kind along the Mediterranean coast.

Finally, we may state that, in view of this information, the story of JONAH and the Whale can no longer be used as an example of the unreasonableness of the Scriptures, but rather as a proof that the early writers had sources of information beyond our reach.

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THE LATE MR. OSCAR STRAUS

Sympathy With His Surviving Brother And His Letter Of Thanks

The death of Mr. OSCAR S. STRAUS *at New York, in May last, has evoked world-wide sympathy for his surviving brother, Mr.* NATHAN STRAUS, *the Dean of Philanthropists. Our message of condolence has elicited the following grateful reponse from the latter, which we are sure our readers will peruse with interest:—*

NEW YORK City, June 21, 1926.
119 Fifth Avenue,

MY DEAR MR. EZRA,—Your kind words of sympathy are a source of consolation in the great loss I have sustained in the passing away of my beloved brother.

As you know of the strong tie that linked our lives and aspirations, you can fully realize my deep sorrow.

However, I take comfort in the thought that he is relieved of his suffering, and will find my consolation in the sacred memory of him and my daily work.

Accept my sincere thanks, and believe me,

Very sincerely yours,
NATHAN STRAUS.

[Written for ISRAEL'S MESSENGER]

PERSIAN JEWS IN ERES YISRAEL

By Dr. M. ROBINSON, Jerusalem

Among the manifold classes of immigrants entering Eres Yisrael are also Persian Jews. Few other immigrants suffer so much for the sake of reaching Palestine; or Halusim obtain their right to the Holy Land at a price as high as theirs. It is already fifty years since they started coming to Palestine from far-away Iran. Losing all they possess, and often their health, on the way, they arrive destitute in the land of their desire. They know neither Arabic nor European languages, and but little Hebrew, and after having suffered the persecution of the fanatical Shiite Moslems they come to a country which is utterly strange to them. Persian Jews seem to be the stepchildren of Palestine's new Yishub. Without a tongue, they are unable to ask for what they want, yet, accustomed for many generations to a life of suffering, they don't complain. It is a source of surprise to see this remainder of the Gulden Age of Jewish life in Persia. For a thousand years they had no need to wander like the Jews in other parts of the Diaspora. Yet in the end persecution overcame them; fanatical Islam sought them out in their very homes, with a fury not exceeded elsewhere. Looked upon as outcasts, they were spurned by the citizens, and had no redress against plunder and murder. For all this, they retained a national spirit, which the Zionist ideal roused into new life. And now they have a strong Zionist Organisation, edit newspapers, and brave the dangers involved in collecting funds.

Who can help them in their trouble? The Keren Hayesod gives them assistance in money on their entry into the country, employs them on public works, educates and looks after the health of their children, and helps them equally with immigrants from other countries to settle on farms or to enter trades. Before the Great War many of these destitute Persian Jews were mishandled—even to the extent of being deported from Jerusalem—by the Turkish Government, which ignorant of Justice, measured men by their backshish. Some died of starvation, others found work in the colonies. During the War they suffered more than any other section of Palestine's population; yet they multiplied and are to be found in almost every Jewish settlement. Although denied by the Persian Government entry in Persia into agriculture, they show a great love for it and some 500 have settled as land workers in Eres Israel. The others may not have been able to obtain foothold in the various colonisation schemes in Palestine, but they have succeeded in dropping the hawking and other petty trades which they were forced to follow in Persia and have taken up productive work. Some are smiths, shoemakers, tailors, while the majority are engaged in the building trade. Large public buildings, such as the Shaare Zedek hospital, have been put up by them. If they have not yet become assimilated to their new surroundings it is because they are materially the worst off.

Persian immigrants number already over 7,000 of which the majority is in Jerusalem. They live in the wretchedest quarter and struggle gallantly with poverty. Their hovels are made out of pieces of tin; and they and their handsome wives and their dark-eyed sunburnt children sleep cheerfully on rags. It is typical of them that they suffer these things without a murmur and love Palestine beyond doubt. They believe in better days to come. They have formed their own communities, maintaining in Jerusalem alone twelve synagogues. About seventy children are educated in their Talmud Torah, the remainder attending schools maintained by the Keren Hayesod. These youngsters bring the Hebrew language into the homes of their parents and thus link them to the rest of the Jewish population. The Persian immigrants who have reached Palestine during the last few months have all been young. Under the new Persian ruler Reiza Chan they are compelled to undertake military service, without however, receiving the correlative rights of citizenship; so they prefer to endanger their lives in journeying to Palestine. The Palestine Zionist Executive has to devote special attention to these immigrants, who arrive with nothing but their muscles and lack of common language and a European civilisation.

Keren Hayesod funds are helping them but this assistance, which is necessarily limited, is not sufficient. The national feeling, the enthusiasm and the devotion which run very high in Persian Jews render them particularly desirable for Jewish colonisation work. There is no better class of farmer, and once they accustom themselves to modern conditions they become excellent industrial workers.

ROUMANIAN HOLY SYNOD CHARGE CUZA WITH BLASPHEMY

BUCHAREST (J. T. A.)—The charge of blasphemy against Professor ALEXANDER CUZA, leader of the anti-Semitic movements in Roumania, was formulated by the Greek Orthodox Holy Synod of Roumania.

The Holy Synod charges Professor CUZA with blasphemy and insulting the founder of Christianity. The charges were based on statements which CUZA made in his addresses during the recent election campaign in Roumania. It was reported that at various times he stated that "Jesus was not a Jew. He was only a symbol. At best, he was an apostle. Down with the Jewish Old Testament!"

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THE FRENCH HIGH COMMISSIONER OF SYRIA LAUDS ZIONIST STRIVINGS IN ERES YISRAEL

"Envious Of Great Britain's Mandate"

THE FRENCH HIGH COMMISSIONER OF SYRIA WHO HAD BANNED THE ARAB EDITION OF THE "PROTOCOLS."

Mr. de JOUVENEL, the French High Commissioner for Syria, spoke at a great Zionist demonstration hel din Paris recently in honour of Dr. WEIZMANN. He expressed his deep admiration for the Jewish work in Palestine, and said he was envious of Great Britain for having the Mandate for Palestine. It was better than the Mandate for Syria, because in Palestine there was the Jewish population which was peacefully upbuilding the country. He hoped that there would be a wide measure of collaboration between the French in Syria and the Jews in Palestine.

"JERUSALEM WAS DESTROYED BY FIRE AND BY 'FIRE' IT WILL BE REBUILT", FORMED THE CONCLUDING PRAYER ON THE JEWISH NATIONAL DAY OF HUMILIATION ON THE 20TH ULTIMO. LET US REMEMBER THIS VITAL FACT AND BEAR IN MIND THAY ONLY BY KEEPING ABLAZE THE FIRE OF JEWISH SOUL, THE FIRE OF JEWISH ENTHUSIASM FOR WORK AND FOR SERVICE CAN WE SUCCEED IN UPBUILDING ISRAEL'S NATIONAL HOMELAND.

SUBSCRIBE TO KEREN HAYESOD AND KEREN KAYEMETH AND THEREBY BECOME A REAL PIONEER IN THE WORK OF RESTORATION IN ERES YISRAEL.

JEWISH NATIONAL FUND COMMISSION FOR CHINA.

52 Avenue Road, Shanghai, China.

CORRESPONDENCE

GREETINGS FROM THE LAND OF ISRAEL

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—I have to thank you for sending me the April copy of ISRAEL'S MESSENGER and congratulate you on its fine production and its sound Jewish National tone. Our mutual friend N. S. BURSTEIN, of Cardiff, showed me the paper some years ago and I admired it then no less than I do now.

With Zion's greetings.

I am, etc.,
SOL COHEN.

THE PALESTINE MERCANTILE BANK LTD.
P. O. Box 159,
HAIFA (*Land of Israel*), 27th May, 1926.

THE SUPPLY OF MEAT,—A PROTEST

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—Kindly permit me space in your esteemed columns in order to ventilate a grievance.

For some time past, the local Shehita Board has permitted an individual the right to sell beef and mutton, in order to enable him to become self-supporting. The upshot of this is that we have been given poor stuff of meat which is wholly unfit for consumption. Prior to this, the meat supplied were rich and wholesome, and I fail to see why the community should be penalized by one who has no reason to exploit the latter for the purpose of making a few dollars extra. There is ample margin left for him to supply rich meat at the same price of before, and yet earn a decent profit thereon. I write this to draw the attention of the Board and hope some steps will be taken to remedy the grievance complained of.

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

I am, etc.,
SAHABAK HILU LA TAKILU KILLU.

SHANGHAI, 8th July, 1926.

AN APPEAL FROM IRAQ

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—May I crave the hospitality of your esteemed journal to make an appeal to your readers to aid the Midrash Talmud Torah? This institution is unable to give shelter to the thousands of poor and orphan children who wish to receive education within its walls, and consequently we are obliged to turn them away. This is causing serious consequences which we dare not overlook. If the Torah had been preserved in Iraq, if able Rabbis were turned out in the past, it was always due to the Talmud Torah on whose behalf I beg leave to make an urgent appeal to the many co-religionists in China, who formerly had their origin in Iraq and whose heart must beat in unison with our efforts to save the institution from being wrecked and paralyzed.

All donations to be sent to the undersigned, and gratefully acknowledged in ISRAEL'S MESSENGER.

I am, etc.,
EZEKIEL HAHAM HAROON,
Principal, MIDRASH TALMUD TORAH.

BAGDAD, 28th April, 1926.

A SUGGESTION FOR A WORLD RELIGION

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—I beg for space in your valuable magazine for the following draft for a World Religion, received by combining the essential features of Judaism and Islam.

The undersigned duly chosen representatives of the orthodox Jews and the orthodox Mohammedans of the world have in pursuance of the mandate placed upon them by the respective electors, and in full knowledge of the great responsibility resting upon them, unanimously adopted the following resolutions:

"To create a religion in agreement with our present civilization, to be adapted to become the religion of the human race, and to be called the Religion of the World. The new religion to be derived by combining the essential features of Judaism and Islam as disclosed in the respective Bibles of the two creeds, to set forth the dogmas of the above mentioned new religion into a Book to be known as the "Universal Bible," to transfer to the said Universal Bible all the Divine authority the present Jewish and Mohammedan Bibles may have, and to consider the latter two books from the moment our signatures are affixed to this document, as without Divine Authority and as historical books only. Signatures....Signatures....Signatures...."

The object of the World Religion is to keep man away from prejudice, hatred and bigotry; to guide him in a path of justice and usefulness; to encourage him to use science for useful purposes only, and to impress upon man the idea that religion must always appear as a help to science, and never as antagonistic to the latter.

THE RELIGION:

The Creator of the universe is spiritual without any mixture of matter; the Creator is One and only One, without assistance and helpers of any kind whatsoever; the Creator is all over the world, including our little globe, all around us, and within us the soul upon which our good and bad actions are being automatically impressed, with the actions we do not understand the Creator of matter at the present time, because our intellectual standing is not high enough for high thinking, and man is therefore expected continually to study the world and to discover the Almighty, and the object and essence of the creation.

Do not use lead, sword, missionary work, or any other kind of force, for the purpose of spreading this religion amongst idolators or any other believers in natural gods. There shall be no official holydays in connection with this religion. The nations and peoples of the world may retain their present holydays. Prayers in connection with holydays, and all the prayers in as far as they are not already directed toward the spiritual Creator, who is One and only One, shall be changed fully to agree with the religion. All people have been born equal, and shall be treated alike, whether poor, wealthy, powerful or without power. You shall have one law for all people of the land, including the stranger. There shall be no slaves in your land. Every person shall have a 24-hour rest-day every week. The day of rest must not be the same for all people: the machinery of locomotion and production must never be interrupted on account of the day of rest, and there shall always be a group of people ready to work, while the other people may enjoy their day of rest.

You must not kill.

You must not commit adultery.

You must not steal.

You must not buy or otherwise receive stolen goods.

You must not bear false witness against your neighbour.

You must not do to your neighbour anything you do not want other people to do unto you.

Do not abuse the poor.

Honour your father and your mother and provide for their support.

Do not covet your neighbour's wife, his man-servant, nor his maidservant, nor his house, ox, ass, nor anything belonging to your neighbour.

You must circumcise all your males as a sign of believing in the spiritual Creator of matter.

Husband and wife shall be on equal terms under the law.

The husband shall work for the support of his wife and children, and the wife shall take care of the household.

Man and wife may be divorced by common agreement, or for adultery.

Divorced parties may remarry once, and may be again divorced after remarrying.

You shall make no war upon your neighbour, except in self-defense.

Treat prisoners of war with kindness.

Do not keep standing armies, by conscription or otherwise, as standing armies are the causes and bases of war.

You shall keep a militia for the purpose of keeping order in the land.

You shall provide institutions for all old people not capable to work, and who have no near relations able to support them.

You shall have Institutions for employing all people capable to work, but who are not employed.

There shall be no unemployed in your land, except in case of sickness.

You shall take care of all your sick people.

There shall be no capital punishment in your land.

Make all your criminals in the Penitentiaries, or other institutions work for their own support and for the support of their dependents.

Make all criminals work for several years in State Institutions after being released from a penitentiary.

Provide sufficient schools for all children of school age.

Do not teach religion to persons under 21 years of age.

There shall be no illiterates in your land: Provide schools for strangers who may be illiterate at their arrival in your country.

Fulfill all the above prescriptions and do not cause your soul to be cast away from its place with the Divinity.

The Jews who were the first people to make known to the world the Spiritual Creator, and who suffered so much persecution on account of the said belief should have Palestine as their Mother-land for all future time. The borderlines of the Jewish Palestine should be: The Mediterranean Sea from the Suez Canal up to and including Aleppo, from there by a short time to the Euphrates, by the Euphrates to the Persian gulf, by a straight line from the most southern point on the coast line of the Persian gulf to the southern extremit yof the Peninsula of Sinai, by the Western coast line of the Peninsula of Sinai to, and through, the Suez Canal at the starting point of the Mediterranean Sea.

I am, etc.,
ISRAEL N. PRENOVICH.

NEW YORK, 3rd June, 1926.
908 *Kelly Street, Bronx.*

"THE AUSTRALIAN JEWISH CHRONICLE"

AUSTRALIA'S LEADING JEWISH JOURNAL CIRCULATING THROUGHOUT AUSTRALASIA

Subscription, post free: Within Australia 6|-; Outside Australia 7|6. per annum. Published fortnightly.

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Prior to the establishment of THE AUSTRALIAN JEWISH CHRONICLE four years ago, there was no outright exponent of Jewish Causes in Australia. THE AUSTRALIAN JEWISH CHRONICLE is the recognized organ of Traditional Judaism and Jewish Nationalism.

SOCIAL AND PERSONAL

Mr. M. J. NATHAN is summering at Kobe, Japan.

* * *

Miss RACHEL NATHAN has returned to Shanghai from Honolulu.

* * *

Mr. E. S. LEVY, Mrs. AUBREY HILLALY, Mr. DAVID LEVY, Mrs. J. AARON, Mrs. S. I. JACOB and Mrs. M. NISSIM left for Kuling last month where they will spend their summer vacation.

* * *

Mrs. SIDNEY LEVY and Mrs. N. S. LEVY are summering at Weihaiwei.

* * *

Mr. S. SOLOMON, son of Mr. and Mrs. JOHN SOLOMON has returned to Shanghai from 'Frisco.

* * *

Mrs. P. LESSNER with her two little daughters left by the s.s. Pres. Taft to visit her sister in Manila

* * *

The house of Mr. and Mrs. JOHN SOLOMON has been brightened by the arrival of a baby son.

* * *

Mr. and Mrs. JACK SPUNT are returning to Shanghai from New York on the 8th instant.

* * *

Mr. A. BENARTZY has assumed charge of the Hebrew and Religion Classes in succession to Mr. A. EINHORN. Mr. BENARTZY is a young man of 24 years, having been educated in Jerusalem at HERZL Gymnasium. He arrived in Shanghai 18 months ago. The classes under his care are making good progress and it is hoped that there will be a better attendance in the Fall this year.

* * *

Mr. PEREZ HIRSHBEIN, one of the foremost of present-day dramatists, and Mrs. HIRSHBEIN are expected here this month from the United States. Hr. HIRSHBEIN is at present in Tokyo, Japan, where he is gathering materials for a series of magazine and newspaper articles on the social, artistic and economic conditions of the country which he hopes to incorporate into a book. Mr. HIRSHBEIN represents the *Day*, perhaps the largest daily Yiddish newspaper published in New York.

* * *

The national committee of forty-five members which undertook to save the franc from failing on the money market includes a number of representative French [illegible]. Among them are ISRAEL LEVI, Chief [illegible] of France; CHARLES LYON-CAEN, honorary dean of the Paris faculty of law and permanent secretary of the Academy of Moral and Political Sciences; RENE CASSIN and GEORGES MAUS, president of the Federation of Retail Merchants of France. Mr. LEONARD ROSENTHAL, the Jewish writer and dealer in pearls, has contributed the sum of 250,000 francs towards the fund. The Rothchild Bank of Paris contributed 5,000,000 francs to the same fund.

WANTED: NEW BOOKS FOR THE LIBRARY

There can be no two opinions that the library attached to the Ohel-Rachel Synagogue is doing useful work and giving a fine "circulation" of new and healthy ideas to each and every applicant. We are, however, sorry to say that for some years past, no fresh addition of books were made, and consequently the "well" is getting dry and dry. We understand that funds in the hands of the Hon. Treasurer are exceedingly limited which would not allow the purchase of books required. Mr. CYRIL MOSES, the Honorary Librarian who gives much of his time to defend the 'treasure" agrees with us that new books are imperative to meet the demands of new applicants who generally look upon the library as the only place where the latest Jewish books could be had. We hope that a modest sum would be raised for the purpose and Mr. MOSES would be glad to receive contributions, his address being 31 Nanyang Road, Shanghai. A list of books needed to bring the library up-to-date has been drawn up, and if the community will give the latter a modest sum of, say, one hundred and fifty dollars, much can be done to increase its wealth and enrich the minds of those who clamour for books and more books!

ASHKENAZI HEBRA KADISHA

The annual meeting of the above institution took place last month in the Synagogue Ohel Moshe to pass the account of the Hon. Treasurer and to elect a new committee. The following were enrolled for the ensuing year:—Mr. H. KAMMERLING, President, Mr. WM. COHEN, Vice-President, Mr. A. FEIN, Hon. Treasurer, Mr. H. FOOX, Hon. Secretary. Committee: Messrs. M. ROSEMANN, M. RASKIN and H. WHITGOB. Rabbi M. ASHKENAZAI was unanimously elected Hon. President.

A very interesting discussion arose in respect to the custom of collection boxes being presented at funerals in the cemetery. Some suggested that a modification of this should be introduced, while others strongly upheld it. After some discussion, it was decided to refer the matter to Rabbi ASHKENAZAI to give his ruling. The latter expressed his opinion that instead of the procedure hitherto pursued, the boxes should be put up in a prominent place in the cemetery and the contributions voluntary given by those present should be utilized for the erection of tombstones on the graves of the departed leaving no kin and kith behind them.

A vote of thanks to the Sephardim Hebra Kadisha was proposed for the co-operation kindly extended to the Ashkinazi Hebra, after which the meeting terminated.

JEWISH RECREATION CLUB DRAMATIC SECTION AT LYCEUM [*Photo by The Shanghai Sunday Times.*

Ensemble of all who took part in the play, "Der Vilder Mensh," staged by the J.R.C. Dramatic Section at the Lyceum on June 19. From left to right, front row: Shimon (Mr. S. FELDMAN); Lisa (Miss Z. FELDMAN); Alexander (Mr. A. ZHEVOLETSKY); a guest (Miss M. MARANTZ); Vladimir Vorobeichik (Mr. S. WULFF); Shmel Laiblich, wealthy widower (Mr. P. FELDMAN). On floor: "The Wild Man" (Mr. M. B. CHAIKIN); Zelda (Miss R. KRAINER); Shiffra (Mrs. S. OFFNAEM) and guests.

[*Continued from Page 9.*]

THE PROTOCOLS OF THE "WISE MEN OF ZION"

The following two letters were published in THE SHANGHAI TIMES of the 22nd and 23rd ultimo respectively. The amount of interests displayed by certain writers are amusing. The fact that they are being instigated by those who have axes to grind to rush headlong into print, shows that the effort to work up a wave of anti-Semitism in China is proceeding apace. We know of one "Missionary" from the "land of the free and the home of the brave" who is at the bottom of all this mischief, and whose movements deserve to be watched well in future. More on the subject in our next:—

Editor,—THE SHANGHAI TIMES

SIR,—As the columns of your contemporary the "N. C. Daily News" have been closed to me, I shall be glad if you will publish this reply to "Mentor," who writes on the non-authenticity of "The Protocols of the Wise Men of Zion." A controversy respecting this book was opened in the columns of the "N. C. D. N.," but closed by the Editor of that journal when each controversialist had written two letters. It has again been opened, at least by one of the previous writers, and it would be interesting to hear what the other has to say. The authenticity of the Protocols has never been either proved or disproved, and I consider the only way to do this is for thinking men and women to ask themselves whether the events foreshadowed in the Protocols are taking place in the world to-day or not. Closing to correspondents a column in a newspaper will not stop the public from taking an interest in reading "The Protocols of the Wise Men of Zion."

SCOTSWOMAN.

SHANGHAI, July 21, 1926.

Editor,—THE SHANGHAI TIMES

DEAR SIR,—KOBELETH says, "There is a time to keep silence, and a time to speak." I believe "silence in this case would be misunderstood by your readers, and may be interpreted as a failure to prove one's case, and that the better part of the valour to-day is to "speak."

A correspondent in your to-day's issue states that the "authenticity of the Protocols has never been either proved or disproved." This is misleading. I had given extracts from the London "Times" which prove conclusively and up to the hilt that the Protocols are a forgery. Truth is truth and no sophism can change it. I would refer your correspondent to a neat little publication entitled "The History of a Lie," by a famous author and publicist, Mr. HERMANN BERNSTEIN, New York, which should be studied side by side with the "Protocols." The fact that certain "events foreshadowed in the Protocols are taking place to-day" does not mean that the false statements put in the mouth of the wrong people should be allowed to go unchallenged. A forger is a forger. He does not stop in libelling people whose motives are misunderstood and the actual role played by them in the past, present (and will yet play in future), is denied and overlooked. To quote the author of the "History of a Lie":—

> "This is the history of a Lie—of a cruel and terrible lie invented for the purpose of defaming the entire Jewish people. Given out as fiction by a German anti-Semitic writer, involved in the Waldeck forgery case, who concealed his identity under the pen name of an Englishman, it was gradually changed and elaborated and finally groomed as fact. Agents of the Russian secret police department and of the unscrupulous 'Black Hundred' then utilized this fiction as the framework for the Protocols, through which they were sought to crush the Jews and prop up the tottering Russian dynasty. Czarism destroyed itself, but the agents of Czarism, still dreaming of their past glory and of a restoration of their privileges, are at work again, both here and abroad. Out of the scrapheap of Russian antocracy, they have exhumed their old weapons and are striking at the Jews again. Upon the structure of the old myths they are striving to erect new falsehoods in order to intensify everywhere chaos and confusion and dissatisfaction so that they may attain their own dastardly and selfish ends. . . . . Of such absurdities have people been fed, since the armistice, in civilized countries by anti-Semitic agitators and their dupes, while Jews have keen slaughtered in the Ukraine, in Poland and in Hungary."

I admit that there is nothing to prevent people from publishing and circulating the Protocols, but it is our incumbent duty to warn the innocent from being trapped by the unwary. While the Protocols are so inherently absurd and preposterous that no intelligent person not blinded by hatred required elaborate analyses to prove them to be spurious, yet there were many who were easily duped into giving them serious consideration. Happily, the turn of the tide is proving that the enemy has miscalculated his prowess and that, to quote Bernstein again, "Israel has no secret protocols, no hidden designs. After all its tribulations, its dream is still of peace, justice, and of human brotherhood. After all the centuries the word that came from Sinai and the message of the prophets of old are still enshrined in its heart."

MENTOR.

SHANGHAI, July 22, 1926.

SHANGHAI DEFENCE LEAGUE NOT ANTI-SEMITIC

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—In order to avoid misunderstandings brought about by correspondence and comments on same published in the local press, my Committee desire me to state that the Constitutional Defence League is not concerned in any way whatsoever with proposals or arrangements for the publication locally or in any other place of the book "The Protocols of the Wise Men of Zion," or any other anti-Semitic propaganda.

I am, etc.,
L. M. ff. BEYTAGH,
Chairman, CONSTITUTIONAL DEFENCE LEAGUE.

SHANGHAI, 23rd July, 1926,
17 The Bund.

FINE LETTER FROM MR. J. R. JONES

We are in receipt of an interesting communication from Mr. J. R. JONES, a prominent member of the local British Bar, to whom Shanghai is deeply indebted for his good work in connection with the suppression of Bolshevism in China. When the Constitutional Defence League was founded in December last year, the principal address was delivered by Mr. JONES at a meeting held in the Olympic Theatre, and the masterly manner in which he had handled the whole problem had evoked considerable praise and admiration from the vast audience present. Mr. JONES writes on a subject which is of vital significance to us. He condemns unmistakably the campaign of calumny instigated recently in the Press throughout China by one or two misguided men whose main object in life is to sow strife and discord between Jews and non-Jews. We are, however, pleased to observe from Mr. JONES' letter that Shanghai Jewry could rely upon him to use his best efforts to restrain the mischief-makers in our midst, and that the following policy of the League which is summed up in the Constitution, will remain its main plank for its future activities:—

> "To foster and promote unity and goodwill amongst all classes and nations, to perpetuate what is best in the heritage of constitutional development and civilisation, to defend and extend the principles of Justice and Liberty of thought. . . . The League shall be international, non-sectarian and shall not be affiliated to or connected directly or indirectly with any political party and/or religious organization."

We publish below the letter of Mr. JONES referred to above, eliminating the name of the traducer who formed the subject of much discussion in the local Press:—

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—Mr. BEYTAGH has shown to me an article or letter that appeared in the *Central China Post*, Hankow, a copy of which was apparently sent also to you, from the pen of Mr. ——.

This, and similar letters and articles by ——as well as other (to me) equally obnoxious have given me much pain. From my student days I have been in very close and intimate association with the Jewish community, some of whom I regard as my closest and best friends. Particularly I had the privilege of supporting the Zionist Association in London in the course of my political work there and I have known members of the community in many parts of the world.

I have greatly deprecated the attempts in the Press and elsewhere of persons who partly from ignorance and partly through some inexplicable perversity develop and pursue a campaign of virulence against the Jews, perverting and travestying to their pet theory every fact that may be remotely brought to bear upon the matter.

Such articles as the one I have seen are too contemptuous to take seriously, but I cannot shut my eyes to the fact that the unthinking and those susceptible to pernicious theories might be led away by them. From that point of view the association of —— in whatever capacity, with the Constitutional Defence League seemed to me not only unfortunate, but irreconcilable with my own personal views, and I have consistently urged the point both in committees and with —— personally, and it is grievous to think that after being forbidden to express his views he saw fit to write the letter concerned.

I should like to take this opportunity, if I may, to express to you as well as to the Jewish community my strongest disapproval of and disappointment with the campaign of calumny that is being carried on against the Jewish community for whom as a community, as well as for individuals in their midst I have the warmest regard.

Yours very truly,
J. R. JONES.

SHANGHAI, 22nd July, 1926.

MR. E. S. KADOORIE RECEIVES WELL-MERITED HONOUR.

PARIS, July 23.

MR. E. S. KADOORIE of Shanghai has been named a Commander of the Legion of Honour for the numerous services he has performed for France.—*Reuter.*

[Continued from Page 9.]

THE PROTOCOLS OF THE "WISE MEN OF ZION"

[illegible]

Editor, THE SHANGHAI TIMES

SIR,—As the [illegible] the "N. C. Daily News" has been closed to me, I shall be glad if you will publish this reply to "Mr. [illegible]" articles on the so-called authenticity of "The Protocols of the Wise Men of Zion." A correspondence regarding this book was [illegible] in the columns of the "N. C. D. N." [illegible] by the Editor of that journal when [illegible] had written [illegible]. It has again been opened, at least by one of the previous writers, and it would be interesting to hear what the other has to say. The authenticity of the Protocols has never been proved or disproved, and I can see the only way to do this is for the big men and women themselves to tell us whether the events foreshadowed in the Protocols are taking place in the world today or not. Coming to correspondence in a [illegible] way, I stop the points [illegible] in reading "The Protocols of the Wise Men of Zion."

SCOTSWOMAN.

SHANGHAI, July 21, 1926.

Editor, THE SHANGHAI TIMES

DEAR SIR, KORTEITH says "There is a time to keep silence, and a time to speak" [illegible]

[illegible]

Protocols [illegible] Wise Men of Zion [illegible]

[illegible]

MERCHANT.

SHANGHAI, [illegible] 1926.

SHANGHAI DEFENCE LEAGUE NOT ANTI SEMITIC

Editor, ISRAEL'S MESSENGER.

DEAR SIR, [illegible]

"The Protocols of the Wise Men of Zion" [illegible]

I am [illegible]

L. M. R. BRYMER.

(Hon. Sec. Shanghai Defence League)

SHANGHAI, 23rd July, 1926.

[illegible]

FINE LETTER FROM MR. J. R. JONES

[illegible]

SHANGHAI, 22nd July, 1926.

MR. E. S. KADOORIE RECEIVES WELL-MERITED HONOUR.

PARIS, July [illegible]

M. E. S. Kadoorie of Shanghai [illegible] Commander of the Legion of Honour for the numerous services he performed for France.—*Reuter.*

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READ IN THIS ISSUE: MR. BARON'S FINE GIFT OF £25,000 - TO KEREN HAYESOD - Page 22

מבשר ישראל

Israel's Messenger

23rd Year | *Edited by N. E. B. Ezra.* | Established 1904

SHANGHAI, CHINA, FRIDAY, 3RD SEPTEMBER, 1926. 24TH ELUL 5686

ROSH HASHANAH—THE JEWISH NEW YEAR

The Jewish people will on Wednesday evening, September the eighth, enter their houses of worship, to usher in their Rosh Hashanah, or New Year, 5687, which marks the beginning of the cycle of sacred observances held during the month of Tishri, the seventh month of the Jewish calendar. While every new moon in ancient times, was greeted by the sounds of the Shofar (trumpet), the seventh month or new moon, coming after six months of work in the field, was welcomed with religious exercises as a month of rest and recreation by the agricultural inhabitants of Eres Yisrael. (Numbers x. 10).

The Jewish New Year is known by different names, and each expresses something of its spiritual significance. Numbers xxix. 1, designates it as "The Day of Blowing the Trumpet (Shofar)." New Year occurs in the autumn, when the falling leaf and fading flower turn man's mind to serious reflection, and sounds the admonitory message: "Awake, and ponder your deeds; remember your Creator, return to Him in penitence. Be not of those who reach out after shadows, and waste years seeking vain things which cannot profit or deliver. Look well to your souls and consider your acts; forsake each of you his evil ways and thoughts, and return to God, that He may have mercy upon you."

Rosh Hashanah is also known as The Day of Memorial, The Day of Judgment, of self-examination. Tradition tells us that on this day the Ruler of Life weighs the coming year, for weal or woe, for life or death. "Shall a trumpet be blown in the city, and the people not tremble?" (AMOS, iii. 6). For the Lord is our judge; the Lord is our law-giver; the Lord is our King; He will save us." Its message to man is threefold: (1) to contemplate all experiences of the year joyful and sorrowful in the lighting of discipline, by the ruler of human destiny, and to renew our trust in Him; (2) to scrutinize our conduct, conscious that God, the Just Judge of the world, searches the heart, and to consecrate the New Year to a nobler life; (3) and to look upon the life story of Israel as of one's self in the light of God's revelation on Sinai, Moriah and Zion. Special prayers mark the observance of the Feast, which though solemn is nevertheless replete with the spirit of joy and optimism.

THE DAY OF ATONEMENT

Friday evening, September 17th commences for the Jewish people all over the world the twenty-four hours of prayer and fasting called Yom Kippur, or the Day of Atonement. It is the concluding day of the ten penitential days. These ten days are set apart from all others in the year as a period of reflection and soul examination. A beautiful and solemn service is held in all synagogues that night throughout the world. The *piyuttim* that evening are striking and soul-stirring. The pulpit coverings are all in white to emphasize the sacredness of the occasion, and the opening melody is the traditional *Kol Nidre*, which is known in all lands. According to tradition, and long believed, this melody arose during the days of the Spanish Inquisition. In order to save their lives, Jews outwardly practiced Christian rites and professed that religion. Every Yom Kippur Eve during the hours of darkness, Jewish Christians, or as these secret believers were called, Maranos, annually pledged allegiance to the God of Israel.

The Day of Atonement traces back to the Bible. Leviticus XXIII "On the tenth day of this seventh month is the Day of Atonement, a holy convocation shall it be unto you, and ye shall fast; and ye shall offer an offering made by fire unto the Lord. And no manner of work shall ye do on this same day; for it is a day of atonement, to make an atonement for you before the Lord, your God." (27, 28). From Bible days to the present, wherever the Jew has lived, this solemn day has been most rigidly observed by twenty four hours of fasting and withdrawing from all active commercial enterprises.

The following morning services begin early and continue until sundown without interruption. Frequently, a special service is held around noontime for the children. Strangely enough, despite the feeling of awe and sanctity which clothes Yom Kippur in our day, there are Bible verses which indicate that originally it was an occasion of joy and gladness, when the young men and young women freely gathered for a full celebration. All excesses of social enjoyment have been dropped, and to day the Jewish people in every part of the universe consider this Day of Atonement as an occasion of "New Year's

READ IN THIS ISSUE: MR. BARON'S FINE GIFT OF £25,000/- TO KEREN HAYESOD - Page 22

מבשר ישראל

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with their God. The service concludes at sundown with the blowing of the Shofar, or ram's horn, after which the people return to their homes and their several occupations.

* * *

THE FEAST OF TABERNACLES

Only five days after the great and solemn Day of Atonement comes the joyous Festival of Succoth or Tabernacles. The Synagogue will observe the Festival commencing with Wednesday night, the 22nd instant and lasting a week. During this week every Jew who observes the old tradition will take his meals in little tabernacles or booths that have been erected in the yard. This is in accordance with the command: "Ye shall dwell in booths seven days, that your generations may know that I made the children of Israel to dwell in booths when I brought them out of the land of Egypt." (Lev. 23-42). The festival is therefore reminiscent of the Wilderness over Israel during the perilous period of its wanderings. It has also the significance of a harvest festival, for it was celebrated in ancient times on the season of the ingathering of the produce of the field. It is therefore also called "the Feast of Ingathering." At this time the Jew was bidden to take on first day of the festival "the fruit of the goodly tree, branches of palm trees, and boughs of thick-leaved trees, and willows of the brook; and ye shall rejoice before the Lord, your God, seven days." (Lev. 23-40). The traditional Jew makes a blessing over these offerings every day during the festival while in many modern synagogues the first night of the festival has been turned into a harvest or thanksgiving service when, under a symbolic representation of a booth over the pulpit, the children of the congregation bring offerings of field and forest to the accompaniment of a ritual of song and praise. The last day of the Festival is called Simhath Torah—the Rejoicing Over the Law. It marks the conclusion of the reading of the Pentateuch, which, in separate portions on every Sabbath, is read in its entirety every year. To the Jew the Torah or the Law is eternal. It has no beginning and no end. Therefore no sooner are the last verses of the last book of the Pentateuch read in the synagogue than immediately thereafter the first verses of the first book are also read, making the process without beginning or end from year to year and from century to century. At this time there is great rejoicing in the orthodox synagogue. There are many processions around the pulpit, participated in by the entire congregation, and preceded by the Scroll of the Law, and accompanied by the chanting of hymns and hosannas. Thus closes the cycle of holy days extending over a period of two weeks, beginning with a day of fate, the solemn Rosh Hashanah or New Year, and ending with a day of rejoicing, the Rejoicing Over the Law.

* * *

THE LATE MR. MORRIS GROSS

Elsewhere in this issue we make the sad announcement that MR. MORRIS GROSS is no more. The sudden demise of this young man who made himself popular in Jewish and non-Jewish circles, has left a gap which will not be easily filled. As a communal worker, as an orator, as an organizer and as an idealist he will be missed in all circles which had looked forward to his leadership. Young as he was in years, and short as he was in appearance, yet like SAMUEL of old he towered above us all, great in body and noble in soul. He was restless for the advancement of the Jewish education in Tientsin; he was fired with zeal and enthusiasm to spread the ideals of Zionism and to labour for the upbuilding of the Jewish National Homeland, for which, needless to say, he made abundant sacrifices and worked unassumingly in order to achieve the maximum of success. His occasional contributions in ISRAEL'S MESSENGER depicting communal progress in all directions was an indication of his ceaseless and untiring energy to bring the communal progress to the fore and stimulate others to follow its example. Only recently he presided at the distribution of prizes to the pupils of the Jewish school in Tientsin, and spoke words of encouragement to he latter and heartened the teachers to persevere with their task. Such an example from one who was young in years is rare indeed in this age, and his death but intensifies the sorrow which we all feel at his passing. But the ways of Providence are inscrutable. The saying, "Whom the gods love die young", can for us have only the meaning that he whose life is cut off in the very springtime of life, will live on in the memory of men unspotted, untouched by all that depresses and disappoints. The Rabbis of the Talmud remind us of this parable: A young man once went to labor in the field, and he labored so well that the master was pleased and took the young man to be with him. And at evening when the laborers came for their pay, the master gave to the young man the same pay that he gave the others. And they murmured and said, "Master, how is this? Here we have labored all day, and this young man but for a single hour; yet you give to him the same pay that you give us." And the master answered, "Yes, but in that one hour he accomplished as much as you laboring all day."

Such was the youthful life of MORRIS GROSS rich in harvest and abundant in achievements. A wreath to his tender memory!

EDITORIAL NOTES & COMMENTS

THE NEW YEAR

The Editor of ISRAEL'S MESSENGER takes this opportunity in wishing all his readers, subscribers and advertizers, both local and abroad, a happy and prosperous New Year. May 5687 be a year of peace and contentment to all Israel and humanity at large.

* * *

5686

The old year 5686 has witnessed an unprecedented number of Jewish immigration to Eres Yisrael. Forty thousand is the official figure given out and it is hoped that the record number of immigrants will keep pace with the year 5687. There is no gainsaying that with the increase of Israel's man-power in his ancestral home will come the increase of political influence which is eminently desirable in the interests of the future peace of Near East. The greatest stress must be laid in immigration which is *the* factor that can make and unmake the future destiny of our nation in the land of our hope.

* * *

A LITERARY HEBREW MAGAZINE

We are in receipt of a classic Hebrew monthly publication entitled *Apiryon*, published in Yonkers, N. Y, Room 206 Flagg Bldg, by Dr. SAMUEL MILLER, which reflects infinite credit upon his high literary training in the Jewish lore. Contributions from several eminent Rabbis from all parts of the world are published, which can seldom fail to feast the eye of the student to whom the magazine must necessarily be a *vade mecum*, if he wishes to keep himself abreast of the times. Our hearts are thrilled with joy to see this manifestation of brilliant Jewish literary campaign in America, published in classic Hebrew, which is a striking evidence of the spread of Hebrew as a living language in the Diaspora. *Apiryon* gives one a delightful taste of the Jewish treasures bequeathed to us from the hoary past and we accord to it a most hearty welcome on our sanctum. ...

* * *

ZIONISM

The triumph of SOKOLOW Delegation to South Africa and the tremendous ovation given to the former by the latter has drawn the attention of the whole world regarding the great strides of the Zionist ideals in the remotest corners of the world. Indeed we had seldom experienced such a wave of enthusiasm for the cause, not even during the BALFOUR or San Remo decision. Such demonstrations are the more encouraging to prosecute with vim and vigor the upbuilding of the Jewish National Homeland, which needs to-day three things, namely, men, money and muscles. Incidentally, it is gratifying to note elsewhere in this issue that a co-religionist in England, Mr. BERNARD BARON, has contributed £25,000/- to Keren Hayesod, considering that only recently he had donated £10,000/- to the Hebrew University in Palestine. Such a devotion to the cause is a challenge to our modern *Haman* and *Landman* to desist from rowing against the tide.

* * *

REVEREND GOLDBLOOM, HAZAK W'EMAS!

Hebrew as a living language is making headway not only in Eres Yisrael but in the Diaspora as well. We have before us a neat little pamphlet in Hebrew issued by the Rev. Mr. J. K. GOLDBLOOM, a leading Zionist in London, wherein a short play is written in superb style on "Hag Habikkurim in Eres Yisrael in 5776," a hundred years hence. The play is interesting through and through; the style used is so simple and lucid that one can easily visualize to himself the sort of impresssion which the children must have made on the audience. The play was given on the occasion of the distribution of prizes for Talmud Torah Class (*Ibrith B'ibrith*) in May last. Efforts such as these to popularize the *lashon hakodesh*, and get our young ones to master it, should appeal to a large circle of Jewish public in the Diaspora.

Lest we forget! MR. GOLDBLOOM, the author of the above play, is the same gentleman who had challenged that rabid anti-Zionist, MR. LIONEL DE ROTHSCHILD, M.P., a few years ago, that he would not desist from teaching National Judaism to the children under his care and inculcate in them the ideals for which political Zionism stands.

This advertisement is issued by the British-American Tobacco Co (China) Ltd MB-160 MB-157

We take off our hat to MR. GOLDLOOM for his courageous stand in the matter, for he but reminds us of the courageousness of NATHAN when he stood before AHAB! We need more men of the type of MR. GOLDBLOOM to purify the Jewish sanctuary from being defiled by the pseudo-Zionists and drive away the evil from our midst. We commend the above play to Mr. BENARTZY of the Hebrew and Religion Classes of Ohel-Rachel Synagogue and hope he will be able one day to stage it in Shanghai. Rabbi GOLDBLOOM, *hazak w'emas*!

* * *

PALESTINE IS BECOMING MORE JEWISH THAN ENGLAND IS ENGLISH

A correspondent—MRS. HANNAH BURLAND, of Tel-Abib, Eres Yisrael, writes an interesting letter in the London *Jewish Chronicle*, of July 2nd last, wherein she replies to Mr. CLAUDE MONTEFIERE'S twaddle at the annual "picnic" of the League of "British" Jews, to which we referred in our last issue. MRS. BURLAND administers a sharp rebuke to the "Jewish HENRY FORD of London", and makes the gratifying statement that Eres Yisrael is "becoming, in those parts of the country where Jews predominate, even more Jewish than England is English". Such statements are likely to break the heart of the man who is a sworn enemy of Zionist Jewry, and make him realise the unwelcome truth that with all the wealth at his command, he is unable to break the backbone of the people who had nursed the Zionist ideals for centuries and who would not barter their birthright for a mess of pottage! Mrs. BURLAND'S letter is a striking testimony of the progress of Zionist strivings in Eres Yisrael in the teeth of opposition and ridicule, and should hearten all those who are striving to reach the goal. Says the noted Jewess:—

> Mr. MONTEFIORE appears to be very concerned lest Palestine become as Jewish as England is English. He is obviously ignorant of the fact that the land of Israel is slowly awakening from its sleep of ages, and is becoming, in those parts of the country where Jews predominate, even more Jewish than England is English! Tel-Abib, where I write these lines, is a completely Jewish city, with its own local government, its own police force, its municipal courts of law, with the transactions of the city's business all carried out in the Hebrew language. The Sabbath here is reminiscent of the Scotch Sunday, the religious hush on that day being broken only by the rumble of a rare vehicle, or the hooting of a motor-car, occupied, in many instances, by a stray "liberal" Jew. The Hadar Hacarmel, too, is completely Jewish, as is the district of Tiberias, the greater portion of Jerusalem, and the various colonies up and down the country. What is Mr. MONTEFIORE and the League of British Jews proposing to do, since the Judaisation of Eres Yisrael is, with grim determination, being carried out despite their dread croakings?

* * *

REFORM "RABBIS" CURSE ZIONIST ORGANIZATION!

The foes of Eres Yisrael are fuming and fretting over the progress of Zionist strivings in upbuilding the Jewish Homeland. They cannot see how they can afford to remain quiescent when before their own eyes their perverted theology "made in Germany" a century ago, is being sweeped and destroyed ruthlessly without any hope of being resurrected. The greatest fulminators hail from the camp of reformed Judaism who are making frantic efforts to save their discredited theology from being entirely annihilated. After having abandoned all hope of fighting successfully Jewish Nationalism, one of their official spokesmen, MR. LOUIS WOLSEY, in an address delivered at the annual "picnic" of the Central Conference of American "Rabbis", gave vent to his wounded feeling in a touching manner. He said that "the greatest blessing that could come to the Jewish people in Palestine would be the disintegration of the present Zionist Organization". Poor WOLSEY! He knows well that his ship is sinking fast and that the last dying gasp of a drowned person is to curse the star under which he was born. And now comes the Rev. Dr. MAX HELLER, of New Orleans, a noted Zionist leader in the United States, one who is affiliated with the reformed wing, but always resisting the false steps taken by the latter, administering a severe rebuke to MR. WOLSEY for his narrow-minded bigotry and fanaticism, and in the columns of *The Jewish Exponent*, Philadelphia, offers a stinging rebuke to the latter. Says Dr. HELLER:—

> What is there really to say of these two novelties in anti-Zionist endeavor? Is it necessary to argue at length that the disintegration of organized Zionism would be an unspeakable calamity to Palestine, at least until something was found to take its place? Must one put side by side what has been done for Palestine by the Zionists, what by the antiZionists? Even in fields other than diplomacy, agriculture, industry, art, education, is it necessary to ask the anti-Zionist to produce his achievements in cultural renaissance, in Chalutz virility, in superhuman self-sacrifice, to be placed by the side of the Zionist record? Is it going too far to say that an unqualified curse of this sort does not light upon its ill-chosen object? I greatly fear the conference failed altogether to place its official stamp upon this quite unique appraisal of historic values.

After the manner in which Mr. WOLSEY had been roasted we prefer to make no further comments!

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OHEL MOSHE SYNAGOGUE

Services during the forthcoming New Year (Rosh Hashana) and Yom Kippur will be held simultaneously at the Ohel Moshe Synagogue (125 Broadway) and at the Masonic Hall (30 The Bund)

ROSH HASHANA

Wednesday, 8th September,
Arbith, 6.25 p.m.

Thursday and Friday, 9th and 10th Sept.
Shahrith, 8 a.m.
Minha, 4.45 p.m.
Arbith, 6.15 p.m.

YOM KIPPUR

Friday, 17th September
Kol Nidre, 6 p.m.

Saturday, 18th September
Shahrith, 8 a.m.
Iskor & Musaf, 11 a.m.
Neila, 4.30 p.m.

Seats will be reserved from 1st to 7th September from 5 to 7 p.m. at the Masonic Hall where the Committee will be in attendance.

SERVICES DURING THE SUCCOTH WILL BE HELD AT THE OHEL MOSHE SYNAGOGUE AS USUAL.

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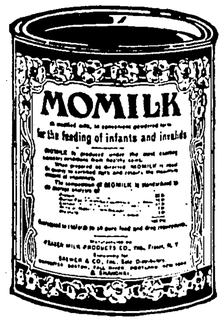

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[Written for ISRAEL'S MESSENGER]

FACTS ABOUT THE ENDS OF "LIBERAL" JUDAISM

By SAMUEL HERTZ, London

One JAMES WISE, a son of the so-called "Rabbi" STEPHEN WISE, has announced to the world from America, where he lives, that he is confident that Judaism cannot survive. Following, as this does, an announcement by another American that the world was due to explode on a certain date, mankind is alarmed, since, though the latter calamity did not take place, the chances of two statements by Americans both being untrue are small. Perhaps the message of thirty-nine centuries of Jewish history, telling of the indomitable spirit of the Jewish people, may persuade us to form the belief that the words of Mr. JAMES WISE are misapplied. But, on second thoughts, this view is seen to be a mistaken one. Doubtless, Mr. WISE refers to "Liberal" Judaism, in which he has been brought up, and with which few can be better acquainted than he.

Mr. SAMUEL HERTZ

This disappointing attitude on the part of one to whom "Liberals" the world over were looking to be their leader of to-morrow, does not call for much surprise. It is the culmination to which "Liberal" theories lead. It is not the first time, either, that those who wilfully leave the Old Paths have perished in the wilderness. It is impossible for a people to survive on verbiage or phrases. It is impossible for a people to survive if they are ashamed of their ancestors, or if they blast to atoms the work of dozens of centuries. It is impossible for a people to survive if it ridicules its own laws, its own traditions, its own achievements and its own martyrs, too. It is impossible for a people to survive if its spirit is so cringing and so lacking in patriotism, that it deliberately celebrates the anniversary of the burning of the Temple and the Roman overthrow of the Jewish State, with specially organized dances. Few people would object if Jews like Mr. WISE strengthened the faith of merely their own "Liberals" by teaching them that Judaism cannot survive. It is when they attempt to force their doctrines on others that they become tiresome. When they compel ill Jews, aged and poor, in their hospitals, to eat Trefa food they do not become more humane. When they infuse their notions into the minds of children in school, without the knowledge of the parents, and steal, as it were, from them their love for their parents, they must share some of the blame for the homes that are wrecked later on, and for the very real tragedies that take place as a result of this.

But, we ought to forgive this secret luring away of children, "Liberals" argue: Christian missionaries have done and do the same. Were this the only thing we were asked to overlook, could we forgive such scorn for all the principles of humanity? But we do not alone have to bear seeing hatred and misery darken Jewish homes, which would have been bright and sunny but for the activities of "Liberal" missionaries. The hearts of many a parent, which are riven with suffering, are not the only cruelties we must suffer at their hands. "But, the end justifies the means!," "Liberals" proclaim. What then is this 'end,' of which they speak, that we should allow ourselves to let them continue to take advantage of the ignorant, ruin the Jewish lives of our children, and persecute aged poor and the infirm and the helpless of our people? Is this 'end' of theirs such a blessing to ourselves and so necessary that we must look on while they set children against parent, and the parents against their children? This 'end' has been unmasked in its entirety, and we must decide whether we will manfully war it down, or whether we will be too cringing to reconsolidate the stout bulwarks of our Faith and vindicate our indissolubility.

The type of activities in which "Liberals" have thought fit to take part of late is the best clue to their hidden aims. In 1923 the "Liberals" went out of their way to maintain in the Press in England that Shechita is inhuman. The object was clear. It was to attempt to cut off all the Jews in the United Kingdom from any supply of Kasher meat. The reason is obvious. A few months later they went further; they entreated the worst anti-Semites to pass a Bill in Parliament to declare the Jewish method of slaughter illegal. These anti-Semites nearly succeeded. The third move. English "Liberals" attempted to induce British opinion to support the new calendar, which would have been adopted by the League of Nations, but for the prompt action of many European Chief Rabbis who rushed to Geneva and explained in person how disastrous this would have been for the millions of Jewry. For, if this law had been passed, the Jewish Sabbath would have occurred on every day of the week in turn. The fourth and latest move of their scheme was last July during their conference in London. They published in great newspapers their arguments for "Liberal" Judaism. The chief objection, they wrote, that Orthodox Jews see in the new Judaism is that "Liberal" Jews do not believe in hating Christians at all!

With this statement "Liberals" have unbared their fangs. They have shown that they do not scruple to manufacture anti-Semitism in the vilest way, or to achieve what they are unable to accomplish themselves by summoning to their aid the forces of darkness and anti-Semitism, with all their train of hatred, of cruelty, and of bloodshed.

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L'SHANA TOBA TIKKATHAIBU!
5686 — 5687

THE VERY REV. DR. J. L. LANDAU,

M.A., PH.D.

[Chief Rabbi of the United Hebrew Congregations in South Africa]

A FEARLESS PREACHER AND A POWERFUL ADVOCATE OF ZIONISM

A DYNAMIC FORCE IN SOUTH AFRICA

The success of the Keren Hayesod campaign in South Africa owes much to the benign influence of the Rabbinate, who champion the cause both from the pulpits and the platforms. As a matter of fact, no Rabbi of note is given preference in South Africa unless he is known to be an ardent Zionist. This has worked well in the past. It has created harmony and union where otherwise friction would have reigned supreme. In some communities outside South Africa, the matter has not been given sufficient attention. There are "Rabbis" professedly orthodox in some congregations who uphold the ancient Siddur and yet, *mirabile dictu*, have shown little or no sympathy, and in some cases even hostility to the Zionist ideal. The upshot of this is failure to maintain a spirit of union and harmony. The case of Sydney Jewry is an example. Renowned for its orthodoxy, possessing a magnificent Synagogue and an up-to-date choir, it turns a deaf ear to the call for help in the upbuilding of the Jewish National Homeland. The fact that its spiritual head is an anti-Zionist speaks volumes for its barren record which, in a community like Johannesburg would not be tolerated for a moment. We have before us here a personality who presides over the destiny of a large and prosperous community, to wit, the VERY REV. CHIEF RABBI J. L. LANDAU, who is widely known as an ardent Zionist and a faithful interpreter of the ancient Siddur. He is in the proud position of being the foremost champion of Zionism in his pulpit and a powerful supporter of Jews taking full advantage of the present unique opportunity to upbuild their ancient Fatherland. The recent visit of Mr. NAHUM SOKOLOW, the World Zionist leader and inspirer of his people to South Africa, has done much to demonstrate the truth that Zionism has captured strongly the rank and file of South African Jewry to whom no sacrifice is too great to make for the cause. Toward this end, the Rabbinate are entitled to commendation for their work. BENDER in Capetown, LANDAU in Johannesburg, HIRSCH in Pretoria, LEVY in Durban and COHEN in Bulawayo, are the spiritual leaders who have captivated their people in their forward march to Zion. Both from pulpits and platforms they have pleaded strongly for the cause for which Mr. SOKOLOW undertook a mission. The response had been gratifying, as was shown from articles published in ISRAEL'S MESSENGER. We are indeed inclined to believe that if every community in the world would have such inspiring men as BENDER LANDAU, HIRSCH, LEVY and COHEN to work for the Zionist ideal, there would be no need to approach pseudo-Zionists to join the Jewish Agency. We have before us a striking sermon entitled, "The Priestly Benediction," delivered at the Great Synagogue (why not give it a proper name, such as Beth-El, Yodeph Shalom, etc.) in honour of Mr. SOKOLOW, by CHIEF RABBI LANDAU which demonstrates unmistakably that this spiritual leader in Israel is fired with a zeal for the cause which few could excel. *Inter alia*, he referred to the frantic efforts of the pseudo-Zionists to destroy the unity of Israel in order that their own man-made theology may triumph and Israel's two thousand year old dream may suffer a setback! The LIONEL ROTHSCHILDS, the CLAUDE MONTEFIORES, the SWAYTHLINGS *et. al.* who are known for their hostility to Zionism are naturally looked upon by the bulk of Keneseth Israel as sheep in wolf's skin. CHIEF RABBI LANDAU has no hesitation in branding them as "mazikin" (although he does not mention names) and who can say that this epithet is not appropriate? To do justice to the preacher, let us give his *ipsissima verba*:—

CHIEF RABBI LANDAU

> What must we do to avoid fatal errors, to use the new blessing of Providence to the best and greatest advantage? The Torah answers this question in the second and third parts of the priestly benediction. "May the Lord cause His light to shine upon thee, and may He grant thee peace." Religious inspiration, which enabled our ancestors to bear their inhuman affliction with superhuman moral force, the light which emanates from Zion, the light which springs from our Bible, is one factor which we are asked to cultivate in our great movement, which now embraces most sections of our people; and peace, harmony, is the other. We must guard ourselves against those "mazikin" who are again very active and are again making every vicious effort to divide the House of Israel, to create in the Jewish world that discord which was responsible for the destruction of the first and the second Temples. We must guard ourselves against the fatal consequences of unpardonable indifferentism, dishonest criticism and insincere scepticism. It is now for us to combine all our forces, financial and intellectual, to make good; to take the fullest advantage of our present opportunity. Let us allow no Delilah, in whatever disguise she may present herself, to cripple our energy, to lull our moral feelings and to dull our sense of duty, at this most critical moment in the history of our people. So that we may be privileged to prove ourselves both worthy of the thanks of our suffering people, of the praise of future generations, and of the blessings of God.

A fearless speaker, a leader who does not mince words but strikes at the root of the evil from which Kol Yisrael have suffered and are suffering to this day. JAMES RUSSELL LOWELL'S verse comes to our mind when we think of this dynamic force in Johannesburg Jewry:—

> "They are slaves who fear to speak
> For the fallen and the weak;
> They are slaves who will not choose
> Hatred, scoffing and abuse,
> Rather than in silence shrink
> From the truth they needs must think;
> They are slaves who dare not be
> In the right with two or three."

Another instance of a strong personality is to be found in the young student of Jews' College, Mr. SAMUEL HERTZ, whose striking contribution is published elsewhere in this issue. Mr. HERTZ, not unlike CHIEF RABBI LANDAU, is undaunted and fearless to speak the right thing in the right time. Jewish pulpits need such strong men to restore order out of chaos, and Jewry will have a great future if the young men of our times were reared in an atmosphere where every latitude is given them to prepare a strong mind with which to speak the truth and spread the message of Judaism.

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THEY SAY—

[Continued from our issue dated 11th September, 1925.]

They say,
What do they say?
Let them say,

That the year 5686 is lying on its death-bed.

That it was a fruitful year as far as immigration to Eres Yisrael is concerned.

That the *Yom Hadin* Jew will soon come out of his shell.

That once more he will shine in the Synagogue.

That the test of a religious man may be known by the manner in which he enters and retires frim the House of God!

That more things are wrought by prayer than this world dreams of.

That deed not only creed should be the rule of life.

That a weekly visit to Beth Hakeneseth invigorates one's life.

That there is a little plant called Reverence in the corner of our soul's garden, which we love to water about once a week.

That 5686 proved a year of peace and hope for Israel.

That anti-Semitism in China has no prospects of gaining any foothold.

That China is not a fertile field for Jew-baiting.

That for the first time the local leading Beth Hakeneseth has shown a surplus and not a deficit.

That there is great rejoicing in certain quarters.

That there is no urgent need to engage an ordained Rabbi for Shanghai.

That it is better to have an eye on the balance-sheet than on the spiritual-sheet.

That the Hazanim are engaged for life.

That they do not care who comes or who stays away.

That they have no thought for the future mainstay of Judaism.

That self-preservation is the supreme law.

That the committee remains stationary without initiating any improvements in the service.

That great interest was manifested in the lives of DAVID and JONATHAN, since the the last issue of ISRAEL'S MESSENGER.

That few could deny their sterling qualities and the fine characters displayed by them.

That renewed interests have been awakened in Biblical worthies.

That such grand exemplars as SAMSON, ISAAC, EZRA HASOFER furnish great themes for study in these days of *Yamim Nora'im.*

That for some time the worthies of Israel whose deeds are enshrined in the Bible are likely to attract more attention.

That so mote it be!

That a young man who has a musical voice is preparing to outbid the bidders for Selihoth Arbith.

That he is prepared to pay a fabulous sum for it.

That none could deny his fine soprano voice.

That it helps to remind one of the theatrical seasons and drives away the monotony of the service.

That the decision of the Committee of the Tent of Rachel to sell the *miswoth* this year is hailed with joy in certain quarters and decried in others.

That a fine response is anticipated and large sums expected for the treasury.

That the Hon. Secretary will have a busy time this year.

That he is growing in popularity owing to the efficient manner in which he discharges his duties.

That the recent handsome contribution donated to the local Jewish School once more confirms the belief that those relying upon *Nais* are not dreamers.

That the more we think of closing the school the more we flourish unexpectedly.

That the kinoth were sold again this year.

That biddings were not sufficiently brisk.

That the new minhag is likely to be superseded and abolished when the *hazan* of ZECHARIAH is fully fulfilled.

That it is better to work for the upbuilding of Eres Yisrael in these days than show excessive zeal for reading kinoth.

That the new Synagogue BETH AHARON will be an advantage to Shanghai Jewry.

That the name of the donor will be recorded on the tablet as a worthy memorial for her munificent gift.

That the new *Beth Hakeneseth* will be ready for worship during the forthcoming Hanuccah.

That a great Rabbi is expected to be invited to perform the dedication service.

That Mr. ZEITLYN'S promise to publish his discourses has not yet been fulfilled.

That we are blessed with a number of Scribes who show their zeal in more ways than one.

That it is good to believe that the world is governed by strict justice.

That God has not deserted the world.

That the Talmudic injunction still holds good.

That there is no man who will not find his time and no idea which will not find its place.

That there is an accounting to be made, whether we like it or not.

That there is a divinity that shapes our ends rough hew them how we will.

That divine retribution succeeds where earthly retribution fails.

That it is a fallacy to lay more stress on Kaddish than Kiddush!

That it would be interesting to trace the origin of Kaddish.

That the zeal and reverence shown for reading Kaddish in certain quarters is awe inspiring.

That 5686 was the worst year for marriages.

That hardly half a dozen nuptials took place.

That it is time to inaugurate a Matrimonial Agency.

That the death of Mr. D. M. DAVID has deprived our community of a loyal and devoted worker.

That during his lifetime he was most misunderstood and misjudged.

That we owe much to his memory and loyal spirit.

That his place will remain vacant for a long time to come.

That he had a unique record of forty years' service given ungrudgingly to the community.

That the Shchita question is still troubling our Kahal.

That a new prroblem has arisen and which must be faced sooner than later.

That our Ashkinazi community enjoys the services of an ordained Rabbi.

That it is a pity he does not possess secular knowledge.

That he is a man of engaging personality and a good speaker.

That Mr. I. SHAININ carries a great burden on his shoulder.

That he acts as Treasurer and President.

That he is looked upon to square the monthly budget and make both ends meet.

That a great sum is expected to be raised on Rosh Hashana and Yom Kippur from the sales of miswoth.

That Mr. BENARTZY is gainging popularity in his Hebrew and Religion Classes.

That he too will eventually drift to New York and join the Theological Seminary.

That Shanghai is a training ground for young men.

That Mr. A. EINHORN will soon make good his promises and become a leader in Israel.

That some of the best pulpits will be given him in America.

That he has done well in leaving for New York where there is a great field for him.

That Shanghai Jewry is holding its own.

That one bright star is rising and giving much promise to shine in the literary firmament.

That his first maiden contribution has already been published.

That he needs a little encouragement from his parents.

That he is wavering between the profession of a Rabbi and a lawyer.

That much depends upon the advice given him.

That it is not a question of money but fashion.

That more young men must be recruited from the Sephardic community for the Rabbinate.

That one young lad is already preparing to enlist.

That his parents have vowed to make him a SAMUEL.

That we need more HANNAHS to encourage our young ones to wear the mantle of SAMUEL.

That another young lad is destined to leave for London to join the Jews' College.

That the prospects are bright.

That if half a dozen young men were delegated to London some of the heart burning problems of Oriental Jewry would be automatically solved.

That there is no reason to despair of the future.

That Hakadosh Baruch Hu will lead us to the Promised Land.

That the Jewish Recreation Club, of which Mr. A.S. GRIMPEL is President, has taken Shanghai by storm.

That the plays staged by them do infinite credit to the amateurs.

That The Wild Man should be repeated.

That the esprit de corps is more pronounced in the Club than elsewhere.

That good days are yet in store for the Club.

That it has come to stay.

That may the ensuing year 5678 be a happy one for Kol Yisrael.

That it may find Israel enjoying greater freedom and liberty in the Diaspora.

That the enemies of Judea may become humanized and realize the futility of fighting a hopeless cause.

That the appeal for funds to build a new Synagoge in Tel-Abib may not go unheeded.

That may an ordained Rabbi be engaged for Shanghai Jewry, one who would be a credit for the whole kahal.

That the contributions in the ensuing year for the Jewish National Fund and the Palestine Foundation Fund be increased hundredfold all over the world

That may 5687 bring us a step nearer to God and enable us to realize all our duties and responsibilities to Him and to all Israel bichlal.

That business everywhere may be revived and we be inscribed for hayim tobim and parnassa toba.

That so mote it be, ken yehe reson w' nomar Amen!

"GATE OF MERCY" SYNAGOGUE REPUDIATES "THE AMERICAN ISRAELITE"

In our July issue, we commented strongly on the question of the "Gate of Mercy" Synagogue having entrusted the Editor of a radical reform publication, the arch enemy of Traditional Judaism and a bitter foe of Jewish Nationalists, with the task of engaging a "Rabbi" who holds a diploma from the Cincinnati College. We are now in receipt of an official communication from the above Synagogue, denying categorically having issued any such instructions and desires us to give publicity to this denial in our journal. The letter in question is signed by the Hon. Secretary, Mr. SAMUEL JUDAH, and reads thus:—

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—With reference to your leader in your issue of 2nd July, 1926, I am directed by my Committee to inform you that the Managing Committee or the Central Body of this Synagogue never conemplated engaging the services of an English speaking Minister either from England or America, nor have they ever written to the Editor of the *American Israelite* on the subject.

I shall be glad if you will kindly give publicity to this matter in the next issue of your valued journal with a view to clear misunderstanding that may have been created in the minds of your readers.

I shall also thank you to kindly find out, if you can, and let me know the name of the person who has written to the *American Israelite* on the above subject, as I suspect that there is some mischief played by some mischief-maker in the matter under observation.

I am, etc.,
SAMUEL JUDAH,
Hon. Secretary,
GATE OF MERCY SYNAGOGUE.

BOMBAY, 29th July, 1926.
254, *Samuel Street, Mandvi.*

We are afraid that we are not in a position to give reliable information regarding the third paragraph of the above communication. There can only be some conjectures which may be taken for what they are worth. It transpires that for some time past, overt and covert propaganda was launched by a Miss REUBENS, Head Mistress of the Israelite School, in Bombay, for "Liberal" Judaism of which she is an ardent follower. Recently she visited London and had a conference with the leaders of the new cult, and it may not be improbable that she appealed to Mr. CLAUDE MONTEFIORE, the High Priest of "Liberal" Judaism to help her to establish a branch of the movement in Bombay prvided a graduate from the Cincinnati College would be delegated to India in order to win recruits for the cause. Those who know Mr. MONTEFIORE would not be surprised if he had volunteered to pay the expenses and the emoluments of the Minister, and consequently a letter must have been addressed to the Editor of the *Israelite*, otherwise it is impossible to believe that the latter would manufacture lying statements and call upon some graduates who "wish to see the world" to proceed to India to "evangelize" the Bene Israel community. This theory may or not be plausible, but the best way to get at the bottom of it is for Mr. JUDAH to write direct to the above publication and call upon its Editor to lay down his cards. We are, however, pleased to publish the disclaimer from the "Gate of Mercy" Synagogue regarding a matter which is of vital importance to the spiritual well-being of the Bene Israel community, and trust that the latter will resist the inroads of the new cult which is making frantic efforts to wean them from Traditional Judaism. We are informed that the CHIEF RABBI OF THE BRITISH EMPIRE is giving special attention to the Bene Israel Jews and the chances of the latter falling under the clutches of the "liberal" wing are very remote in consequence.

PALESTINE & NEAR EAST ECONOMIC MAGAZINE

THE MIRROR OF THE REAL PALESTINE

The launching of this Magazine was welcomed, in special messages, from: Dr. Weizmann, Viscount Sir Alfred Mond, Lt.-Col. G. S. Symes (Chief Secretary, Government of Palestine) Dr. Halpern, Dr. Ruppin, and others.

Amongst its collaborators it counts leading personalities of Palestine: DR. SOSKIN, DR. GRANOVSKY, DR. RUPPIN, M. DIZENGOFF, S. KAPLANSKY, DR. MENCHIKOVSKY, C. HENRIQUES, N. J. TISCHBY, and many others.

Subscription Rate: £1.10.0 per annum.

Write for free specimen copy to P.O.B. 21, Tel Abib, Palestine.

OUR MEAT SUPPLY

We have received the following letter written in Arabic, which speaks for itself:—

Jinabkom M'BASSER YISRAEL

Hal admi iladi katab min taraf il lahim duni wu ka' adeen yitadon mimo, mujib il thinni huwa bizmano lam ishatra lahem min filuso, lazim kan yakil und il nas, wu lazim sabo farad aarith wunhawaj yishtari poun thenain am tilathi min filuso, wuwja'o kalbo wussabu aadi'yee min taraf inhassar kaif charaj filus ala il lahem wu chamala il hal adiyee min il lahem, lazim yuwy'ee wu yiktib min taraf il lahem, il kan il dachter lam yishuf milih lam yichalli beeno chapa, lazim huwwa yiktib ala il dachter mal il hikuma ashlon yishuf lahem duni wu itmigho!

Il thanyan lazim yahrif kil lahem illadi yitlah min jawwa eed il shohatim mal yisrael nahna ma nidawur alainu milih am duni, il yireed yida wur ala il lahem milih am duni yidawur ala dabh il cheena, le an alf tharba bil mihlak wu alf shain sakat yitlah bil mihlak, hada il yidawur ala lahem il milih wu duni, lam lahem il yidibhonu shohatim mal yisrael chilssan min kil tharur min sabab il minnuy wu bdeeka, il bakiyee chali yarif lazim inhassar ala il filus kaif charaj min keeso wutaada wu chimala min il lahem, haseebo ma hassabo inhassar min taraf il filus chatir noba lach ada walam yisawee haik min yireed yishtari ma yirtha yishtari yikul il lahem duni chatir la yichrij filus, arjuk tiktiba wu chali il nas tikraha wu shalom. SHAOOL GAZAL. SHANGHAI, 24th August, 1926.

JEWS AND CRUCIFIXION

An Atlanta clergyman, Dr. C. B. WILMER, in discussing in *The Living Church* the wrongs suffered by the Jews at the hands of their Christian fellow-men says in part:

> "My purpose is not to blame anybody in the past but primarily to lead Christians to stop the infamous practice of using the crucifixion of Christ as a stick to hit the Jews with and to use it as the means of crucifying their own selfishness and worldliness and meanness generally; and, further, to get them to use the cross of Christ not as proof that they have been saved, but as St. Paul did, who gloried in the Cross as the means by which and in the Christ by whom he was "crucified to the world and the world to him."

This is strong language, but not stronger than the situation demands. The story of the crucifixion as it is told in Christian writings, sermons, passion plays and cinemas is worse than cruel, it is criminal. It indicates and condemns an innocent people for an offense which their ancestors are falsely charged with having committed nearly two thousand years ago. If Christianity cannot be taught without recourse to such abominable means, it has no right to exist.—*The American Israelite* (Cincinnati, O.).

ISRAEL ZANGWILL DIES

London, August 1.

The death is announced of Israel Zangwill, novelist, poet, dramatist, at the age of 62.—Reuter.

TEL-AVIV OR TEL-ABIB?

A NEAT PUBLICATION BY KEREN HAYESOD

We are indebted to the Keren Hayesod of London, for an interesting publication in English and Hebrew on the growth and development of the only Jewish city in the world—Tel-Abib. While on the subject, we must challenge again the pronunciation of Tel-Abib as Tel-Aviv. We cannot understand why B, should be read as V. Do we pronounce the name ABRAHAM as AVRAHAM, or again, Abinu as Avinu? How long shall we permit such wrong pronunciations to endure? Not very long age, it was the practice of reading Galuth for Golus, Kasher for Kesher, Emeth for Emes and so on, but to-day the majority of our contemporaries have realized the mistake and resort to correct pronunciations. We should insist upon Tel-Abib being correctly pronounced as Tel-Abib. Will the powers-that-be in Eres Yisrael kindly take note?

And now let us start with the review of the work mentioned above. It is a publication which reveals to the naked eye the great progress the Keren Hayesod and the Keren Kayemeth are achieving in our Homeland. The book is copiously illustrated and shows how rapidly Tel-Abib is developing as a Jewish country. According to Mrs. BURLAND who wrote recently to the London *Jewish Chronicle*, and to which reference is made elsewhere in this issue, Palestine is becoming more Jewish than England is English! One can hardly dispute this fact after reading the work before us. One picture shows us Tel-Abib's dunes prior to 1909 and others depicting the beautiful terraces, handsome roads and gardens surrounding the city. We are told that "every one of the 45,000 residents in Tel-Abib are Jews, and all public and private services, without exception, are administered and carried out by Jews, who fulfill all the sundry public functions necessary to the development of a city such as this." This experiment so successfully carried out within a short period, disposes of the fact that the Jews are inacapable of building a Home of their own and that they are unable to unite on a common platform. No one reading the history and growth of Tel-Abib will deny that the Jews are demonstrating their superhuman abilities to transform the desert into a valley of rose. Tel-Abib is the best answer to the croakers, both within and without, and the Keren Hayesod by publishing this work has given a sharp weapon in the hands of those who support the BALFOUR Declaration and the Mandate for Palestine. We commend our readers the above publication and advice them to make their application for a copy direct to the offices of Keren Hayesod, 75 Great Russell Street, W. C. 1, London.

CONFERENCE OF ANGLO-JEWISH PREACHERS

A BRILLIANT PUBLICATION

We are indebted to the Hon. Secretary, Rev. I. LIVINGSTONE, for a copy of a report of the second conference of Anglo-Jewish Preachers which took place last year under the Presidentship of the CHIEF RABBI OF THE BRITISH EMPIRE. The brochure contains highly important papers which were read at the conference by some of the leading Anglo-Jewish Ministers which can hardly fail to create wide interest on the various topics discussed. The opening address by CHIEF RABBI HERTZ is a fine, if not the finest address, ever delivered by him. The eminent preacher in a fine survey of the position of Jewry in important lands, refers to the *Protocols of the Elders of Zion*, (now a burning topic in Shanghai), in the following terse language:—

> "We we come to examine the place of the Jew in the world at large, you will remember that in the years immediately after the War the scene was one of darkness and woe. The whirlwind of anti-Semitism had swept over all lands and shaken the position of the Jew to its foundations. And not only in Eastern and Central European lands. Even cultured English circles were gravely perturbed by a shameless concoction like the *Protocols of the Elders of Zion*—'this grotesque myth, founded on malice and hysteria, built up of garbled history and synthetised by impudent forgery.'"

Other papers of interest include one by Dayan Dr. A. FELDMN, on "Judaism and Ideals of Modern Thought," which gives one a beautiful survey of Jewish ideals well worthy of perusal by those who are interested in Jewish lore. "Jewish Apologetics" by Rabbi Dr. SALIS DAICHES, A.M., PH.D., is another brilliant paper by a brilliant *Talmid Hacham*. It is a treat to one's mental mind to travel with the latter and to catch the sparks of truths flashed by him. "Jewish Missionary Effort in Israel" by Rev. A. A. GREEN and the Rev. B. N. MICHELSON, B.A., is worth careful study, for both the preachers have developed the theme in a manner which entitle them to infinite credit. "Some Practical Difficulties of Jewish Education" by Rabbi M. GOLLOP, B.A., is a task which the latter admits he took up with diffidence. To use his own words, "The subject is very complex, and is co-extensive with Jewish life in all its problems." The discussion which followed on Rabbi GOLLOP'S paper shows that he has created a lively interest in the topic presented by him. "The Problem of the Proselyte" by the Rev. V. G. SIMMONS, B.A., brings the papers read at the conference to a close. The subject proved of perennial interest judging from the lively discussions it evoked by the Ministers. We cannot help saying that the conference has given a sharp impetus to the solution of some of our religious problems which we hope will not be unproducive of good results. The imperative need of Israel to-day is to tackle seriously with the problems besetting us in the Diaspora and restore order out of chaos. It is time to convene a Sanhedrin and the lead in the matter must be taken sooner than later. The delay is unfortunate. We hope that CHIEF RABBI KOOK of *Eres Yisrael* and the CHIEF RABBI OF THE BRITISH EMPIRE will not rest until this great gathering of Keneseth Yisrael is convened soon and in our days. The close union of the Anglo-Jewish Ministers to influence Jewish thoughts and advance the cause of Jews and Judaism is a happy augury for the future. Such unions should not be rare. Such unions were encouraged in the past. Our Sages used to look upon it as "*Hibbur hassadikim hana'a lahaim w'hana'a l'olam.* It is a fine tradition in Israel to unite the *Hachmay Israel* under one roof with which to further the cause of the Torah and to heal the breach in Israel.

The frontispiece of the brochure contains a fine portrait of the likenesses of the Anglo-Jewish Ministers who took part in the Conference. These men of light and leading shed lustre on their *Alma Mater*. They form the cream of the Jews' College, the fountainhead of *Torah sh'bichtab* and *Torah sh'b'al pay*, the pride and joy of Kol Yisrael. Most of the Ministers have grown gray in the vineyard of the Lord and show signs of no fatigues but are determined to pursue their calling and protect the spiritual ramparts of Israel. They but serve to illustrate the fine saying of the ancient Sages of Israel—*Hachmay Hatalmud,—Talmidey hachamim kol zeman sh'mazkinim hochma nit tosefeth bahaim, (Sabbath 172).*

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A GREAT TREASURE TROVE

THE LITERARY REMAINS OF THE LATE MR. S. A. JOSEPH, OF HONGKONG

The Haham Dr. GASTER of London, has been instrumental in discovering almost miraculously one of the greatest treasure troves of Jewish poetry. The story reads like a romance, but it is absolutely true. Many years ago Dr. GASTER, whilst lecturing at Cambridge, met a young student, Mr. FELIX JOSEPH, of Hongkong, and, in accordance with the learned Haham's custom, he asked him whether there were any old Jewish books and MSS. in that city. This inquiry elicited the reply from Mr. JOSEPH that his father, Mr. SAUL JOSEPH, who was a merchant of high standing in Hongkong, was a student of Jewish literature and that he spent his nights reading and writing about the Spanish school. Young Mr. JOSEPH returned home after the death of his father and sent Dr. GASTER the works written by his father. Above all, there turned up a huge volume beautifully written in the Oriental Sephardic cursive hand and covering close upon 650 pages, each page neatly framed. It was the lost Diwan of Don TADROS ABU ALAFIAL.

The late Mr. S. A. JOSEPH, whose name has been immortalized by his two generous sons.

DON TADROS HALEVI

In the middle of the thirteenth century there lived in Seville a family which occupied the highest position amongst the Jews, and among them the most prominent was TADROS HALEVI EN ABU-ALAFIAL. He was wealthy, fully versed in Jewish and Arabic literature and poetry, a great Talmudic scholar, a student of Cabbala, the first to interpret in a mystical manner the legende of the Talmud, yet at the same time a prominent figure at the Court of King SANCHO IV. and his Queen Maria de Molina. When the Jews of Seville had to suffer persecution and martyrdom he owed his life to the protection of the Queen. Very little was known thus far of his literary activity, except those few treatises on Talmudic subjects, but now, by the discovery of a collection of close upon one thousand poems, DON TADROS, opines Dr. GASTER, stands out as one of the greatest poets of the Spanish school, and a comparison with all the other great poets will only corroborate his judgment. A new great poet, and probably one of the greatest, has been added to the list of the singers in Israel who have poured forth their souls in hymns and poems. The old originals have disappeared, eaten by insects—the chief cause of the destruction of old books in the East. Thus, if not for the copy of Mr. SAUL JOSEPH, Jewish literature would have been the poorer, and the name of Don Tadros connected only with those Cabbalistic treatises whose merit does not rank very high. The sons of Mr. JOSEPH have had the autograph copy reproduced in facsimile for the benefit of scholars, and have deposited the SAUL MS. with the British Museum.

[*Continued on another column*]

THE JEWISH RECREATION CLUB

INTERVIEW WITH ITS PRESIDENT, MR. A. S. GRIMPEL

Efforts in the past to maintain a Young Men's Hebrew Association have invariably ended in fiascoes. It is hard to understand the why and the wherefore of this, but it is not improbable that, it is due to lack of cohesiveness on our part which drives away all chances of success.

Mr. A. S. GRIMPEL

At any rate, the venture of the Jewish Recreation Club last year, was in the nature of an experiment. It started with a few members until to-day it boasts of 125 young boys and girls on the roll. The monthly subscription of $2.— has enabled many with limited means to join, with the result that the Club, has in a short time developed itself into a real social centre for all sorts of Jewish activities. Its President is a young man, Mr. A. S. GRIMPEL, of indomitable energy, who is fired with enthusiasm to make the club a great success. In an interview he stated:—

"Our present premises in Broadway has practically outgrown its usefulness and we are looking forward to removing into new spacious quarters shortly. Our main idea from the start was to give a chance to every Jew and Jewess in Shanghai to meet together under ideal Jewish surroundings, so that none may be obliged to spend the leisure hours in an un-Jewish environment. In recent years, quite a number of boys and girls were lost to us owing to lack of a Jewish social centre in our midst. It was a great mistake on our part to allow the matter to drift that way, and having foreseen the danger we thought of organising a club in order to stem the tide of disintegration. Happily, we have succeeded where others have failed. There are are two causes which contributed immeasurably towards that. First, the reduced sum of monthly subscription, the absence of gambling and snobbishness, which often to my mind, act as a deterrent towards the success of a social centre . Our aims are thoroughly democratic and we intend to adhere fast to it and treat all the members alike, and thus pave the way for the upliftment of our young men and women in the best way possible. Apart from this, our Club has inaugurated since last year, Mah Jong tournaments, tennis courts during the summer, sports and last but not least, staged several plays, one of which, "The Wild Man" was given at the Lyceum Theatre a few months ago, for which we had earned great encomiums from the local Press. Our thanks are due to the many amateurs who have contributed their talents for the success of the plays, which bid fair to produce better results in the ensuing year."

Mr. GRIMPEL expressed the hope that the community in general would look upon the club sympathetically and give it their unstinted support. The club is not a rival institution in any sense to the others already in existence, and it behoves one and all to support all earnest and sincere strivings for the weal and the progress of the rising members of our communiy.

Mr. GRIMPEL who is supported loyally by a band of earnest workers on the committee, has made a clear case for the club which places itself in an unchallengeable position to meet the wants of a growing number of young men and women. It is for the community to show their appreciation of the work already accomplished, so that this new institution may forge ahead and bring about a real spirit of unity in our camp.

[*Continued from the preceding column*]

A SUGGESTION

We are of opinion that the whole work should be translated into English which would be more accessible to the English-reading public. We are sure that if the Jewish Publication Society of Philadelphia were approached, it would undertake the job and include it in the SCHIFF Library of Jewish Classics of which two volumes have already been published.

SIR E. S. KADOORIE KNIGHTED

The name of Mr. E. S. KADOORIE of Shanghai was included in the King's Birthday Honours List. He was awarded Honorary K. B. E. in recognition of his services in the cause of charity and education in Iraq and Palestine.

ISRAEL'S MESSENGER has much pleasure in extending to Sir ELLY its sincere and heartfelt congratulations on the well-deserved honour which the King of England has bestowed upon him, and hopes that he may live to wear it for many, many years to come.

RABBI J. L. ZLOTNIK

Proposed Trip To Overseas Jewish Communities Abandoned

OTHER ENVOY MAY BE SELECTED

We are officially informed that the proposed delegation of Rabbi J. L. ZLOTNIK to Australia, India, Straits Settlements and China has ben cancelled and that the Keren Hayesod and the Keren Kayemeth have in contemplation of deputing another envoy to these countries in the near future. Meanwhile, we are in receipt of a communication from Rabbi ZLOTNIK, Montreal, Canada, under date of July 21st, in the course of which he writes as sollows:—

"I regret that it so happened that my plans to visit the Far East were changed. For the time being I am to stay in Canada working as the Executive Director of the Zionist Federation here. Still I hope some day to realize my wish and bring the message of Zion redeemed to our brethren scattered in out of the way centres.

"Accept my sincerest thanks and appreciation for your obliging kindness and readiness to assist in the success of my mission. I am sure that some day I will avail myself of your generous promise."

General regret will be felt that China Jewry is not destined to receive such a distinguished visitor as Rabbi ZLOTNIK. Rabbi ZLOTNIK has already earned for himself an international reputation and is destined to play a leading rôle in the rejuvenation of our National Homeland.

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ISRAEL'S MESSENGER

A WORD TO CHINA JEWRY

DR. B. FEIWEL MAKES AN EARNEST PLEA FOR KEREN HAYESOD

MONTHLY AVERAGE OF TWO THOUSAND IMMIGRANTS ENTER ERES YISREL

GLOWING PROSPECTS—A CALL TO DUTY

On the occasion of Rosh Hashana,—the beginning of a new year in the life of our ancient and yet young nation, we should like to address a few words to the Jewish Communities of the Far East.

The last few years were rich in events of historical importance that will forever be registered in the annals of the House of Jacob. As a result of these events, Jewry's eyes are centred on Palestine. Jews, the world over, are participating in the work of upbuilding the Natioal Home, and the efforts of our devoted workers are slowly but steadily resulting in the laying of firm foundations.

The Far East communities have always done their share despite the fact that tidings of Palestine's renewal take some time to reach these distant lands and the hearts of their inhabitants. The year just drawing to a close, has brought its sorrows along with its joys. The unprecedanted number of immigrants entering Palestine—Dr. WEIZMANN officially stated that 100,000 Jewish settlers had entered the Promised Land since 1919, and more than a third of this number arrived during the last twelve months—has made that country the chief centre of Jewish immigration. This is certainly a most gratifying fact. But the number of immigrants to enter Palestine must inevitably be governed by the extent of the funds available for their settlement, and owing to the economic crisis prevailing in Palestine and to a large extent in Central Europe, no appreciable increase in the amounts contributed can be registered.

As a result of this factor and of the smaller number of immigrants entering Palestine possessed of a certain amount of capital of their own, the question of unemployment has become an outstanding problem in Palestine.

The position was at its worst during the winter months, but the timely efforts made by our fellow-Jews, especially those of the United States and South Africa, and Mr. BERNARD BARON's generous contribution of £25,000 enabled the Keren Hayesod to increase its Labour budget and thus put a check upon unemployment. Accordingly, although there is an average influx of about 2,000 immigrants per month, most of them belonging to the labouring classes, the number of unemployed is decreasing.

Yet we must not lose sight of the fact that as a result of the difficult financial year, the economic position in Palestine cannot be very brilliant. In order not only to improve existing conditions, but to stimulate further effort, to increase immigration, to develop agriculture and industry during the coming year, all Jewry will have to rally its forces and come to the assistance of its Palestine pioneers. Every Jew will have to do his full share, and we close this letter by expressing the firm belief that the readers of ISRAEL'S MESSENGER will be among the first to start the New Year by showing their devotion to the common cause and contributing generously and whole-heartedly to the Keren Hayesod, the central Fund for the upbuilding of a Jewish National Home in Palestine.

B. FEIWEL.
Managing Director,

PALESTINE FOUNDATION FUND.
LONDON, 20th July, 1926, 10th Ab, 5686
75 *Great Russell Street*, W. C. 1.

ECONOMIC MAGAZINE.—A SPLENDID PUBLICATION

The economic development of Palestine is keeping pace with the growth and expansion of the country due maint. to Zionist strivings. An important trade journal which is bound to have far-reaching effects has just made its appearance. *Palestine and Near East* is the title of a new fortnightly publication devoted to trade, industry and agriculture, published in Tel-Aviv (why not spell it Tel-Abib?) has reached us. It contains messages from Viscount ALLENBY, Dr. CHAIM WEIZMANN, Sir ALFRED MOND, Dr. A. RUPPIN, Lt.-Col. G. S. SYMES and others, which should hearten the publishers in their arduous journey to promote the economic development of a country which, a decade ago was not an important factor in the map of the world. Apart from the cordial messages, there are interesting contributions from the following well-known writers, namely:—"New Methods of Colonization" by Dr. S. E. SOSKIN, "Lessons of the Year" by Dr. A. GRANOVSKY, "The Agricultural Situation" by U. FELDMAN, a "History of the Jaffa Orange" by S. TOLKOWSKY, "Present-Day Position of the Jewish Industry in Palestine" by N. J. TISCHBY, and others, all of which are of absorbing interest to the readers who are interested in the economic phases of Palestine. The Magazine is edited by Messrs. A. EVSEROV and H. MARGULIES, the Managing Editor being J. BORODOVSKY. The annual subscription is £1.0.0 and £1.10.0 for abroad.

ISRAEL'S MESSENGER extends a hearty welcome to the *Palestine and Near East* and hopes that it will succeed in its mission to restore the economic development of the land in which Kol Yisrael are interested.

CORRESPONDENCE

GREETINGS FROM LONDON

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—I have to hand the July issue of ISRAEL'S MESSENGER. My father was interested and pleased with your telling review of his sermons. I take a real pleasure in reading through each number of your Magazine, for it is so 'alive' and genuinely Jewish.....Unlike other newspapers you need no eminent man's opinion to be a label for the worth of the paper. Your own high standard is the truest gauge, and you are to be congratulated on uniterruptedly maintaining it.

With very best wishes,
I am, etc.,
SAMUEL HERTZ.

LONDON, 28th July, 1926.
48, *Hamilton Terrace*, N. W. 8.

THE SUPPLY OF MEAT

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—I am pleased to observe that a complaint has been made in your esteemed journal, regarding the poor supply of meat ever since the "monopoly" (if I may use such a word) was given to Mr.——by the Jewish Communal Association. The fact is that we were given poor and unwholsesome meat, skin and bone. I cannot understand why the Association has tolerated such a departure which makes the whole community suffer unnecessarily. Previous to this we were given very rich and wholesome meat, but now it is just the opposite. I had refrained from making further purchases and no doubt there are others besides me who must have become thoroughly disgusted. But I would like to ask the Association, is it fair that we should be deprived of our beef and mutton when we have a number of shohatim here whose further utility is open to question? It is high time that the matter be given official attention and remedied for the sake of all and sundry.

Enclosing my card and thanking you for inserting this letter in your esteemed journal.

I am, etc.,
AKALU KILLU.

SHANGHAI, 16th August, 1926.

THE LATE MR. D. M. DAVID

Tribute From Rabbi W. Hirsch

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—I read with much sorrow in the last number of ISRAEL'S MESSENGER which reached me unusually late that D. M. DAVID was no longer among the living. I would be thankful to you, if by means of your journal you kindly conveyed my deep sympathy to the bereaved family as well as to the Jews of Shanghai in general, who could ill afford the loss of so old and tried a worker. Having been associated with the deceased for three years in various Jewish activities, I can realize the gap which this death created, and how difficult it will be to fill it. Everybody knew who the old DAVID was in Shanghai, and what he stood for. His experience, his tact, his patience, and his genial interest in the poor, made him peculiarly fit for the positions he occupied, and his co-workers will sorely miss him. The Jewish Communal Association over which he watched with the tenderness of a father will be sensibly poorer without him, and the Shanghai Jewish School lost in him a staunch friend and supporter. May his example and his blessed memory fire the zeal of the younger spirits in your community to make good the loss and bear witness to our old belief that *Lo alman Yisrael.*

Believe me, yours sincerely,
W. HIRSCH

PRETORIA, 20th June, 1926.

"CHRISTIAN CIVILIZATION" AND THE "PROTOCOLS"

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—In a letter republished in the June issue of ISRAEL'S MESSENGER from the *North-China Daily News*, a correspondent who is evidently a Catholic, names the Catholic Church as one of two great institutions which may, as he believes, save the Christian civilization. May I ask the gentleman a question or two? Can he prove that our present civilization was not anti-Christian instead of Christian? Or does the gentleman claim that the Holy Inquisition, the worst institution for murder and robbery, diabolic brains could ever devise was adapted to teach man to love to the neighbour Christians so much talked about? Or were the torturing and murdering of men of science by the demons in charge of the Holy Inquisition intended or adapted to acquaint man with the shape of our globe and its position *vis-a-vis* the sun? Is it not a fact that the study of the world became possible only after the Church lost its power by its division into several parts antagonistic to each other? And what is the grand idea of Christian bigots always to be offensive toward Jews? Were not the apostles St. MATTHEW (the real name was LEVI), ST. MARK, ST. JOHN, and many other saints of the Christian churches—Jews?

As to the infamous Protocols of the Wise Men of Zion, it is for the Christian bigots who want to make the fabrication to prove that the latter was true and based upon facts; and not for the Jews to prove the crookedness of the same. Did not the attempt to make a Jew—Captain DREYFUS—prove the falsity of manufactured accusation preferred against him, turn out more disastrous to the French accusers than to the Jews?

I am, etc.,
ISRAEL N. PRENOVICH.

NEW YORK, 7th July, 1926.
908 *Kelly Street, Bronx.*

JEWISH EDUCATION IN BASRA

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—I am pleased to say that when the controversy on the disgusted position of Jewish education in Basra was opened some time ago in the pro-Jewish newspaper *The Times of Mesopotamia*, one never thought or dreamt for a while that it would be continued with vim and vigour by the young elements of the Basra community. Thanks to the untiring energy of the editor of the above daily, Mr. J. D. LEWIS, a typical Englishman, who interested himself in this vital question and brought about some useful innovation which will stand the future prospects of education in good stead.

One of the writers who adopted the *nom de plume* SUFFERER had hit so strongly the nail on the head that the lips of Mr. JACOB NOAH, the recognised leader of the Basra community, had quivered and invited SUFFERER to go to him and lay the facts of the lack of Jewish education in a concrete form for the improvement of the status of the Jewish youth. SUFFERER was not slow in replying to Mr. JACOB NOAH and, needless to say, declined to accept his invitation, knowing what sort of a leader he is. However, SUFFERER was not slow in taking advantage of the stirring up of the dry bones and his second letter which was published in the *Times of Mesopotamia* contained a full and lucid exposition as to how to improve the educational policy in future. Thanks to the intervention of Mr. LEWIS who, being swayed with the saying "struck the iron while it is hot" interviewed some of the progressive elements of the Jewish community and appointed an educational committee to reorganise the curriculum of the school. That committee has already held many private sittings and, *mirabile dictu*, Mr. NOAH was obliged to recognise the latter and work hand in hand with their progressive policy. It is hoped to publish a general report about the condition and improvements to be inaugurated in future. The time has arrived when teachers who are generally known as 'jack of all trades,' such as blacksmiths, bankrupt merchants, etc., finding no other means of making a living should not be allowed to assume the responsibility of conducting classes for children in which they are hopelessly defficient.

The Anglo-Jewish Association of London should be approached to send a capable Master and Headmistress, and meanwhile I understand that the above Association has delegated an Inspector to visit the Bagdad Jewish School. I hope he will have ample time to visit the school of Basra and render a report regarding its condition and future utility to tackle with the problem of general education.

I am, etc.,
H. S. KEHELA.

TEL-ABIB *(Land of Israel)* 19th June, 1926.
P. O. Box No. 88.

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THE ESSENTIALS OF JUDAISM AND ISLAM

Editor, ISRAEL'S MESSENGER.

DEAR SIR,

Say: O Followers of the Book! come to an equitable proposition between us and you that we shall not serve any but Allah and we shall not associate aught with Him, and some of us shall not take others for lords besides Allah; but if they turn back, then say; Bear witness that we are Muslims. (Holy Quran Chap. 3. 63.)

It is with deep interest that I read brother ISRAEL N. PRENOVICH'S illuminating suggestions in the current issue of ISRAEL'S MESSENGER on an absorbing and wonderful subject, "The Advisability of Adopting a World Religion to suit the needs of present day humanity, combining the essentials of Judaism and Islam." I do not see the necessity of so doing when we have already in the two great religions of the world, viz: Judaism and Islam, all that tends to elevate, soothe, comfort and raise us to the highest pinnacle of spirituality right now in these modern times. But I am sure my friend will argue that we have outgrown certain laws and customs, nevertheless we can accept the great spiritual gems that are ready for the taking.

From its infancy Islam taught us to join hands with our fellowmen and work under one roof, viz:—the roof of pure spirit and draw towards us the love of the ONE TRUE AND ONLY GOD. Mr. PRENOVICH gives a list of laws on morality, and these are entirely in accordance with the Islamic ideals as expressed by the Prophet MUHAMMAD. True these moral laws are uplifting, but they do not cover the whole field; it is good to mention the duties of man towards man, but it is of greater urgency to lay stress on the essential duties towards the Fountainhead of Divine Wisdom, God.

The Prophet MUHAMMAD inculcated the highest truths based upon the bare rock of Spirituality and embodied these gems in that Divine Book, the Quran, and so did the prophets and divines of Israel in the Bible. Would it not be better to join hands instead and walk hand in hand towards the common goal? This brings to my mind the words of the prophet MALACHI—"Have we not all one Father, hath not One God created us?"

The last point I wish to touch about is in Paragraph 2 of our friend's letter. He says:—"To create a religion in agreement ....., and to consider the latter two books from the moment our signatures are affixed to this document *as without Divine Authority and as historical books only.*" Do you not think friend PRENOVICH that it is a very serious thing to sign a statement like that? To my opinion to deny Spiritual truths written in any of the sacred books of the world is to finally die a spiritual death. The adage, "United we stand, divided, we fall" should apply in a sense to the two creeds, so that we should look to the interest of the whole, thereby creating true brotherly feeling, emphasizing by our actions the Divine precepts of our Sages.

I thank you, dear Editor, for allowing me space in your valuable magazine.

With best fraternal greetings,

I am, etc.,

ENYUB C. S. YANG.

SHANGHAI, 16th August, 1926.
THE CHINA MUSLIM LITERARY SOCIETY.
8 *Tsin Chong Lee, Fong Pan Rd.*

IS CHINA SAFE TO DAY?

The following letter was published in the North-China Daily News of the 1st July:—

To the Editor of the
NORTH-CHINA DAILY NEWS

DEAR SIR,—"What is wrong with China?" is the title of a book written lately by Mr. RODNEY GILBERT, a well-known American publicist. It would appear from the letters published in your esteemed columns that very few foreigners (the writer included) have read this work. But for Dr. Lo's sharp criticism the chances are that the book would have passed unnoticed and very few readers in China would have known about it. However, Dr. Lo's strictures are drawing attention to the work and many like the writer are eager to read it and see how far the author was able to diagnose the case of China, *vis-a-vis* her internal problems and her relations with foreign Powers. It is, however, a pity that a leading publicist who lived in China for a number of years and studied the problems of the country from many angles should find to-day well-meaning Chinese critics actually frowning upon him and demanding his expulsion from China! Now, all friends and well-wishers of this great nation are aware that there is something wrong with China, and if foreigners were to offer some advice (not "insult" as C. C. C. would have it in your to-day's issue), there should be no resentment shown but welcomed and accepted in the same spirit of good-will in which it is tendered. It would be a sad day for China if her sons were to take umbrage and exception to friendly criticism of foreigners, and demand their expulsion because they are unable to subscribe to the views from which they differ. Is China safe to-day? PITT, on one occasion, remarked that England and the British Constitution were safe till the Day of Judgment: "Ah!" said BURKE, "It is the day of no judgment I am afraid of." That's it! All that needs be said in comment is *verb sap.*

I am, etc.,

N. E. B. EZRA.

SHANGHAI, 30th June, 1926.

SAFEGUARDING THE JEWISH YOUTH

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—I wish to take this opportunity of thanking you for your kindness in inserting my message about Orthodoxy in America in ISRAEL'S MESSENGER of 5th February. I am selecting a topic which to my mind has its echo in the Torah. We know the familiar answer that MOSES gave to PHARAOH when the latter already consented to let the Israelites go with the exception of the children. He answered, *bachrenu nhizkenenu melech.* This is my subject. It is the topic in which I am so interested and of which I have made a study. That is, the youth in Judaism.

We hear the already too familiar cry, "Where are the young men and women of Judaism?" "Where are the future standard bearers of Israel's Torah?" Everywhere we see youth breaking away from the customs and traditions for which their forefathers suffered, aye, even laid down themselves so that the Torah should exist and should continue to shed its rays on the darkness of the galuth. Shall we in company of those Jews who have lost every heart throb of Jewishness say *kaddish* over Orthodoxy, because its youth is far from the field? Far be it from that. When I look around me and see a movement of young men and women, yes, American young men and women, born, bred and educated in this glorious country, rallying around the banner of Judaism, ready to sacrifice everything in its desire to uphold it. Oh, what a wonderful feeling it is to know that orthodoxy has not laid down its arms, has not yet left the field and will not leave the field as long as movements like Young Israel arise and spread over this country.

I would like to give you a history of Young Israel so that the Jews in China should feel that orthodoxy is still alive and still sending its message over this globe. Perhaps this message will reach China so that there may be formed the nucleus for a group with the same ideals as Young Israel.

About 14 years ago, ten young men, American born and educated in American Colleges, came together for the purpose of attracting the American youth to Judaism. To teach them their history and traditions so that they should become better Jews. These pioneers realized that the orthodox synagogues had been converted into commercial institutions. A man was a good Jew depending upon the amount he donated when he was called up to the Torah. The new group realized that this obstacle had to be overcome and therefore their synagogue had nothing of the commercialism that existed in other synagogues. Everybody was equal before the Torah regardless of the fact whether he was rich or poor.

These young men also realized that in order that these American boys and girls should be brought into contact with Judaism, a knowledge of our holy Bible is necessary. They therefore organized classes in Bible with commentaries. They procured teachers who were also American bred and these teachers instilled into these boys a love for the Torah. But how could one understand the Bible without a knowledge of that language which has seen mighty emperors crumble into the dust, and to-day revived or better said continue to be used as a living tongue in the homeland of the Jew, Palestine?

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"MAN IS THE TREE OF THE FIELD"—IS A BIBLICAL SAYING. IN OLDEN TIMES THERE WAS A BEAUTIFUL JEWISH CUSTOM TO PLANT A TREE FOR EVERY NEW-BORN CHILD. ERES YISRAEL NEEDS TREES. THREE DOLLARS MEX. PLANTS A TREE. PLANT ONE OR AS MANY IN MEMORY OF YOUR RELATIVES OR IN HONOUR OF YOUR FRIENDS.
THE JEWISH NATIONAL FUND COMMISSION FOR CHINA.
52 Avenue Road.

Yes, the Hebrew language was one of the strong foundations of this movement. The Hebrew language was the bond that united these valiant warriors in the cause of Judaism. Hebrew and Torah, what a splendid combination! Is it any wonder that the spirit of the Torah was breathed into the souls of these youthful visionaries. But, after all, these pioneers realized that the study of the Bible was essential to the correct knowledge of Judaism, nevertheless, the Bible is a sealed book without that mine of inexhaustible treasure, that encyclopedia of knowledge, that fountain of living truth from which the Jew drank and which kept him alive and intellectually developed. The Talmud! Yes, even the Talmud was taught. What a sight it was to behold American young men sitting over the gemarrah, swaying to and fro chanting that same melody, with the same crook of the finger that their parents and grand-parents had used in Russia, in the great Yeshiboth, when they sat and learned the Talmud. Oh, how one thrilled at the sight. As one witnessed this scene, only one thought could enter his mind and there was that as long as there were young people who still studied the Talmud not for honor, not for glory, not even for gain but simply because it was the duty of the Jew to learn and after all don't we know that the Torah is the best of *Sehorah?*

Picture to yourself some Saturday afternoon as one enters the Young Israel Organization, he comes upon a group sitting and learning Bible, another group sitting and learning Shulhan Aruch, a third group learning Tanach, a fourth group Jewish History. With such a spirit of Torah, Young Israel can proudly turn to the world and say "Judaism is alive and still growing." This was their educational programme.

How did they conduct themselves in their synagogue? Here one beheld a sight never to be forgotten. On one side of the room sat the young men, on the other side separated by a balustrade, the women. The services were conducted according to the orthodox ritual. The Cantors were members of the organization. As the service progresses, one hears the singing of the congregation as they chant in unison some of the prayers, whereas the rest of the service is said in the regular fashion. How sweet the voices sound of these young men and women on Friday evening and Saturday morning! Every Saturday morning the synagogue is jammed with youthful worshippers. Think of it, Saturday morning the *Eziath Nashim* is crowded with young women who have come to join in the divine service! What do these girls do? Do they sit back and let the men do the work? Do they stay away from the classes? Oh, no! Just as the men thirst for knowledge so do the future mothers of Israel. They have their classes in Jewish history and customs and ceremonies together with those of the men. Every Friday evening after supper a lecture takes place on various topics of Jewish interest, after which a discussion is opened. Not only does the Sisterhood have a splendid educational programme but they specialize in their work, namely, that of social service. As I am writing these lines I see the Sisterhood preparing to feed and clothe the poor before Passover. Thousands of dollars worth of Massoth, eggs, potatoes, etc., as well as clothing and money are distributed among the needy. The hospitals benefit by the sewing circles of the Sisterhood. Their work is a blessing to the poor and the sick and judging from the vigor and vim with which they throw themselves into the noble work, one can have naught but praises and blessings for their splendid work. This is only a pen sketch of their activities and naturally it cannot tell the entire story.

Does the work of these pioneers stop at the mature man and woman? Not by a long shot. There is a junior boys' group and a junior girls' group ranging in ages from 10 to 14, an intermediate group of boys and girls ranging in age from 14 to 18, and finally the senior groups. While I am on the subject of groups, I cannot help but writing about the junior boys' group, because they are such an unusual group. This group of which I am the Director, has their own classes in Shulhan Aruch, Bible, Talmud and Jewish History. Would not it be a sight worth while to see such youngsters intent upon the study of the Talmud or Bible? Not only do they have their own classes conducted by capable teachers but they have their own services at which these junior boys act as Cantors, readers of the Torah, etc. They have their own social room where they gather to play chess and other indoor games. These youngsters are taken for long tramps in the country on Sunday. I am going to describe to you one of these hikes and how junior Jews conduct themselves. These youngsters after playing ball for quite some time decide that they are hungry and started to look for a spot to camp and prepare their meals. They found a spot near some running water. They all sat down, washed their hands, said their blessings over bread, ate and then said grace. What a thrill of joy went through me when I saw this wonderful scene! These youngsters averaged 13 to 14 years and yet even when they were away from home did not forget their Judaism. That was not all. As the sun began to go down, they gathered in a little group and led by one of their group with their faces turned towards the East they poured out their hearts in the Minha prayer. Oh, how can one forgot this? As long as the juniors can still maintain traditional Judaism even when away from home. I can only say that Judaism will live and with God's help be the peace messenger for the entire civilized world.

This is a brief sketch of the young Israel movement which to-day, thank God, numbers 5,000 young men and women with branches over the entire U. S. and even extending into Eres Yisrael. I am sure I have not done full justice to the subject, but if this message will fall upon hearts that are beating for Judaism and put into action some movement or group like the above or even give solace to some of my fellow-Jews in the Near and Far East, then I shall be thankful.

I am, etc.,

JACOB SCHWARTZBERG

NEW YORK, 228 *Henry Street.*

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UNZEN, A FINE SUMMER RESORT

Mr. MOZELLE G. LEVY who spent her summer vacation with her children at Unzen, writes us under date of July 26, quite interestingly on the beautiful little summer resort in Japan. Unzen is rapidly becoming a popular place to spend a vacation. Says Mrs. LEVY:—

"Unzen is a pretty place, secluded in the heart of the mountains. The weather here is nice and cool, although very often we have rain, which often bars one from the delightful walks here. The scenery is superb. Besides being delightful to look at, at the same time, Unzen has, as you know, sulphur baths which all the hotels here provide. At present there are over four hundred foreigners (which include a number of well-known members of the Shanghai Jewish community), and the hotels are getting crowded. Unzen has become modernized since I came here last when a child. You could come by motor from Nagasaki to Unzen. It only takes three hours. The drive is well worth it. Besides by motor you could come by train which you have to change twice to a station called Chiciwa, and then from there you come by motor, passing on your way the pretty seaside resort called Obama, to Unzen, taking at least three quarters of an hour. The road going up is grand, although it makes one dizzy if you look down on the tremendous height you are going. Besides this, you could see the sea in the distance sparkling like diamonds, with the various fishing boats and launches on the sea. Besides walks here, there is a swimming pool, called the Issaikyo Swimming Pool, which Nature has made into a lovely swimming pool, through the various waterfalls running into a bed of rocks, in the mountains. There is also a beautiful golf-course, a tennis court and a social hall, besides the Post Office."

ANTI-SEMITISM IN CHINA

The reports from Harbin that Yiddish has been banned in schools, at meetings, and in business, are very disturbing, remarks the *Jewish Courier.* This, however, is not the work of the Chinese, for this tolerant and wise people has not yet resorted to the stupid expedients of repression practised in the Occident. Those responsible for the edict are undoubtedly former members of the infamous Black Hundreds of the Tsar, who in 1920 succeeded in getting a law passed to prohibit Yiddish everywhere in Jewish public life, excepting in the synagogues. The law, however, was not enforced until recently. Proceeding, the article emphasises the lesson to be drawn from such an episode.

It should, it says, convince those who would reestablish Tsarism in Russia what would be the fate of the ill-starred Jews who were still inhabitants of that country. One does not have to be an alarmist to predict that the worst pogroms in the Ukraine would be but a holiday in comparison. The episode in China show the morbid hate which the Russian adherents of the old Tsarist regime nurse against the Jews. No one holds a brief for the Bolsheviks, nor could anyone be persuaded that the lot of Russian Jewry at present is a happy one. But yet when one thinks what would happen if the Black Hundreds get back into power again, one must be thankful even for the present administration.

[Written for ISRAEL'S MESSENGER]

ROSH HASHANA

By J. H. JACOB

The Jewish Calendar commences on the first of Tishri with Rosh Hashana, a day of great solemnity because of its momentous importance and relation to life. For on this day did God begin the creation of the world which, in His goodness and in His Wisdom, He did mould in ideal perfection, so that neither human, animal nor plant life may lack any object that can benefit it. Therefore on this day have we to acknowldge the Sovereignty of God over all his creatures, and, especially over our lives. On this day is every being brought to judgment; and, knowing that none can stand but as the guilty before the Heavenly Tribunal, we ask of God to sit on this day, not on the seat of Justice, but on the seat of Mercy, so that in His great mercy He may pardon our sins. We beseech God to open the gates of his blessings in the coming year and to remember us in the Book of Life; and we thank Him for His goodness in the past year. Thus it is that the past is linked with the future on this day, where one period closes and another commences. This day, too, is the day of the sounding of the Shofar, which reminds us of the time Israel stood at the foot of Mount Sinai to receive the Law while the Shofar roared exceedingly loud, and revives in us the hope of the redemption of Israel which also will be heralded by the sounding of the Shofar.

Special services have we for reciting on Rosh Hashana. They include several beautiful piyuttim, written in the Hebraic style of parallellisms, praising the Lord, asking for contrition for the past and for guidance and protection for the future. The Eighteen Benedictions are not read, but a wholly different Amidah and Musaph are recited, which were probably composed at the same time and by the same people as the daily Amidah. They bear fully with the sentiments of Rosh Hashana. The chapters from Genesis relating to the birth of ISAAC and the last and greatest trial of ABRAHAM are read from the Sepher Torah. The latter story from the Bible is the subject of a sublime, stirring poem by JUDAH ABBAS, who, in a touching manner, tells how ready and whole-hearted was ABRAHAM in carrying out the command of God to sacrifice his only son born to him of SARAH when he was a hundred years old; and how as ready and as whole-hearted was ISAAC to be bound and sacrificed by his own father; and how both father and son, with tears streaming down their faces that made their day appear as night, were yet glad at heart to be thus tried, so as to be able to prove their faith and their trust in God.

After the recitation of this *piyut*, the Shofar is blown by a capable and responsible person. This blowing on Rosh Hashana is especially commanded in the Bible; but if the first day falls on a Saturday, the Shofar is not sounded till the next day. The Shofar is a ram's horn, which must have no blemish in it. There are three sounds in the blowing of the Shofar, *Tekiaah*, *Shebarim*, *Teruaah*; the first is one long continuous blast, the second is three short shrill sounds, and the third is many short quivering sounds. Special significance is attached to the blowing of the Shofar; it heralds in the Ten Penitential days; it reminds us of the binding of ISAAC, of our forefathers receiving the Law, of the destruction of the Temple, of the future redemption of Israel, of the great day of judgment, and of the resurrection of the dead. At the sound of the Shofar, our hearts tremble with awe at its import; and yet in exultation do we say, "Blessed is the people that know the joyful sound; they shall walk, O Lord, in the light of thy countenance."

In the afternoon of both days of Rosh Hashana, Hathima is held during which time we read the Book of Psalms. After the Minha service on the first day, we gather round a well to recite the *Tashlich*. This is the thirteen annotations by Rabbi SIMEON on the following passages from MICHA, "Who is a God like unto thee, that pardoneth by the transgression of the remnant of his heritage? He retaineth not his anger for ever, because he delighteth in mercy. He will turn again, he will have compassion upon us; he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea. Thou wilt perform the truth to Jacob, and the mercy to ABRAHAM, which thou hast sworn unto our fathers from the days of old." Standing by the well and reciting these passages three times, we ask of God to pardon our sins, casting them into the waters. We make up our minds to walk faithfully in the path of righteousness, turning neither to the right nor to the left; and we ask of God to give us strength enough that we may not deviate from this our determination. We implore that God will grant a ready ear to our prayers, and that we may be willing, nay, zealous in observing his commandments and his statutes. The *Tashlich* concludes with this passage from ISAIAH, a pasage which stirs our souls to place our trust and our hope in God, "No weapon that is formed against thee shall prosper and every tongue that shall rise against thee in judgement thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord."

Our meals, too, recall to our minds the solemn thoughts of Rosh Hashana. We partake of nothing that is sour, but rather we are particular in sweetening out food; hoping that the New Year which is just commencing may have in store for us no grief or misery but joy and festivity. We partake of the head of a lamb, which reminds us of the binding of ISAAC and of the ram which was sacrificed in his stead; and it leads us to hope that our position may never be behind as that of the tail, but always in the forefront as that of the head.

Thus, we see, that our observances of Rosh Hashana admirably reflect the sentiments of the day. For these observances the services in the synagogue, the recitation of the charming piyuttim, the blowing of the Shofar, the reading of the Psalms, and of the *Tashlich*, the sweetening of our meals, and our abstention from all manner of work, cannot but arouse impressive and inspiring feelings within us. And who is there that does not feel or is not moved by the seriousness and gravity of Rosh Hashana? Who is there that is not humbled before his Creator on this day of creation? Who is there that does not ask for mercy and penitence on this day of Judgment? Who is there that does not look into the future with hope and optimism on this day of Memorial? Who is there? None, but heartless beings; none, but those who cannot comprehend or cannot appreciate the solemn sentiments of Rosh Hashana.

Let us substitute the word 'year' for 'day' in the well-known saying of the eminent poet; and if we are asked or if we ask ourselves whether we will let the bright New Year that is now dawning slip uselessly away, let us reply emphatically, "No." Let us rather form noble resolutions to walk faithfully and conscientiously in the path of God; to remain staunch supporters of the cause of our race; and to treat our neighbours as we would have ourselves treated. For us and for all, the House of Israel, "May the old year and its misfortunes now cease, and may the New Year and its blessings now commence."

SABBATH IN ERES YISRAEL

In an interview published in the *Jewish Forum*, New York, Mr. J. D. EISENSTEIN, editor of the Hebrew Encyclopedia known as "Osar Yisrael," compiler of many works of lasting value, such as "Osar Midrashim," "Osar Dinim Uminhagim" "Osar D'rushim Nischarim," "Osar Maamre Tanach," and other encyclopedic works, gives his impression of Eres Yisrael which he had lately visited. The brilliant scholar, when asked how he found the observance of the Sabbath in Eres Yisrael, said:—

"The Sabbath is universally observed by Jews in Palestine. Placards are displayed in public places in Tel-Abib indicating closing time on Friday, afternoon, and about fifteen minutes before the Sabbath commences, the Shofar is sounded. Here the Sabbath is observed legally. Even all drug stores are closed, with one exception, and take turns in remaining open for the sake of 'pikuach nefesh'."

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OBITUARY

Mr. MORRIS GROSS, Tientsin

We regret to chronicle the death of a prominent Jewish resident of Tientsin, Mr. MORRIS GROSS, who passed away at the Victoria Hospital on the 4th ultimo from peritonitis, at the tender age of 27. The deceased was the son of Mr. L. GROSS of London, and arrived in Shanghai about six years ago, in the service of the ASIATIC PETROLEUM Co. After staying here for a couple of years, he was transferred to Tientsin where he kept himself busy during his leisure hours in Jewish communal work, Keren Hayesod and Keren Kayemeth. He was a member of the Race Club and Country Club and acting Chairman of the Tientsin Jewish School Committee and Hon. Secretary of the Tientsin committee Keren Hayesod (Palestine Foundation Fund), Keren Kayemeth (Jewish National Fund) and on the committee of the Tientsin Zionist Association for which he was an ardent worker.

The death of Mr. GROSS came as a great shock to all his friends and when the news of his passing away became known in Shanghai quite a gloom was cast upon all those who knew the deceased during his stay here. *The Peking and Tientsin Times* in its issue dated 5th August, 1926, pays the following tribute to Mr. GROSS:—

> He has left behind him very sincere feelings of affections and respect amongst a large circle of friends of many nationalities and creeds who admired the many attractive qualities of his character.
>
> He had spent three years in Tientsin and during that time had endeared himself to his colleagues in the Asiatic Petroleum Co. A tireless worker, not only in his office but also on behalf of a number of philanthropic objects in which he took the keenest interest, his loss will be universally and deeply felt by all with whom he had come into contact.
>
> His efficiency made him an admirable fellow worker; his enthusiasm made him the most delightful of companions. His career was cut short just when it showed most promise.
>
> The Jewish Community wish to place on record their appreciation and gratitude for all that was done by a sterling worker and one whose acts will always be imprinted on their memories.
>
> Mr. Gross, who was only 27 years of age, was born in London and served in the British Expeditionary Force in France during the War. He was invalided from the army and joined the Asiatic Petroleum Company in 1921. In London, before coming to China, he was Assistant Secretary of the Jewish War Memorial Fund.

THE FUNERAL

The funeral was probably the biggest ever seen in Tientsin. The bier was followed down Victoria Road and the Rue de France and thence by the Russian Bund to the Jewish Cemetery by over forty motor cars as well as by many people on foot. The entire foreign and Chinese staffs of the Asiatic Petroleum Company were among those present and all classes of the Jewish community, by whom the deceased was so greatly beloved, were represented. The usual Jewish rites and ceremonies were observed and Rabbi BARONSKY officiated at the graveside.

Among the many beautiful wreaths were the following:—

> The Asiatic Petroleum Company; The Compradore, A. P. C.; A. P. C. Accounts Department (2); A. P. C. Statistical Department (2); A. P. C. Accounts Department, Chinese staff; A. P. C. General Department; Native Staff, Bye-Products Department, A. P. C.; A. P. C. General Department, Chinese Staff (2); Tientsin Hebrew Community; Young Men's Hebrew Association, Tientsin; Tientsin Jewish School; Tientsin Zionists; Keren Hayesod; Jewish Benevolent Society of Tientsin; The Park Road Mess; Mr. G. H. Charleton; Mr. J. L. Beddington; Capt. and Miss Walker; W. S. E. James; L. and M. Gershevich; Mrs. Olga Osborne; Mr. and Mrs. Wolfman and Mr. and Mrs. Tikotsky; Leo and Reggie Robin; Mr. and Mrs. Alfred G. Foox; Mr. and Mrs. J. Burton; Mr. and Mrs. M. Gurvich; Mr. and Mrs. H. L. Morris; Mr. and Mrs. Krupikoff and family; Jack Oder and family.

ISRAEL'S MESSENGER extends to the sorrowing father in London its unfeigned expression of sympathy and condolence in his great loss, which, we need hardly say, is shared by a large circle of friends who knew the deceased and admired his many sterling qualities. We refer to the sad event in our editorial columns elsewhere in this issue.

MR. FOOX PAYS TRIBUTE TO MR. GROSS

In a letter dated August 12th, Mr. A. G. FOOX writes us from Tientsin, *inter alia*, as follows:—

"The Tientsin Jewish Community have certainly lost a wonderful worker and one whose advice, assistance and cheery presence will never be forgotten in the loss of the late Mr. M. GROSS. As regards the proposal to raise £20|- to have his name inscribed in the Golden Book of the Jewish National Fund, I think this had better be left over until most of the local leading Jews return from their summer holidays at the seaside. In the meantime I have shown your letter under reply to the Hon. Secretary of the local Zionist Association and needless to say, he is entirely in accord with you; in fact a scheme to start a Memorial Fund in the name of the late Mr. GROSS was suggested soon after the funeral, and I will let you know of further developments in due course."

MEMBER OF FRENCH ACADEMY PRAISES PALESTINIAN JEWS

PARIS, July 15.—Monsieur J. MAZIERE, member of the French Academy, and famous French writer, has just returned from an extensive tour of the Holy Land. In an exclusive interview with the *Seven Arts News Service*, he declared: "I am a literary man, disinterested in Zionism. I must confess, Jewish Homeland has impressed me as the most romantic, picturesque event of the 20th century. Life in the Jewish colonies is so idealistic, pure and idyllic that I had the feeling of witnessing the actual revival of Biblical times." Monsieur MAZIERE stated that he will write a novel on Palestine, and will present the Academy with a detailed report of his observations.

INSCRIBE YOUR NAME IN THE GOLDEN BOOK. A CONTRIBUTION OF £20|- TO THE JEWISH NATIONAL FUND REDEEMS FIVE DUNAMS OF SOIL IN ERES YISRAEL AND IMMORTALIZES YOUR NAME AS ONE OF THE FIRST BUILDERS OF ZION. THE INSCRIPTION CAN BE PAID FOR IN CASH OR IN INSTALLMENTS.

STRANDED JEWS FROM IRAQ

News has been received in Jerusalem from Baghdad that 140 Jewish families from Iraq and Kurdistan who are desirous of settling in Palestine are stranded on account of the delay in the issue of permits to enter Palestine.

The prospective settlers are said to possess sufficient means, accruing from the sale of their property, but their modest fortunes are rapidly dwindling.

ABRAHAM KHAMARA EFFENDI, a Baghdad banker, is en route for Palestine, crossing the desert in two cars with his family and belongings. According to a report KHAMARA EFFENDI will settle here and will invest £50,000.

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SOCIAL AND PERSONAL

Mr. and Mrs. MAURICE BENJAMIN left Shanghai for 'Frisco on the 5th ultimo, by the steamer *President Wilson* and later they will go to England. They expect to be back in Shanghai next January or February.

* * *

Mr. and Mrs. D. J. DAVID have removed to No. 147 Weihaiwei Road.

* * *

Mr. S. E. TOEG and Mr. S. DAVID sailed for England via Canada last month and expect to return in October next.

* * *

Mrs. M. MYERS accompanied by her three daughters have spent a brief vacation at Unzen, Japan.

* * *

Mr. HARRY WHYTGOB, after spending a few weeks here has left for Tientsin.

* * *

Captain E. R. SASSOON sailed for London last month.

* * *

Dr. and Mrs. A. RENNER and son left on the 12th ultimo, on a vacation trip for Loushan, near Tsingtao. They expect to be away from Shanghai for about a month, during which time Dr. Med. D. ENGEL will be in charge of Dr. RENNER'S practice.

* * *

Dr. S. D. JOFFICK, M.D. sailed for Peking last week to attend the conference of the China Medical Association which took place on the 31st ultimo. Dr. JOFFICK will return to Shanghai next week.

* * *

Professor EINSTEIN has written a special preface to the Hebrew edition of his work on Relativity which is about to be published in Tel-Abib. Dr. EINSTEIN expresses his great satisfaction to see his work appear in the Hebrew language, which he regards as a sign of the transformation that the language is undergoing.

* * *

Mr. and Mrs. S. BURAK have removed to No. 28 Route Vallon.

* * *

Dr. E. G. LOBZOWSKY, the well-known local dental surgeon, has spent a brief vacation at Weihaiwei and returned to Shanghai this week.

* * *

Mr. and Mrs. A. E. MOSES, the Misses MOSES have returned from their holiday in Kuling.

* * *

Mr. F. J. SCHUHL is spending a vacation in Japan.

* * *

Mr. and Mrs. J. S. DAVID announce the birth of a son. A daughter was born to Mr. and Mrs. E. J. ISAAC.

* * *

Mr. S. BEHR, a Jewish merchant of London and Shanghai, has arrived in the small town of Shadov in Lithuania, which is his birth-place and has given large sums there for charitable purposes both Jewish and non-Jewish. He has also given considerable sums to individual inhabitants. A large proportion of the funds which he has distributed were left by his brother, Mr. KUSEL BEHR, who died recently in London and expressed in his will the wish that the whole of the interest on his estate should go to the town of his birth. Mr. BEHR has in addition given a large sum for the purpose of building an artisans' school in Shadov. Both brothers left Shadov while they were still children. Mr. S. BEHR was in Shanghai last year where he has a modern Egg-plant factory. The local managers are Messrs. BERMAN and JAFFEE.

A Sefer Torah, in memory of the late Mr. S. J. SOLOMON, will be consecrated at No. 37, North Soochow Road, on Sunday, 26th Ellul, 5686 (5th September 1926), at 4.00 p.m.—Mrs. SOLOMON and family extend a cordial invitation to all their friends to be present at the ceremony.

* * *

Born to Mr. and Mrs. JOHN GOLDENBERG a daughter.

* * *

Among those who are returning from Kuling next week are, Mrs. E. S. LEVY, Mr. and Mrs. S. I. JACOB, Mrs. M. NISSIM, Mrs. AUBREY HILLALY and children.

* * *

Among those who are returning from Unzen next week are, Mr. and Mrs. R. D. ABRAHAM, Mrs. HANNAH HAIM, Mr. S. E. ABRAHAM, Mr. A. S. GUBBAY, Mr. C. S. GUBBAY, Mrs. M. G. LEVY and children.

* * *

The Jewish National Fund has a representative in Rangoon, Burma, in the person of Mr. S. SADKA, who is a very devoted servant of the cause. Mr. SADKA controls the collection of the proceeds from the Boxes of the Jewish National Fund in this town and from time to time sends a small but welcome amount to Jerusalem. He also arranged for the exhibition of the Film of the National Fund in his town, the proceeds of which were in aid of the Fund. Mr. SADKA'S example, will, we hope, be followed by others. It is the devotion of such workers in all parts of the world upon which the upbuilding of Eres Israel rests.

MR. AND MRS. PEREZ HIRSHBEIN ARRIVE IN SHANGHAI

Mr. PEREZ HIRSHBEIN, the representative of one of the foremost Yiddish dailies in New York, *The Day*, and Mrs. HIRSHBEIN arrived in Shanghai on the 23rd ultimo, after an extensive tour in Japan and the interior of China. They expect to stay here for about six weeks after which they will proceed to New York. It is not improbable that Mr. HIRSHBEIN will deliver one or two lectures during his stay here, of which due announcement will be made in the local Press. Mr. and Mrs. HIRSHBEIN are the guests of Mr. and Mrs. I. SHAININ, 135 Rue de Say Zoong.

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Baby's Own Tablets Are Just The Remedy Your Children Need At This Time.

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JEWS AND BOLSHEVISM

Exposure Of Inaccurate Statements By The Late Lord Curzon

In the course of a speech delivered at Leicester, the late Lord CURZON said:—

"Don't imagine that the Russian Government is a body of Russians who represent, at any rate, some section of their country. That is not the case. They are a small gang, only a few hundreds in number, few of them Russians by birth and most of them Jews in origin, who are preying like vultures on the bodies of that unhappy people."

The Board of Deputies of British Jews, states the 74th annual report of that body, recently issued, requested his lordship to give his authority for his assertion. In reply, Lord CURZON gave a list of 25 Russian Communist leaders who were, according to information he had received, "Russian Communist leaders of Jewish origin," and he alleged that two of the three real rulers of Russia were Jews. Careful enquiries were made and, as a result, a reply was sent to Lord CURZON pointing out that many of those he had named were not Jews, either by religion or by race. It was further pointed out to his lordship that three only out of the eighteen People's Commisars were Jews, all Russians by birth; that even as regards the Civil Service, the number of Jews was not disproportionately high in view of the standard of education of Russian Jews and the high percentage of illiterates in Russia; that the identity of the "three real rulers of Russia" was certainly not established, both the *Times* and the *Morning Post* differing from Lord CURZON and from each other on that subject; and that as regards membership of the Communist Party in Russia, the census of 1922 proved that Jewish Communists were only .72 per cent. of the Jewish population. The proportion for the Poles was 1 per cent., Esthonians 1.63 per cent., and Lithuanians 3.29 per cent. There were, in fact, only 19,524 Jewish Communists as compared with some 3,000,000 who were not Bolshevist.

In conclusion, Lord CURZON was requested to dissociate himself from those who were endeavouring to stir up hatred against Russian Jews by means of inaccurate statements. Lord CURZON'S death occurred before a reply could be received from him. In the circumstances, the Board did not feel justified in publishing at the time the correction of his lordship's misstatements.

Read

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[Written for ISRAEL'S MESSENGER]

EASTERN JEWS AND THE KEREN HAYESOD

By DR. EISENSTADT-BASSILAI, Jerusalem

In our work for the upbuilding of Palestine we have almost lost sight of a fact which has never been sufficiently pointed out or appreciated, and that is, the importance of the Keren Hayesod as a civilising agent, as a link between the masses of Eastern Jewry and their brethren from other countries.

One of the tragic effects of the Diaspora has been the disintegration of the Jewish people into a quantity of small sections, each leading a separate existence in dissimilar surroundings. While one portion of Jewry has lived among highly civilised nations and assimilated their culture, another division has existed amid a comparatively retrograde civilisation in this way a gulf has sprung up between American and European Jewry on the one side and Eastern Jewry on the other. In Palestine the two streams merge and flow as one river. Yet each section brings along its own habits and customs.

The unremittent political upheaval in Turkey and Arabia, the wars in Morocco and Syria, the unrest in Persia, and Bolshevism in Turkestan and Bokkara have combined, as is natural, to turn the steps of the Jew in those countries to Palestine. His low standard of living, and his small requirements, which he brings from his country of origin, makes him a very suitable element for settling in Palestine. And the Messianic tendencies rooted in his heart make him a most devoted Zionist.

To the considerable number of Sephardic Jews who had settled in the towns in Palestine even before the present Zionist immigration must be added new arrivals from Arabia, Persia, Syria, Morocco, the Caucasus, Turkistan and Bokkara, as well as Greece and Bulgaria. In Jerusalem, Jaffa, Tiberias and Safed new town quarters for them have come into existence; and they have swelled the ranks of farmers in the older colonies. With their simplicity and patience they form healthy vertebras in the backbone of Palestine's Jewry. The forerunners of these settlers were helped by the Jewish National Fund but the present members are assisted and cared for by the Keren Hayesod, which is making no distinction between Eastern and Western Jews aims at a general union, politically, economically and culturally.

This aim of the Keren Hayesod will necessitate the Fund paying additional attention in future to Eastern Jews. Hitherto the latter have been shown by statistics, recently collected in Palestine, to have received a proportionately higher percentage of assistance than immigrants from other countries. The Keren Hayesod covers their immigration taxes, the transport of their belongings, and the expense of medical supervision, which in view of their poor condition is higher in their case. For the first weeks of their stay in Palestine they can obtain relief from the Immigration Department or loans to start them in some work. If they endure hardships it is because of their utter lack of professional knowledge, and their desire to settle among their own countrymen in Jerusalem, where there is less outlet for employment than in Haifa and Tel-Abib. In addition to the assistance received on their arrival, the majority of the settlers avail themselves of free medical help in the hospitals of the Hadassah. Their children receive free education in the Keren Hayesod schools. It may therefore be said that modern medical and pedagogical means are placed at the disposal of people who enjoy them for the first time in their lives; and this fine achievement of the Keren Hayesod gives them the opportunity to reach in physique and education a higher level than heretofore, one more approaching the standard of their western brethren. They are no longer condemned to subsist on alms as happened to the earlier unproductive sections of Jewish population in Palestine. Jews in Eastern countries, who are comfortably off, should be gratified to hear how the struggles for livelihood waged by their Jewish countrymen, who migrated to Palestine, has been lightened by the assistance of the Keren Hayesod, and by the influence of the Jewish Labour Organization (which in its turn accepts the financial aid of the Keren Hayesod for the upkeep of its institutions). In time, the schools, evening classes, newspapers, libraries, and clubs and societies, are bound to bring about a fusion of the various Jewish mentalities. The immigrants from the East who in their desire to shoulder the burden of rehabilitating Eres Israel, make their way to Palestine by sea or desert, are by no means less in number than the Halusim from other lands. If the Keren Hayesod can find the means to assist them all and to make headway in its task, in spite of the increasing volume of immigrants, Eastern Jews will prove a valuable asset in our National Home.

HOT WEATHER DIET.

Mistakes Many People Make.

Many people lose their appetite at this time of year, and from this draw conclusions that they are not medically sound. Some say that in summer the body does not require so many meals; but that is wrong.

Certainly the body does not require as many energy-giving elements, and cannot find these in the unsubstantial meals usually partaken of with the idea of "keeping cool."

Then the common mistake of taking too many cold "gassy" drinks also sets up trouble. They distend the stomach, and dilute its digestive juices; exhaustion, lassitude, lack of appetite and indigestion follow. Your stomach needs new blood summer and winter, and the best method of renewing the blood and strengthening the digestion is by taking Dr. Williams' pink pills. These pills combat the poisons in the blood, and create new, rich blood. By this natural process you remedy your debility, the system being toned up, the digestive organs strengthened and the overworked nerves invigorated.

So lose no time, but begin to-day to take Dr. Williams' pink pills, and see how soon you feel the benefit. Of all chemists, or post free, $1.50 per bottle, $8 for six bottles, from the Dr. Williams' Medicine Co., 60 Kiangse Road, Shanghai. Nothing else is just as good.

NOTICE

THE NEXT ISSUE OF "ISRAEL'S MESSENGER" WILL APPEAR ON THE 8th Oct., 1926. Correspondents are kindly requested to send in their contributions not later than the 28th instant, or earlier if possible.

HERZL FOREST

Amount already acknowledged	$230.00
Mr. I. A. LEVIS	6.75
Miss L. and V. LEVIS	3.00
	$239.75

Further contributions will be gratefully received by the Hon. Secretary of the local Zionist Association and duly acknowledged in ISRAEL'S MESSENGER.

THE JEWISH NATIONAL FUND

Box collection, per Mrs. SALEM S. DAVID	$15.70
M. E. SOLOMON Esq.	1.70
	17.40

It is imperative that all Box-holders should make their clearances immediately, and forward same to the Hon. Secretary of the local Zionist Association.

SHANGHAI CONTRIBUTIONS TO KEREN HAYESOD EXCEED £3,500|-

We are just in receipt of a typewritten copy of the Financial Report of the Board of Directors of the Keren Hayesod, which was submitted at the meeting of the Zionist Actions Committee held in London on the 22nd July last, and which forms interesting reading. Shanghai contributions to the Fund is dealt with in the following way:—

"A further sum of £1,789.16.1 was remitted from Shanghai as a result of a special collection for the construction of a garden city in Palestine. The total amount of this collection up to the 30th June was £3,522. 11.6. By request of the Shanghai Committee this sum has been deposited with the Jewish Colonial Trust on a special account, and will provisionally not be included in our report among the income of the Keren Hayesod. The Head Office is at present negotiating with the Shanghai Committee on the question of the allocation of this sum for a special purpose."

HISTORY OF THE JEWS IN PORTUGAL

We are indebted to Mr. B. S. BARBASH for a copy of "Os Cristaos-Novos em Portugal" by Dr. RICARDO JORGE in Portuguese which is a work of great value to those who are interested in the history of the Jews in Portugal. The work is dedicated to the late Mr. SAMUEL BARBASH, who died at Odessa a few years ago. The illustrations are well gotten out and are of historic value.

Read

"THE JEWISH SCIENCE INTERPRETER."

Published Monthly in New York. Edited by RABBI MORRIS LICHTENSTEIN. YEARLY SUBSCRIPTION Mex.$2.00.

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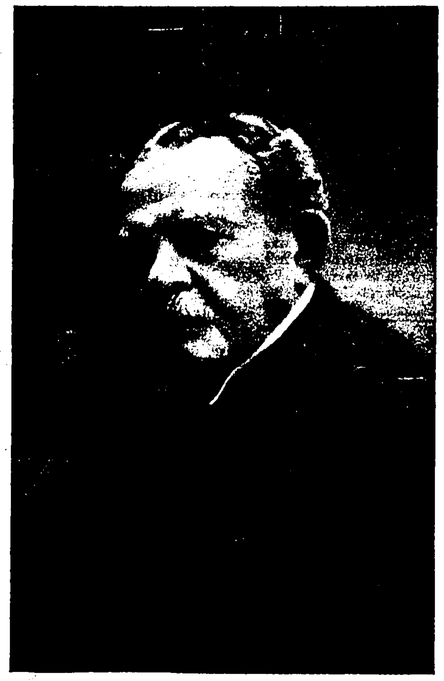
GENEROUS GIFT TO THE KEREN HAYESOD

MR. BERNARD BARON CONTRIBUTES £25.000

HOPES TO VISIT ERES YISRAEL SHORTLY

The amount of £25,000 - was given to the Keren Hayesod through the Zionist Federation of England, by Mr. BERNARD BARON, well known Anglo-Jewish philanthropist. The presentation was made by Mr. BARON at a public gathering where Lord ALLENBY, the conqueror of Palestine, was presented with a silver casket from the Zionist Federation.



Mr. BERNARD BARON

Mr. BARON made the presentation of the £25,000 - check to Lord ALLENBY who, handing it over to Mr. PHILIP GUEDALLA, president of the Federation who acted as chairman, referred to the Torah which was presented to him by the Jewish community of Jerusalem in 1917. "The Torah is the true emblem of unity and the cause for which we fought," Lord ALLENBY declared.

"All that Zionists need now is moral and financial support," he said. "The reason for the success of Zionism is its enthusiasm combined with an absolute belief in the cause. I have never seen a greater enthusiast than Dr. WEIZMANN. The effect of Zionism on PALESTINE is a most marvelous one. Palestine to-day is the corner in the Near East which is quiet and peaceful, prosperous and contented," Lord ALLENBY declared.

"Zionism is a difficult problem because the non-Zionists treat it as a unification of religion and nationality. "The Jews in England were once regarded as an alien race. Now Jews and Christians are equal citizens and loyal subjects," he declared.

In his address Dr. WEIZMANN declared that the sympathy and devotion of an ancient race is the greatest reward for the liberator of Palestine. Turning to Mr. BARON, Dr. WEIZMANN expressed the wish that he visit Palestine shortly to see the result of the Zionist work there.

Following the gathering, Lord ALLENBY proceeded to the Stepney Synagogue where a memorial to the East London Jewish soldiers who fell in the World War was unveiled. In his address at the unveiling Lord ALLENBY stated that the Jews have fulfilled their duty to the country faithfully and that there were no finer fighters than the Jews. The fact that Jerusalem was captured without bombardment did a great deal for cementing the feeling of solidarity of all religions in the British Empire, he said.

Dr. JOSEPH HERTZ, in his sermon, declared that the 674 men whose names were inscribed on the tablet will live forever in the memories of British Jews.

The above article was given publicity in the *North-China Daily News* of the 12th ultimo; a leader written in sympathetic tone was devoted in its issue dated 16th idem.

THE RETURN TO PALESTINE

The following letter was published in the NORTH-CHINA DAILY NEWS *of the 19th ultimo:—*

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

SIR,—"Briton" in his letter published in your to-day's issue is entitled to a hearing. He airs his views which had been taught to him in his Bible class and is entitled to hold them. He holds that "the Jews are not a nation but a scattered people. This formed the subject of heated debates in the past and the majority agreed that JEREMIAH spoke truly when he said:—

> "Thus hath said the Lord, who gave the sun to illuminate the day, and the moon and stars to light up the night, who stirs the ocean that its waves rise and roar—the Lord of Hosts is His name—when these phenomena will change then, too, Israel shall cease from being a nation...."

"Briton" would not dare to dispute such an authority, unless he wishes to advance the theory (a theory is a supposition, a speculation, or an hypothesis framed to account for certain given conditions, but discarded the moment a better and more reasonable one presents itself) that the prophet JEREMIAH did not refer to the present Jews, but had in mind a new type of Israel. "Briton" is welcome to it, as he is welcome to interpret the other Biblical prophecies in his own way. Such intellectual treats are harmless so long as one does not force his views upon others on the point of the bayonet. The return of present day Jews to Palestine which formed the subject of an interesting leader in your issue of the 16th instant, is not a theory but a theorem. If in our own time the gate of opportunity is opened by the great-hearted action and the generous foresight of Great Britain, there will be few, to my mind, among the Christians of the British Empire, who would wish to exclude the Jew from his inheritance.

I am, etc.,

N. E. B. EZRA.

SHANGHAI, 18th August, 1926.

[Further interesting letters were published for which we regret to say we are unable to find space in this issue].

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GENEROUS GIFT TO THE KEREN HAYESOD

MR. BERNARD BARON CONTRIBUTES £25,000

HOPES TO VISIT ERES YISRAEL SHORTLY

The [illegible] £25,000 [illegible] Keren Hayesod through the Zionist Federation of [illegible] Mr. Bernard Baron, well known [illegible] by Mr. Baron [illegible] Allenby [illegible] President of the Zionist Federation [illegible]

Mr. Bernard Baron

Mr. Baron [illegible] Allenby [illegible] Mr. Philip Goldman of the Federation [illegible] in 1917. "The Balfour [illegible] which we have [illegible] Allenby [illegible]

"At the Z[illegible] and "The [illegible] PALESTINE [illegible] the New Palestine [illegible] Allenby [illegible]

[illegible] Mr. Baron, Dr. Weizmann [illegible] of Palestine. The [illegible] Mr. Baron, Dr. Weizmann [illegible] wish that [illegible] Palestine [illegible] work there.

Earlier [illegible] Allenby proceeded to the Synagogue [illegible] Eastern Lodge [illegible] West Wall [illegible] Allenby [illegible] and that there were no fires [illegible] Jerusalem was [illegible]

[illegible] Dr. Peter Hexter [illegible]

[illegible]

THE RETURN TO PALESTINE

[illegible] North China Daily News [illegible]

North China Daily News.

[illegible]

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ESTABLISHED 1904
23rd year

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5687

SHANGHAI, CHINA

8th OCTOBER, 1926

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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EMPRESS OF CANADA	Oct. 31	—	Nov. 3	Nov. 6	Nov. 15
EMPRESS OF RUSSIA	Nov. 14	Nov. 15	Nov. 17	Nov. 20	Nov. 29
	1927	1927	1927	1927	1927
EMPRESS OF ASIA	Jan. 9	Jan. 10	Jan. 12	Jan. 15	Jan. 24
EMPRESS OF CANADA	Jan. 30	—	Feb. 2	Feb. 5	Feb. 14
EMPRESS OF RUSSIA	Feb. 20	Feb. 21	Feb. 23	Feb. 26	Mar. 7
EMPRESS OF CANADA	Mar. 13	Mar. 14	Mar. 19	Mar. 19	Mar. 28
EMPRESS OF ASIA	Apr. 3	—	Apr. 6	Apr. 9	Apr. 18

TO HONGKONG AND MANILA

STEAMER	Shanghai Leave	Hongkong Arrive	Hongkong Leave	Manila Arrive
EMPRESS OF RUSSIA	Oct. 30	Nov. 1	Nov. 3	Nov. 4
EMPRESS OF ASIA	Nov. 28	Nov. 30	Dec. 2	Dec. 5

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The Jewish National Monthly

SHANGHAI'S ONLY JEWISH ORGAN FOR THE JEWISH HOME

EDITED BY N. E. B. EZRA

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JEWISH CALENDAR

5687-1926.

*Rosh Hodesh Heshwan Sat., Oct. 9
*Rosh Hodesh Kislew Sun., Nov. 7
1st Day of Hanukah Wed., Dec. 1
*Rosh Hodesh Tebeth Mon., Dec. 6
Fast of Tebeth Wed., Dec. 15

5687-1927.

Rosh Hodesh Shebat Tues., Jan. 4
*Rosh Hodesh Adar Thurs., Feb. 3
Purim - Friday, March 18
Rosh Hodesh Nissan Sun., Apr. 3
1st Day of Passover Sun., Apr. 17
7th Day of Passover Sat., Apr. 23
*Rosh Hodesh Iyar Tues., May 3
Lag B'Omer Friday, May 20
Rosh Hodesh Sivan Wed., June 1
Shabuoth - Mon., June 6
*Rosh Hodesh Tammuz Fri., July 1
Fast of Tammuz Sun., July 17
Rosh Hodesh Ab Sat., July 30
Fast of Ab - Sun., Aug. 7
* Rosh Hodesh Ellul Mon., Aug. 29

5688-1927.

New Year's Eve Mon., Sept. 26

*Also observed the day previous as Rosh Hodesh.

A "GODLESS NATION"

The manner in which Soviet Russia is persecuting all forms of religion could not have been better described than Mr. REUBEN BRAININ, the Dean of Hebrew journalists. "There is no god", every child is taught to say in the schools controlled by Soviet Russia. What sort of a future this "godless nation" will have it is not difficult to predict. Ancient nations who have disavowed their belief in God had their shares of disaster. Let us illustrate! The Romans after reaching the zenith of their glory denied the old gods and rejected the new God. And historians tell us, with pity and with contempt, the story of the decadence of the once great nation. Secular and religious writers vie with each other in describing the depravity of the Roman youth, the uncleanness of the Roman woman, the immorality of the Roman man. Without God, without altars, meant to be without virtue and without worth. The city of Rome became a den of idleness, the abode of the foulest iniquity. Oppression became rampant, tyranny dominated, despotism ruled, and she who boasted of no God became a terrible example of the presence of God's finger that traces the history of nations. And other incidents where nations repudiated God may be cited. Soviet Russia is a new candidate to defy ancient history. And with this "godless nation" the Joint Distribution Committee of America has established an alliance! Let it be stated that Soviet Russia does not sail under false colours. Thus far it did not hide its hatred and aversion of Judaism. The object of furthering the Jewish colonization in Crimea is well explained by *The New Palestine* which we are glad to observe is exposing the fraud and the deception practised by that "godless nation" at the expense of Jewish woes and miseries. Its desire to support the colonization scheme in Crimea is to hinder, so says KLANININ, the Jews from becoming "the tools for capitalistic exploitation in Palestine"! One cannot withhold a word of regret that so level-headed a Jew like DAVID A. BROWN should be drawn into a project, the object of which is to frustrate Jewish strivings in Eres Yisrael and hinder Jewish progress in that ancient land of ours. When recently there was a disregard shown of observance of Judaism in the Holy Land by the Halusim, a general hue and a cry was raised mostly by the anti-Zionists' press hailing from the camp of radical reformed Judaism. To-day not a word of protest is heard regarding the manner in which the Jews of Crimea, for whose benefits millions are being raised in America by the J. D. C. are observing their ancestral faith. "There is no God" forms the slogan of the Jewish youth. And yet what do we see? The J.D.C. continues to deepen its alliance with that "godless nation" and pour millions into the coffers of that "godless country". Should we not exclaim in Rabbinic phrase, Oi Iarasha oi lishcheno? "Woe to the wicked, woe to his neighbour?"

* * *

A UNIQUE CELEBRATION

During December next there will be celebrated an event of no mean importance in the sphere of Eres Yisrael and Zionist affairs. We refer to the 25th anniversary of the formal foundation of the Jewish National Fund in 1901. It was not until some years later that the Fund was clothed in legal garb, in the form of an English limited Liability Company, and not until 1908 that it began practical operations in Eres Yisrael. But the anniversary recalls to us that over a quarter-century ago not only was the Zionist idea alive but already associated with it, was the conviction that land acquisition must be the basis on which it was to materialise. DR. RUPPIN in his new book on *Agricultural Colonisation* has reminded us that even KALISCHER held that view, which found support even in the utterances of the Hobabe Zionists. Dr. A.

MAIN FEATURES IN THIS ISSUE:

Leading Articles: - - - - - - - - Page 3 to 4
Editorial Notes: - - - - - - - - - - ,, 4 to 6
Mr. & Mrs. Hirschbein Visit Shanghai (Illustrated) ,, 7.
Eres Yisrael Visited By Mr. Goldrei, Special Interview (Illustrated). - - - - - - - - ,, 8 to 9
A Defender of "Liberal" Judaism, Our Reply. - ,, 9
Jewish Orthodoxy In The U.S. - - - - - Page 12
Splendid Efforts Of A Brave Rabbi - - - - ,, 12 to 13
Mr. Kammerling Celebrates Silver Jubilee - - - ,, 14
Semi-Jubilee Of The Keren Kayemeth (A Message to China Jewry) - - - - - - - - ,, 15
Mr. H. A. Meyer Makes A Good "Hathan" Bereshith. - - - - - - - - - - - ,, 18

GRANOVSKY'S book on *Land Problems* (both these publications are now happily available in the English tongue) comes opportunely to reveal how the national considerations which motivated those early Zionists are to-day reinforced by social and economic factors. We do not know whether the Jewish National Fund is satisfied with the results of the last 25 years. Viewed as Zionist effort must be, in comparison with the needs of the situation, they may appear scanty. Yet a body which, beginning with the collection of pennies and even half-pennies, has reached in annual receipts well over a quarter million pound sterling is entitled to a large measure of credit. That credit it owes to the faithful band of free-will workers who in almost every clime and country have served the Fund in innumerable ways. They have done more, for their propaganda, hardly without exception, consisted in carrying the Jewish National banner into quarters which knew it not, and it is difficult to say whether as Zionist educators of the masses, they have not accomplished as great work in the Diaspora as they have achieved with the funds they gathered in Eres Israel. For that reason alone, every Zionist will feel obliged to join in greeting the National Fund on its 25th birthday, the first of our institutions to reach that age. The forms of congratulation will in accordance with the characteristic methods of the Fund be many and diverse. We understand that elaborate preparations are under way for a universal observance of the occasion on Hanuccah which coincides with the actual anniversary. A special Jubilee volume of the Golden Book is being open for all inscriptions received this year—a step likely to prove extremely popular among Jews generally. But whatever the manner chosen, friends of Eres Yisrael will welcome the opportunity to express, and best in a practical way, their good wishes to our 25-year old National Fund. We hope the Ball organized locally as advertised elsewhere in this issue, will prove a phenomenal success.

EDITORIAL NOTES & COMMENTS

"HORROR!"

What a horror the word "Cincinnati" sounds in Jewish ears! For several decades that country was known as the hot-bed of anti-Traditional Judaism and Zionism. It is hardly likely that the "horror" will be abated so long as the college continues to supply half-baked Rabbis, "void of Rabbinic knowledge," *pace* CHIEF RABBI HERTZ, armed with diplomas to "rebel" against Jewish Judaism!

• • •

HALF-BAKED "RABBI" DESERTS THE PULPIT

> It happens occasionally that rabbis through conviction retire from the rabbinate to take up other vocations. Most of these become social workers, some attorneys and a few go into business. The case of Rabbi Ernest R. TRATTNER is however unique. He is at present Rabbi of Temple Emanu-El, of Los Angeles, Cal., and has resigned his position the resignation to take effect after the fall Holydays. It is announced that Rabbi TRATTNER will take a position with the First National Motion Picture Studios, whether with the business department or in the production of the films, it is not announced. In either event the case is unique.

We cull the foregoing from *The American Israelite*, the very same journal which suggested that some alumnus of the Cincinnati College who wish "to see the world" should answer the bogus invitation of the "Gate of Mercy" Synagogue to occupy its pulpit. So long as the College turns out "half'baked Rabbis" who make the profession a spade to dig with and are not imbued with the love of it, so long will there be confusion and chaos in the Jewish camp. The case of the so-called Rabbi TRATTNER who had ginen up the Ministry for the Motion Picture Studios is a telling example, which should not be overlooked. It is not improbable that his other colleagues in the pulpits will follow his "liberal" example, since in the words of our contemporary "the case is unique." Yes, it is unique!

• • •

A GREAT "LAMDAN!"

When a so-called Rabbi, graduate of a college in far-off U.S.A. which is noted for its hostility towards Traditional Judaism, quotes a passage from the Zohar, the Book of Splendour, he generally creates a small stir, for the readers begin to think that they are in the presence of a *talmid hacham* who knows his Torah, both the Written and the Oral Laws, well!

> "And still they gazed, and still the wonder grew,
> That one small head from Cincinnati should carry all he knew."

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OUR MEAT SUPPLY

The criticism published in ISRAEL'S MESSENGER regarding the poor supply of meat ever since the Jewish Communal Association had made some alterations in the matter, had been seriously considered by the Board at a meeting held on the 6th ultimo. Thanks to Mr. D. H. BENJAMIN, the Board was able to form quick decision in connection therewith, and it was decided to restore the *status quo ante*. This was hailed with satisfaction by the community and we congratulate the Board for quickly remedying a state of affairs which at one time looked rather serious.

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"AUTO-DA-FORD!"

It is not a mere coincidence that the manufacturer of cheap autos at Detroit is a rabid anti-Semite. Those who believe in *gilgool* (transmigration of souls) should not be surprised if HENRY FORD is a personification of TORQUEMADA, the fiend who had invented the *auto-da-fe* in his days. Dr. MAX J. MERRIT, Editor of *The Scribe*, Portland, Ore., pays Mr. FORD a well-merited compliment in his Rosh Hashana reflections, thus, "The *auto*-da-Ford has proven as powerless a weapon as the *auto*-da-fe." Poor FORD! What a name he would leave behind when his earthly career has ended. To be placed side by side with TORQUEMADA is not a compliment, anyhow!

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"THE JEWISH HERALD" SUSPENDED

We regret to be informed that the *Australian Jewish Herald* has suspended publication. Melbourne Jewry is large and influential, having three or four graduates of the Jews' College serving as spiritual leaders. One would have thought that such a contingency for a communal journal to take its exit would be unthinkable in a community noted for its good work in all matters appertaining to Judaism. On the other hand, editing of newspapers in these days of bureaus grinding publicity which supplies news in tabloid form and contributions written by well-known publicists at a small outlay, should not be regarded as a difficult job. The withdrawal of the *Jewish Herald* is a loss to Jewish journalism in general and the Melbourne Jews in particular.

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A FINE TRIBUTE FROM ISAAC MARCOSSON

> "Viewed generally, the results in Palestine have been more favourable than in any of the other important mandate regions. This has largely emanated from the zeal that has attended the consummation of the Jewish ideal of nationalism."

The foregoing represents the views of ISAAC MARCOSSON who was in Shanghai a few years ago. MARCOSSON contributes an illuminating article on the burden of Europe's Mandates in the *Saturday Evening* Post and his tribute to Jewish zeal in repatriating their Homeland is noteworthy and remarkable. The *New Palestine*, New York, hails it with satisfaction. It says:—

> "This tribute to Zionist accomplishments in Palestine on the part of such a distinguished organ as the *Saturday Evening Post* answers best the criticisms and doubts of many an Israelite regarding the possibilities and results of Zionist efforts."

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HOW ARE THE MIGHTY FALLEN!"

In our last issue, we announced the gift of £25,000 to the Keren Hayesod by MR. BERNHARD BARON. This is now followed with a subscription of £100,000- to the Palestine Electric Corporation, Ltd, which was formed to develop the RUTENBERG scheme. These contributions sank the heart of Mr. LAURIE MAGNUS who refers to them in his weekly sheet and exclaims in his anguished soul, "A great giver *in a lean time*!" (ours the italics). Well, in a "fat" time, MR. MAGNUS could not raise more than £60/- for the Jewish National Fund and that was over two years ago! The pseudo-Zionists of the type of LAURIE rejoice when they see a setback to Zionist funds and weep when they witness a reaction. Poor LAURIE! How are the mighty fallen!

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OUR NEW COVER DESIGN

We would draw the attention of our readers to the new cover design in this issue. The artist Mr. W. V. de SENNA has done his task well, and we are sure it will be appreciated by all those who have a taste for art. The bird's eye view of Jerusalem is the latest, depicting the modern historical city. The Hebrew words M'BASSER YISRAEL are prominently given in the centre in bold types, which indicate our warm desire to publish the good tidings of Zion and to emphasise the fact that this organ is a MESSENGER "that publisheth peace, that announceth tidings of happiness, that publisheth salvation, that saith unto Zion they God reigneth." It is a glorious mission to perform in these days of Eres Yisrael restoration which should stir all Jewish hearts to labour vigorously for the realization of our age-long ideals and the establishment of the Jewish Commonwealth in Eres Abothainu

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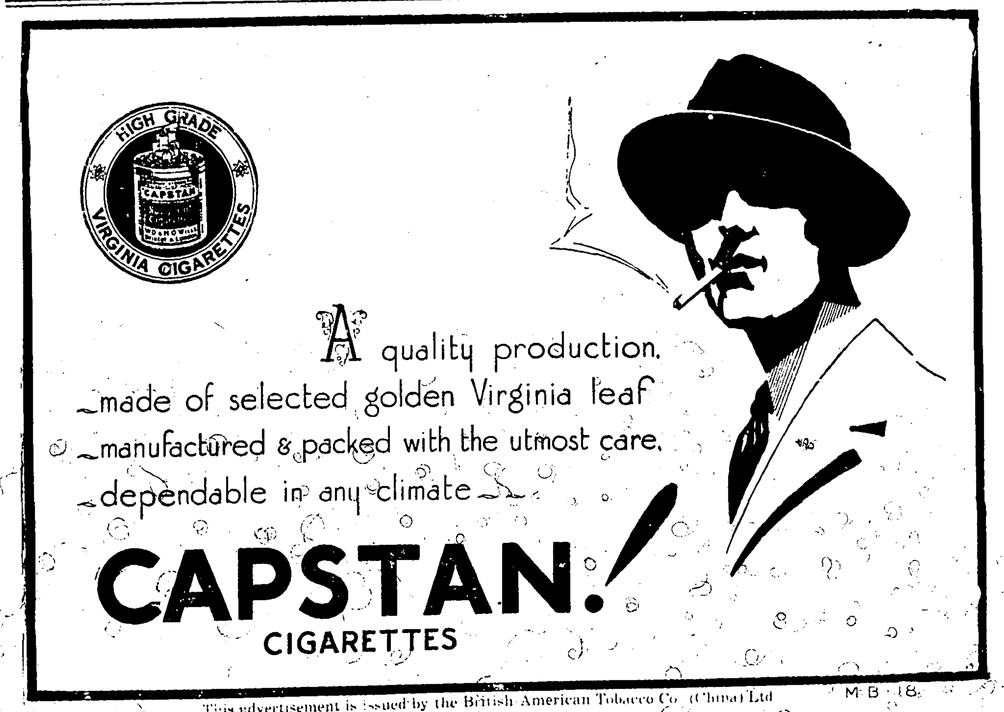
THE NEW HOME OF THE KEREN HAYESOD

We are officially informed that the London office of the Keren Hayesod has moved its headquarters to Jerusa-



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lem. This is in accordance with the decision arrived at, at the last Zionist Congress. Some years ago, the Jewish National Fund has also moved from The Hague to *Eir Hakodesh*, and this was hailed with satisfaction resulting in substantial increases of the Fund from all the centres of the globe. The latest move on the part of the Keren Hayesod is bound to attract great attention and impel all the workers to re-double their energies in appreciation of the good work that is being done by this agency in upbuilding the Homeland. It is a happy sign of the times that the two most powerful institutions in Jewry are now located in new Judea doing their great "bit" for the revival of the Jewish Homeland in consonance with the Mandates of the League of Nations and the agelong ideals of the Jewish Nation.

JEWISH ORTHODOXY IN THE UNITED STATES

TWO SPIRITUAL LEADERS, RABBIS DROB AND JUNG LEAP TO THE FRONT

THE ROLE OF THE NEW YESHIBA—A WORKING PROGRAMME FOR KOL YISRAEL

The annual "picnic" of the Central Conference of American Reform "Rabbis" took place this year at Asheville for which *The Jewish Exponent* devotes about twelve solid columns. On the other hand, the annual convention of the Rabbinical Assembly of the Jewish Theological Seminary of America was opened at Long Branch, N. J., for which *The Jewish Exponent* devotes about half a column only! No wonder Rabbi MAX DROB, the President, in his Presidential address referred to the need of periodicals to represent orthodoxy in America. Paradoxical as it may seem, the orthodox elements are without a weekly journal of their own to voice their ideals and aspirations; in years gone by there was one worthy publication, *The Hebrew Standard* which was swallowed up like the rod of AARON by the *Jewish Tribune* after rendering over forty years' service. At one time, *The Jewish Tribune* was regarded as a true mirror of orthodoxy in the United States, but somehow it has slided and caters to-day to the taste of both reform and orthodoxy. Leading Jews in New York are awakening to the need of a representative organ. "To accomplish this purpose," says Rabbi DROB, in his Presidential address, "a large fund will be required to make possible the growth of the Seminary and the United Synagogue. I, therefore, urge that this convention make plans for a five million dollar campaign for Traditional Judaism. With such a fund at our disposal we will be able to take our rightful place in American Jewish life." In our July issue we suggested a million dollars drive, but Rabbi DROB exceeds this five times which we hope will be raised at an early date, since its success will be reflected in all circles where orthodoxy has a hold. We are pleased to observe the buoyant spirit animating Rabbi DROB who is regarded as a strong personality to revive healthy enthusiasm and genuine propaganda for Traditional Judaism in the United States. He foresees a healthy future for the latter, provided, of course, that the rank and file wake up from their state of apathy and indifference. Our greatest need to-day is a leader, a spiritual leader who could unite orthodoxy on one great platform and drive away the forces of disorder from Israel's camp. In the realms of music, art, and science, Jews have given prodigies in recent years, but not a spiritual giant who could restore new life into the dry bones of Jewry. One SAMSON RAPHAEL HIRSCH in this age will help to win over the spirit of inertia in our camp and lead Israel from the fleshpot of Egypt to the Promised Land. Such a leader is badly needed to make his great influence felt in our time; it behoves us to search for him and give him the lead. We are, therefore, greatly impressed with the far-sighted views of Rabbi DROB, who begins to think that our vexed problems must be handled seriously and vigorously, if we were to achieve any success in future. Explaining the position of the Rabbinical Assembly, which, he said, is "not Reform nor hide-bound in Orthodoxy," Rabbi DROB says:—

"Our Assembly must become militant. Believing as we do that our type of Judaism is the only one which has any hope of perpetuating itself in America, we must bend every effort to convert every American Jew to our point of view. We need periodicals, which shall be the organ for our views, and require propagandists to plead our cause. The time has also come for us to systematize and make possible the proper observance of Judaism. We are the logical body to undertake this gigantic task of bringing order out of the chaos which now prevails in Sabbath observance, kashruth, Jewish education, and in charitable and social endeavour.

A Sudden Change

For well-nigh two decades the voice of orthodoxy in the United States had been inarticulate; the hegemony had been practically surrendered to the withered branch which succeeded for a while in making itself heard. But now there has been a sudden change which is likely to rescue the leadership of United States Jewry from the hands of those who have not been faithful to Israel's ideals and aspirations. The new Yeshiba of Rabbi ISAAC ELCHANAN will shortly open its doors for well-nigh three thousand Jewish students from all parts of the world. We are deeply impressed with the fine spirit of optimism pervading United States Jewry in regard to the future of the Yeshiba and the great rôle which it will play in resuscitating the dry bones. "The Jew and Jewishness in America" is the title of a strong contribution from the facile pen of Rabbi LEO JUNG, in *The Jewish Forum*, New York, wherein the latter pins a great deal of hope on the Yeshiba, the spiritual rampart of Israel. Rabbi JUNG views the future of orthodoxy in America with optimism. He writes in a manner that is distinctly and wholly Jewish.

"The New Yeshiba and the Union," says the noted Rabbi, "in its many activities and Young Israel and the awakening self-consciousness of the loyal masses of our people will help to prepare this new type. We must prepare ourselves for years of hard toil, of slow uphill work, which will tax to the utmost our patience and our energies. Only after several decades of honest toil, incessant labour and never-narrowed ambition shall we be granted the vision of the true Jew emerging out of the chaos of present-day orthodoxy. Only hard, hard work, patience and humility, discipline and loyal service will bring about this consummation. When he arrives, by sheer strength of personality, the orthodox Jew will laugh out of existence the self-assertion of those religious barbers, who would trim genuine Jewishness even to extinction. The Torah-true, the real Jew will rebuild the ruins of the past. He will again be blessed with the inspiration of Jewish life. A true aristocrat, he will sound the Shofar to awaken Jewish conscience, to arouse Jewish loyalty. He will reopen the gates of our past, will cause the flood of Jewish idealism to stream forth reviving, fructifying, ennobling. He will lead our youth to the sources of our history, displaying before their amazed eyes the splendor of Jewish achievement. He will fire them with love and a sacred zeal, to build again, to build on the rock-bottom foundation of Jewish historical ambition. True to Torah he will be happy at home, virile and eager abroad. He will teach duty as the privilege of the elect and he will teach the Jews of the world the glory of Jacob—which is his humility. His children will be well-informed and courageous, considerate to all and standing in reverence of their Creator. He will bring to light again the Jewish gentleman, loyal to the law of God hence leading mankind to its appointed destiny of hard-earned perfection and happiness self-worked. Meantime we must not stand aloof. On the efforts of the present generation depends the advent of the better times. Let us bestir ourselves. Let us work, work, work!!!

Nil Desperandum, Israel!

Here is a voice of a true shepherd in Israel, *ro'eh n'eman!* who speaks to the whole of Keneseth Yisrael. He has given a fine lead and may his voice reverberate throughout the ear of every Jew and Jewess who has the future of Judaism at heart. With such a lead given us we may not despair of the future. *Nil Disperandum*, Israel, should be our slogan. Yes, the future bristles with hopes and optimism and we hail the new era with joy, and trust it will bring spiritual solace and comfort to the *lishburey leb* and to all those who yearn for the living water drawn straight from the living fountain of Israel.

A SYNAGOGUE DISASTER

On the second day of the Jewish New Year what is considered as a terrible disaster occurred in the Harbin Synagogue. As is the custom at the New Year holidays, youths are given the Torah to hold in their hands, while the prayers are being read, and one boy suddenly fainted, dropping the holy scripts. Such a thing as the falling of the holy script on the floor is considered as portending some catastrophe, and a veritable panic occurred in the synagogue. Ladies fainted and went into hysterics and men cried, it being considered by all that something terrible is bound to happen to the whole community. The Chief Rabbi from the chief Synagogue was called and decided that a full day's fast should be made next week for one day, allowing those in bad health to give donations for the poor instead of fasting. In this manner it is hoped that some awful catastrophe may be averted.

MR. AND MRS. PEREZ HIRSCHBEIN VISIT SHANGHAI

NOTED AUTHORS EARN RECOGNITION AS BRILLIANT DRAMATISTS

HAVE TRAVELLED EXTENSIVELY—EN ROUTE FOR ERES YISRAEL

Jewish visitors to Shanghai from the West have not been wanting in recent years. It is conceded that Shanghai is rapidly assuming an important place on the map. This should not appear strange when we consider the great commercial importance of the Settlement since China has become a Republic. We welcome the periodical visits of leading Jews from abroad for obvious reasons. There is much that the East may learn and imbibe from the West and *vice versa*.

The latest visitors to our shores are Mr. and Mrs. PEREZ HIRSCHBEIN whose arrival was briefly announced in our last issue. Both are interesting personalities and have gained world-wide popularity through their literary efforts. It is a pleasure to be in their company and realize the great work which they are doing in their sphere of activities.

A Brilliant Career

Mr. HIRSCHBEIN was born in Russia in 1880. He was first heard of as a writer of plays in the Hebrew language, but he soon joined the group of literary men who made Yiddish a literary idiom. Like PINSKI and nearly all the Yiddish dramatists, he has his home in the

MR. PEREZ HIRSCHBEIN

MRS. PEREZ HIRSCHBEIN

United States, but unlike the others he is exclusively a dramatist. Not that all his plays are primarily adapted to theatrical production; it is only such works as "The Haunted Inn," "A Forsaken Nook" and some of the one-actors that have met with unqualified success on the boards. He has written over forty plays in Yiddish eight in Hebrew (mostly on Jewish subjects), and essays on New Zealand and South Africa.

On A World-Tour

In May 1925 Mr. and Mrs. HIRSCHBEIN started from New York on a world tour which will be concluded in the early part of 1928. They arrived in Japan in March last and remained there over five months, studying the social and political conditions of the country. They had the pleasure of being received by Viscount SHIRUZAWA and other leading Japanese statesmen. The former in the course of his interview referred in glowing terms to the support given to Japan by the late Mr. JACOB H. SCHIFF during the war with Russia in 1905.

In July last the visitors toured Chosen, Manchuria, Peking and Tientsin. While in the capital they were received in audience by Admiral TSAI, the Minister for Foreign Affairs and Dr. HO, Minister of Justice. A lecture on the "Ideals in Jewish Literature" was given by Mr. HIRSCHBEIN in Tientsin before the Y. M. H. A., at which Mr. EPSTEIN presided.

Mrs. Hirschbein A Noted Authoress

It is interesting to note that Mrs. HIRSCHBEIN is a strong helpmade to her husband. Herself a noted authoress, she helps in the literary work of Mr. HIRSCHBEIN who did not fail to acknowledge in our presence the debt of gratitude he owed to her. Both are strong idealists and may be said to be singularly happy in their lot, Mrs. HIRSCHBEIN has written plays for children, one under the title "In the Valley" in Yiddish which was published in 1920. Another work entitled "Kinder Velt" was published last year in New York, and one to follow shortly under the caption "Falling Star."

Globe Trotters

Mr. and Mrs. HIRSCHBEIN have travelled extensively having visited such distant centres as New Zealand, Australia, South Africa, South America, England, Germany, France and Poland. They expect to leave Shanghai on the 24th instant for Calcutta, Bombay, Delhi and hope to reach the Land of Israel in March next. Since 1911 they lived in New York which place they hope to reach again in the early part of 1928.

A Brilliant Journalist

During their stay in Shanghai, Mr. and Mrs. HIRSCHBEIN were the guests of honour of Mr. and Mrs. I. SHAININ, at their residence No. 135 Rue de Say Zoong. The distinguished visitors were well entertained by their admirers in Shanghai, and carry with them pleasant recollections and impressions of their stay here. Mr. HIRSCHBEIN is a brilliant journalist, being a frequent contributor to the well-known Yiddish daily of New York, *The Day* and other publications. Several interesting articles have already been published by him, notably in *The Day*, depicting the manners and social customs of the Orientals in a style which is bound to attract attention and interest the readers in the West. We understand that a special book on Japan will be published shortly by Mr. HIRSCHBEIN, wherein he will submit his views on the future rôle to be played by this great Asiatic Power in the world's politics. Mr. HIRSCHBEIN expects to be in Eres Yisrael in March next, where he will study closely the Jewish outlook and the manner in which the Homeland is being built by the Jews. Both Mr. and Mrs. HIRSCHBEIN are ardent Nationalists, take a deep and abiding interest in Jewish questions, and not unlike the great stars that shone in Israel's firmament wear their Judaism as a badge of honour.

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SOME YEARS AGO, RABBI FRANCIS L. COHEN, OF SYDNEY, AUSTRALIA, WROTE TO RABBI HIRSCH WHO WAS THEN IN SHANGHAI, TESTIFYING REGARDING THE KASHRUTH OF
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THE LAND OF ISRAEL VISITED BY A SHANGHAI JEWISH RESIDENT

MR. CHANANIA GOLDREI UNFOLDS A REAL MIRROR OF THE NEW JUDEA TO THE READERS OF "ISRAEL'S MESSENGER"

AFFIRMS FAITH IN THE FUTURE ECONOMIC DEVELOPMENT OF THE JEWISH HOMELAND

DESCRIBES HOW THE HALUSIM, KEREN HAYESOD AND KEREN KAYEMETH ARE UPBUILDING THE NEW JUDEA

"THE RECLAIMING OF THE 'EMEK' RANKS AS ONE OF THE MOST INSPIRING PHENOMENON IN OUR LAND REDEEMING ENTERPRISES," SAYS MR. GOLDREI

Visits to Eres Yisrael are becoming a sort of *hoba* in these days. Tourists seldom fail to include in their list of itinerary that historical land which is now developing and blossoming as the Jewish National Homeland. The latest to visit the country is Mr. CHANANIA GOLDREI, a prominent Hebraist and Zionist worker who had been a resident of Shanghai for about five years. Leaving Shanghai in January last, he arrived at Jerusalem soon before the Passover Festival where he participated in the celebration of the 79th anniversary of his grandfather, Mr. NAHUM GOLDREI, the head of the GOLDREI family who recently settled in Eres Yisrael. While in the colonies of Judea, Emek and Galilee he investigated the possibilities of chicken farming, also the development of egg industry. It may not be universally known that Egypt, a neighbourly country, produces yearly very large quantities of eggs and in fact the quantities of eggs exported from Egypt to England and Europe every year are no less than those exported from China. In the course of his investigations, Mr. GOLDREI came into contact with experts in the particular branch employed in the colonies and the latter expressed their views that with the gradual growth of our national settlements one can expect a steady increase in the production of eggs to warrant export activities in this article.

MR. CHANANIA GOLDREI

High Hopes For The Future

Mr. GOLDREI has returned to Shanghai with high hopes regarding the future prospects of the Homeland and the ability of the Jews to develop it as a great national and spiritual centre. He points out with pride the vast progress made by the Zionists in developing vast stretches of land which only recently was a swamp ridden area, treeless and desolate. The trees planted by the donors contribute immensely towards improving the land and making it fertile in consequence. He was greatly impressed with the progress in the growth of Tel-Abib, which a decade ago was a playing ground for shakals and now a monument to Jewish national revival. During the Purim Carnival this year, a unique spectacle was observed by multitudes of Arabs who flocked into the purely Jewish settlement in order to take part in the Hebrew festivities. Seeing how freely and amicably the Jewish hosts mingled with their Arab guests one almost forgot for a moment the existence of an Arab question.

All Jews Must Visit Eres Yisrael

Periodical visits to Eres Yisrael, according to Mr. GOLDREI, would do a lot of good. It would bring to one's notice the existence of two active institutions, namely, the Keren Hayesod and the Keren Kayemeth le Israel, which are responsible to-day for the upbuilding of the Homeland. Any bit of a holiday should be spent not in alien lands but in Jewish land. That would give an excellent opportunity, added Mr. GOLDREI, to the Jews in the Diaspora to see in their own eyes the wonderful transformation of their country into a land of bloom and fertility. The Jews in Eres Yisrael are creating permanent values, and these in course of time would become a valuable asset on which it would not be difficult to raise a national loan. A national loan is already being mooted and may come off in the near future.

"The Palestine Land Development Co."

Mr. GOLDREI drew our attention to the above organization with offices in London and Jerusalem. That is a most important branch of activities in which Jews everywehre should take an interest. A perusal of the Prospectus (copies of which may be had on application to this office) will convince everyone that it is a sound business proposition and should not be ignored by those who have money to invest. Mr. GOLDREI drew our attention to the fact that land values in Eres Yisrael are ascending owing to the great demand springing up for land and more land. To-day land values in Tel-Abib are higher than those ruling in London and elsewhere. New hotels, theatres, synagogues, colleges are being constructed. One hotel which is now nearing completion will have over 200 rooms and is being built along the most modern and up-to-date plans. Jewish architects are having a busy time, working at full speed in drawing up plans and supervising the constructions.

From Dan To Beersheba

Mr. GOLDREI spoke with enthusiasm regarding the hum of activity that is now prevailing in the Homeland. He said:—

"The whole country from Dan to Beer Sheba vibrates with great activity. New roads are being laid, waste tracts of land are being converted into beautiful green landscapes dotted with red tiled dwelling huts, swamps are turned into Eucalptus woods. The shores of the Mediterranean are witnessing the rapid growth of new commercial centres. Modern industrial undertakings are springing up here and there. Electrical power stations are spreading a net all over the country."

Jewish Idealism Responsible For Revival—The Reclaiming Of The "Emek" A Most Inspiring Phenomenon

"It is gratifying to note that mainly Jewish idealism, enterprise, capital and labour are responsible for this fabulous transformation of the country. If the township of Tel-Abib which has grown within a very limited space of time from a suburb comprising a score of houses into an up-to-date city numbering well over 40,000 inhabitants built on Western lines, with wide streets, public gardens, supplied with a modern power station this being the first city in Eres Yisrael to have been electrically lighted with a Municipality, own Police, telephone, schools, theatres, trade exhibition halls, synagogues, has been considered as one of the miracles of our national effort; the reclaiming of the Emek, ranks as one of the most inspiring phenomenon in our land redeeming enterprises. The "Emek" which used to be known as the "Valley of Jezreel" stretches from Haifa on the Mediterranean Sea to Tiberias situated on the lake of Galilee. The place borders on both sides with the most gorgeous chain of mountains. This plane used to be a favourable battle ground of the invading hordes in ancient and modern times. In Biblical times this valley has been one of the most fertile in the land, rightly having been considered as one of the beauty spots in the country."

"A Dangerous And Uninhabitable Zone"

"During the last few centuries it has been looked upon as a dangerous and uninhabitable zone, a mosquito breeding place and a source of malaria which used to be invaded at certain periods during the year by the wandering bedouin tribes. Through the efforts of the Jewish National Fund and the Keren Hayesod, practically all the lands from Haifa to Tiberias have been redeemed and a number of model settlements have been set up along the valley. As one of the most spectacular settlement in the Emek, "Nahalal" can be singled out which is laid out in the form of a circle. A modern agricultural school for girls has recently been erected in Nahalal where numerous students are being trained in dairy farming and general agricultural work under the guidance of experts."

The Role Of Women In New Judea

"The upbuilding of Eres Yisrael is not confined entirely to the efforts of men, the women in new Judea are taking no lesser active part, especially in the redemption of the land. In the "Emek" some very intresting experiments are being carried on which may be more than of local interest. These are the Kebussoth or settlements run on communal self-supporting lines. Alongside with the Kebussoth one finds settlements of "small holders" such as "Balfouria." Further on, one finds experimental farms run by the Jewish National Fund.

Restoration Of Valley To Its Former Glory

"Different ways and means are employed to achieve the one object to restore to the Valley its former prosperity and glory. There in "Emek" a comparatively small stretch of land teeming with Jewish effort one can almost read the signs of the times. As almost by Divine will the extremes have met. On one side stands "Ain-Harod," as an ultra-modern in its conception agricultural settlement and near by dwells Mahaney Yisrael, a settlement composed of the most orthodox section of the community. If one section is drawing its water from the well of MARX, the other is drinking the water of the Shulhan Aruch. The spiritual distance between "Ain Harod" and Mahaney Yisrael may be as far distant as *Mizrah* and *Ma'arab*, yet one is singularly surprised that all of them cherish one hope and desire to see Israel a nation again, and to that end they have consecrated their lives."

Commerce, Industry And Agriculture

"If Tel-Abib stands for commerce, Haifa for industry, the Emek for agriculture, the word of God comes from the Mount of Scopus. There on the mount a most impressive view enrols itself before the observers' eyes. There one glimpses the Jordan streaming as a line of *techeleth* into the motionless Dead Sea, on the horizon rise the mysterious mountains of Gilead and Moab enveloped in deep purple. Very little life is to be observed in the sun baked valley of the Jordan, a dead silence seems to resign in the place as at the footsteps of the Temple of God."

The Morning Star Of The Tehiya

"There one is inclined to dream, awake and when you turn your gaze toward the East you will observe the morning star of the tehiya. The main building of the University has not been erected yet and the available sections of study and experimental work is being carried out in temporary buildings. Very impressive is the spacious amphitheatre built in Greek style still left as a reminder of the historical inauguration ceremony of the Hebrew University which took place in April last year. It is not only that the dry bones are putting on flesh as visualized by the prophet EZEKIEL but a new life is being blown into them."

Hebrew As A Living Language

"Apart from the revival of the Hebrew language which by itself ranks as an incredible phenomenon in our age, the new national life which is sprouting in Eres Yisrael is finding expression in recent paintings exhibited of late in Jerusalem, in music and on the stage. The Jewish stage has produced last year in Jerusalem classical operas in Hebrew with remarkable success. The Jewish stage has further shown in a new light the beauties of the Hebrew language and its adaptability to life. In architecture one begins to discern a new trend which has not taken shape yet but bears witness to local inspiration."

Future Bristles With Difficulties And Hopes

"If in the present day Eres Yisrael, the achievements already made during the last few years, inspire us with great hopes for the success of our national venture, if we believe in the sacredness of our cause,—the redemption of our Land and our national soul yet we cannot overlook the enormous difficulties still in our way. It stands to reason that a land which had been neglected for centuries, its trees cut down, its well let to dry up, its fertile field to be devoured by dunes and parasites, presents no easy task for rejuvenation, it is only, thanks to the superhuman efforts, great love for the country and national ideal of our pioneers, THE HALUSIM, that we can witness modern day miracles."

Judea Is Being Rebuilt—Shubu Banim!

"If you listen in the stillness of the night you will hear an echo coming from the Land of Israel, "JUDEA IS BEING REBUILT,—SHUBU BANIM!" Our National Home needs bricks, the Halusim are making them, let the Jews in the Diaspora see to it that they do not run short of straw. Then and only then may we behold in our own eyes the triumph of our ancient ideals, the Geulath Siyon!"

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All the Grocers stock them, because it's the Public Taste.

MR. LOUIS MORRIS DEFENDS "LIBERAL" JUDAISM

DISLIKES "ISRAEL'S MESSENGER'S" CRITICISM

HAS NO IDEA OF THE DENUNCIATION OF "LIBERAL" JUDAISM BY CHIEF RABBI HERTZ

Mr. LOUIS MORRIS, is the name of a fine scholar and gentleman who writes editorial contributions to the *Jewish Monitor*, Fort Worth, Texas, Mr. MORRIS is a layman but, nevertheless, has enough secular knowledge to qualify him for the "Rabbinate" in the "Liberal" wing. The pulpits of the latter do not require a *lamdan* or a *talmid hacham*, so long as one has a fair mastery of oratory and the ability to quote Jewish and non-Jewish authors when discoursing on current topics of the day. We are, therefore, in a position to suggest that Mr. MORRIS *can* be a candidate for the "Liberal" pulpit in the United States, especially when it carries with it no special obligation to be learned in the Jewish lore.

We are led to make these observations because in a recent issue of *The Jewish Monitor*, our friend Mr. LOUIS MORRIS, had indited a leader under the caption, "Go to the Ant, Thou Sluggard, Consider Her Ways and Be Wise," with special reference to the editorial in our issue dated July 2nd, under the caption, "Eleven 'Rebels' Walk Out." This came as a great "shock" to Mr. MORRIS who started giving us a mild lecture and inviting us "to make a trip to the United States and familiarize ourselves with Jewish conditions as they really exist." Well, we are considering the proposal rather seriously, especially when only recently a similar invitation had been extended to us by that great Sephardic Rabbi, Dr. DAVID DE SOLA POOL, of New York. We admit that a visit to America will do us good. It will enable us to realize, so says Mr. MORRIS, that "the Hebrew (?) Union College had educated some of the most brilliant Rabbis and scholars living to-day—intellectual giants who stand out pre-eminently in Jewish lore and learning." We differ. These few "giants" (such as JOEL BLAU, MAX HELLER, J. L. MAGNES) are great not *because of*, but *in spite of the* H. U. C. One cannot have a high opinion for an institution which stands for the destruction of the Torah and the destruction of every vestige of reverence for the *Torah sh'b'al pay*. Its newly-elected President is known to be an extremist, one who looks forward to founding a new religion, "differing as much from Reform Judaism as from Orthodoxy." This statement was made by him recently at the International "Liberal" Conference held in London. Come out from Mr. MORRIS from your shell. You, too, can wear the mantle of "Rabbi" for your secular knowledge is on a par with that of any graduate of the Cincinnati College. Why remain a mere layman? You object to our labeling Reform "Rabbis as 'Rebels,' going as far as to say that they are void of Rabbinical knowledge." We pity your proverty of knowledge in this respect. You do not seem to be aware that this denunciation was made by the CHIEF RABBI OF THE BRITISH EMPIRE in his brilliant sermons on "The New Paths: Whither Do They Lead?" and given by us under quotations marks. Why get upset over it? Pray, what are they if not "Rebels" vis-a-vis Traditional Judaism? Wherein lies their authority for preaching a new-fangled Judaism which is based neither on the Bible nor the Rabbinical teachings? Please read the discourses by the CHIEF RABBI OF THE BRITISH EMPIRE, referred to above, and thus be more familiar with the present trend of "Liberal" Judaism. Do not be hasty in criticizing us. We stand not to "stir up strife between different factions of Judaism," as you aver, but to clarify the atmosphere and purify the sanctuary of Israel from being continuously defiled by half-baked Rabbanim who owe their *semicha* to a College at Cincinnati and who, despite what you think of them, are, *pace* CHIEF RABBI HERTZ, "devoid of rabbinical knowledge and have definitely broken with rabbinic teaching." This may not appear palatable to you, but the fault is not our own. We have to face facts and judge by the events that are passing before us. When the President of the Cincinnati College solemnly predicts the "rise of a new Jewish religion," with the possibility of another *Berith Hadasha*, you must not blame us if we look askance upon "Liberal" Judaism and denounce its leaders for their treacherousness. We are sick and tired of misrepresentation of facts, we are tired of answering critics who seek shelter in silence but rise up again when the defenders are resting for awhile. You conclude your saloon eloquence, Mr. MORRIS, by saying:

"Truth is mighty and will prevail."
"Truth crushed to earth will rise again."

A fine saying worthy of a layman who is fit to occupy a pulpit of a "Liberal" Synagogue in the United States! But Mr. MORRIS, "Let thine ears hear what thy mouth is speaking." If you do so, you shall then yourself "Go to the Ant.... Consider Her Ways and Be Wise."

[Written for ISRAEL'S MESSENGER]

CHIPS FROM A TRAVELLER'S LOG

By ELSLEY ZEITLYN

DE QUIROS named the Continent of which he was in search, after his usual Spanish fashion, *Terra Australia del Espiritu Santo*—the Southern Land of the Holy Ghost—a name which MATTHEW FLINDERS, who first surveyed the coast, altered to *Terra Australia* and, as an innovation upon the original term, suggested its conversion into *Australia*. And such has been its name ever since. But the working part of the Continent in his day was a little strip of land half the size of modern Palestine. To-day Australia with Tasmania added thereto is equal to the United States of America in size. From every political platform, in almost every column of every paper, weekly and monthly, and not unfrequently from pulpits innumerable throughout the land there proceeds the assertion as well as the assurance that "Australia is and must remain a white man's country." Yet this vast expanse of territory, favoured by a climate as varied as man's power of endurance, with great and undeveloped natural wealth, and crying aloud for people to possess it, has a total Jewish population inferior in numbers to the Jewish denizens of the East End of London! It is earnestly to be hoped that the wisdom and foresight of Australian Jewry will devise means to make effective, and that without delay, the benevolent attitude of the Commonwealth Government to Jewish immigration. It is a measure equally necessary to the continued existence of Jewish life in the Antipodes, threatened by the erosion of exter marriage.

Brisbane Jewry

Brisbane, where I first shook hands, figuratively speaking, with organized Jewish life in Australia, affords a telling instance of the great influence which one man can exercise over a whole community and an example of the unfailing ultimate surrender to zeal and earnestness. To the individuals who despair of accomplishing anything, because they stand alone, and consequently attempt nothing, "for what can one man do?"—and for whom HILLEL'S cry "If I am there everyone is there" is too transcendental, I recommend the tonic properties of a study of up-to-date Brisbane history.

The romance of the building up of the remarkable structure of Frankfort Jewishness out of the dying embers of its local Jewry, an achievement associated with the ever-revered memory of Rabbi SAMSON RAPHAEL HIRSCH, is finding its counter-part in the capital city of Queensland. Long before the term "New Paths" as a definition of the negation of Judaism by Dr. HERTZ to the MONTEFIORE-CUM-MATTUCK expositions, the members of Brisbane Jewry had explored many, if not all, of its innumerable avenues. The advent of the Rev. NATHAN LEVINE to the ministry of the community, has brought with it an insistent call to the old paths of Traditional Judaism. And the flock walked, where the shepherd with rod and staff led. The term "conversion" may not be apt in its application to a Jewish body, in the circumstances, but Mr. LEVINE has been the moving spirit of a reversion en masse. There is an active, and intensive Judaism at work at Brisbane and its growth is being watched and fostered by a veritable mother in Israel—albeit a very young one—Mrs. LEVINE. Render to her of the fruit of her hands!

Sydney Jewry

Sydney, the first and most populous of the cities of Australia, has been the oldest and largest of Jewish communities in the Commonwealth. And the beautiful mother synagogue has seen the birth and growth of two daughter synagogues in the spreading suburbs of the city. An innovation in the service of the synagogue, which I have not witnessed elsewhere, is in the reading of the *Haftarah*. The blessings are recited by the Minister in the original and the prophetical portion is read by him in English. The function of the person "called" is confined to the recital, more or less audibly—generally, most inaudibly—of the blessing proper to the reading of the Law and immediately thereafter to descend. Another departure from the usual is in the matter of the *Haghaha* and the *Gelilla* of the *Sefer*. These two *Mitzwoth* are not the subjects of distribution among the worshippers. The Scroll is raised, rolled and decked in its vestments by the Ministers. The Choir offers one feature worthy of imitation by synagogues, which like that of Sydney, have mixed choirs, the ladies of which are in full view of the worshippers. The lady choristers are not only gowned, as most ladies are not, but also capped. This headgear is the mortar-board: it assures uniformity if not unison.

Mr. Aaron Blashki

In other respects, the service is of the texture customary in the "moderately orthodox" congregations of the British Empire; there is the same plenitude of decorum and the same paucity of devotees. But the service, such as it is, has not been maintained without attempts at inroad by so-called Reform. And orthodoxy in Sydney has its protagonist. The mantle of devotion to traditional Judaism is wrapped round the person of Mr. AARON BLASHKI. His is an interesting figure. Born in Australia his sturdy frame has been fashioned on its numerous cricket fields, and his physical powers, which take no count of fatigue, nor of his tale of 66 years, are exercised in inordinately long walks: rumour has shod him with the seven league boots; on these walks, most frequently solitary, the glades are wakened by snatches of adon olam.

A Champion Of Tradition

In his championship of tradition he is most ready. One example, which is not without its humour, may be given. There had been several attempts made by prominent members of the community to introduce the triennial cycle of the reading of the Law. And this on the ground of curtailing a service too long for modern spiritual requirements, or on the ground of the pervading ignorance of Hebrew, or, generally, on the ground of expediency. These efforts met with no success. But the latest attempt in that direction was more insidious. The proposer based himself upon a contribution in support of the triennial cycle, contained in the Jewish Encyclopedia. The effect was marked. What argument could avail against the authority of the Encyclopedia? Mr. BLASHKI was equal to the occasion. Under the caption Sydney, the Jewish Encyclopedia has a reference to the commercial activities in that city. It describes with particularity a benevolent institution founded by Mr. BLASHKI of which the proposer was an officer. And the Encyclopedia in respect of this institution and in respect of the details of it, is wholly in error. It requires little imagination to follow the scathing play made upon the authority of the Encyclopedia as a guide in matters of religious practice, when to the knowledge of the proposer as to that of the whole assembly it was woefully wrong on matters of easily ascertainable fact! Many tongues have rehearsed, though my pen cannot transcribe the comminatory note upon which the meeting adjured to keep its hands off the Thora!

Social Life

In the social field, Sydney possesses an invaluable advantage in its Maccabean Hall: it is devised to house every form of Jewish activity. Within its walls are to be found the stage upon which a Jewish Repertory Company interprets plays wise and otherwise, a concert platform with the body of a hall large enough to accommodate very big audiences: lecture halls, reading room and library, Zionist bureau and not least a billiard room. And as a notable departure it contains also a kitchen and staff to cater for and a hall to accommodate the festive assemblies on occasions of weddings and Barmitswahs. This is a distinct gain. At a wedding banquet given prior to this extension of the functions of the Maccabean Hall, the minister was requested to say only the short grace, as very few of the edibles provided were Kasher! But the evil that eats into the vitals of its communal life and threatens in time, utterly to overwhelm it, is exter marriage. This is not confined to Sydney. According to the latest and most reliable statistics, exter marriage has attained the menacing figure of 65 per cent. of the Jewish body in the Commonwealth. In Sydney, its ravages are as widespread as the plague of the first born in Egypt: there is not a house in which there is not the skeleton of exter marriage. What the locust of indifference has left over the canker worm of exter marriage has consumed! This evil, at its present rate of progress, will swamp Australian Jewry as an ethnic body within the space of two generations, and the descendants of the few who will have escaped the plague, will be numbered with those of the Incas to be exhibited at some synagogue as a racial rarity. This state, however, is not without its ray of hope. In large measure it rests with the recently founded Council of Jewish Women, brought into being and presided over by Dr. FANNY READING. Together with a rare personal charm, this lady, whose professional title covers the fields of medicine and music and whose fingers with equal deftness wield the pestle and play the piano, combines a devotion to and observance of Judaism. These must inspire the Council to deal faithfully with the problems that face it. And for the Council the question of the marriage of its brothers and sisters, with all its implications for the faith and the race is and must remain, of all problems, the most vital. It is a field of endeavour peculiarly adapted to the ingenuity of women. With rare exceptions, the reason invoked in justification of the exter marriage is, what the Psychologists call, the love complex, which they hasten to tell us, is a triangle of alluring illusion. Its basis is ignorance, its sides are ignorance. And its apex is ignorance. I love to indulge the fancy that the art of dispelling ignorance is womanly. I am not without warrant for my view. Among the four sons whom the Hagadah parades for our instruction, there is the "one who does not know how to pose the question" and in relation to whom, the prescript is: Do thou open the matter to him. Students

of that significant paragraph in our literature of liberation will not have failed to notice that the "thou" is in the feminine gender. And in this matter from which the Jewry of the Commonwealth must be liberated to survive, "thou" indicates the Council of Jewish Women.

Melbourne Jewry

Melbourne has the distinction of having three Rabbis in its midst, including the venerable Dr. ABRAHAMS who is not now actively engaged in the office which he has filled for more than a generation of men. And much is hoped from, as much is promised by, the energies and abilities of the relatively recent arrivals Rabbis BRODIE and MESTLE. The three Synagogues which this city boasts bespeaks a large community: its Rabbis a virile one. It is, however, a matter of sad comment, that this generally prosperous Jewry is now without a communal paper or congregational magazine: even of the monthly variety. For the long period of 39 years it sustained an apparently well written and well printed paper in which communal needs and Jewish ideals were canvassed and pressed—in the copy I perused, with no fear and little favour. And suddenly, when, according to JOHUDA BEN TEMA, it was on the threshold of the years of understanding, it is shut down: a breath passed over it and it is no more! I quit this city pondering. The term of life of the paper is reminiscent of the penalty of 40 minus 1 strokes inflicted by Jewish law for certain offences. For whose offence was the life of the paper a purge....that of the Editor or of the community?

The Beautiful City Of Perth

My last stay on the bounteous soil of Australia is made in its western state within the beautiful city of Perth. There Jewry at large possesses a unique Tribute. In the most commanding position of King's Park, with its undulating lawns stretched like a carpet, which are the alluring promenade of all its citizens, stands the war memorial. It is a column surmounted by a globe upon which is superimposed a Magen David. On its sides are carved the names of those citizens of the state of Western Australia who made the great sacrifice for King and Country. And the names are, almost without exception, foreign in form and sound; in themselves, for very many conclusive of Jewish bearers. And there is no room for doubt. The Hebrew and English inscriptions proclaim it as raised to the memory of the Jews of the State who fell in the Great War. A rare and touching sight. At one and the same time a measure of the influence of Rabbi FREEDMAN who conceived the scheme of this public memorial to those of his flock who laid down their lives for the land of their birth or adoption and an eloquent testimony to the breadth of mind and generous view of the Government of the State that allocated this most public spot in its capital city, to commemorate its Jewish dead. This testimony will endure longer than the stone that symbolises it! And it should be noted that on both sides of the Jewish memorial are stately avenues of trees planted to commemorate the citizens of the state of other faiths who also yielded their lives in the same cause. To the various activities of the community it was introduced by my host Rabbi FREEDMAN who has spent 30 years in its service and by Mr. LEWIS, the treasurer, who took me in tow, if the term is permissible in relation to the Studebaker car, which he placed at my disposal, with himself at the wheel. The Synagogue is the centre of Jewish life in Perth: from it all activities radiate. Class rooms, lecture hall and well laid out tennis courts, where play is not allowed on the Sabbath. The congregation possesses as a component part of it a contingent of Palestine emigrées who have settled in Perth "and made good." These do not sit on the banks of the Swan river and weep when they remember Zion, neither have they hung their harps upon the willows in the midst thereof, but they speak hopefully and frequently of the day of their return and prefer Jerusalem above their chief joy. There is a Jewish warmth of heart in this community which is larger than the size of it. Of a phase I was the object. On many occasions I have been urged to settle in the midst of some of the communities with which my travels brought me in contact: on some it was my lot to decline the proffered office of Rabbi. There has not yet been realized, to my knowledge, the promise which shall come to pass, that ten men shall take hold of the skirt of him that is a Jew, saying, we will go with you. But the tenfold plea of one man, crying, Stay with us, has touched me most nearly.

Who Can Withstand Perth?

The Treasurer of this happy community and its Rabbi were eloquently eager to add to their number and drew wide the curtains of their tent. The former glowed with pride at the prospects he pictured awaiting my practice of my profession in their midst; upon the political preferment which like ripe fruit only awaited my outstretched hand to be gathered in, the seat of the premiership, if it did not blatantly call, eagerly beckoned. And as an additional inducement was there not the office of Hazan awaiting my acceptance? To each and all of these, the Rabbi offered his responsive Amen! "I will no dwell in your midst," exclaimed Reb JOSE BEN KISMA, but he was offered no such franchise: he could not have withstood Perth!

[*Continued on another column*]

MESSAGE FROM MR. ELSLEY ZEITLYN

After some months of waiting, we received a word from our valued friend MR. ELSLEY ZEITLYN. We had hoped to see him back in our midst during the High Holydays, but unfortunately, or rather fortunately, he left direct for London to spend the Festivals with his wife and children. The local pulpit was silent during the New Year, Yom Kippur and Succoth, due to the absence of the leader, guide and mentor, whose message we publish below. For the time being, Shanghai is getting accustomed to rely upon chances which happily come often in her way. Some would say, it is *Mattath Elohim*, and why not? To be sure, there are some who deserve it, since they look longingly forward to it. If only we had a few energetic leaders whose eyesight could see long distances, many of our problems would have been solved in a proper manner. Unfortunately, the committee of management look forward to the improvement of the balance-sheet only, and pay little or no attention to the spiritual aspects of the case. They love to follow the line of least resistance. They love.... Well, we have no desire to open or re-open a controversy. It may be a proper thing to rely upon *Nais*, although we agree with our Sages that those who do so take the risk of getting their *zechuth* minimized. Well, let it be, so long as it helps to keep bright the spark of the Jewish religion in and around our Beth Hakenesseth.

We are glad to be able to publish in this issue a brilliant contribution from the facile pen of Mr. ZEITLYN, the man to whom Shanghai Jewry owes much. Mr. ZEITLYN writes on a topic which is highly fascinating. He helps us to understand the problems of our brethren in far-off centres of the globe in a proper manner. Nay, he brings distant Jewries nearer to us and for which we cannot sufficiently thank him. His message for the New Year, although belated, is published herewith in order that our readers may read it while we are still in the month of Tishri, which often brings with it a period of reconciliation between man and man and between Israel and his God. The message of Mr. ZEITLYN which is dated 30th July, follows:—

"This day promises to see an end, for several months, of my journey which beginning with Sydney on the 3rd instant, ends with our anticipated arrival at Durban. But how far is the cry from Shanghai! In order that a word of greeting should reach you in time for the New Year, I must in the language of the Post office, "post now." [Here follows the kind sentiments of our esteemed correspondent which we most heartily reciprocate.]

"I send you herewith a contribution for the columns of ISRAEL'S MESSENGER, and if there is time, I shall be glad if you will insert a line of greeting to my host of friends, whose grateful memory the many waters that intervene cannot wash away. On the eve of a New Year I send them, my prayerful wishes for life, for good and for peace."

[*Continued from the preceding column*]

The Threefold Circling Of The Globe

The ship is once again ploughing the tempost-tossed waves, and I am aboard with crowding memories of men and women met as in some gargantuan chain of dance; for a brief moment held in embrace and the next whirling with one still to be known: of the untold incidents lived, and the innumerable scenes viewed in my threefold circling of the globe. I shall yet call them out of the places where for a while my feet trod: out of the North and the South: out of the East and the West. I shall give to the fleeting permanence and to the fickle an abiding place in the pages of another book.

The shores recede from sight, I strain my eyes for still another glimpse of the fair city of Perth. Its memory is fragrant and like a generous wine rejoicing the heart.

Farewell To Fair Perth!

Is it only the illusion of a hospitably stimulated mind that its name is not a geographical expression but the transliteration of Jacob's prophetic porath? "A fruitful bough, even a fruitful bough by a well, whose branches run over the wall....his bow abode in strength and the arms of his hands were made strong by the hands of the mighty God of Jacob." Be it so. I gather the benediction of the dying Patriarch, I weave it anew into a garland of remembrance, and I waft it to you, fair Perth, in farewell.

SPLENDID EFFORTS OF A BRAVE RABBI!

SAVES A COMMUNITY FROM DECAY

WAS ON THE VERGE OF ENGAGING A "REBEL" FROM CINCINNATI!

We are in receipt of a very interesting communication from far-off Brisbane, which speaks volumes for the circulation of ISRAEL'S MESSENGER. REV. NATHAN LEVINE, H.C.F. writes us saying that he is a regular reader of this journal and that he followed it up during his stay in Africa, until a year ago. Says the noted divine:—

"I am reading ISRAEL'S MESSENGER with the greatest interest. I am glad that we may look forward to the regular arrival of same in Brisbane. It is well worth getting and congratulate you heartily upon its production. We have seen it from time to time in our wanderings and cannot help noting the great improvement as time goes on. Your articles were always fine, but the paper itself has improved tremendously."

Readers of ISRAEL'S MESSENGER need not be told that Rabbi LEVINE is an orthodox Minister, being a graduate of the London Jews' College. He has written interesting books for the children, one of which will be found reviewed elsewhere in this issue. Until a year ago, he occupied a pulpit in South Africa where he paid much attention to the revival of Judaism amongst the young ones. When he arrived in Brisbane, after accepting a 'call' from the congregation, he found conditions much worse. But the brave Rabbi was not daunted. He started from the bottom until he succeeded in implanting the tree of Judaism on a solid foundation. Such a Rabbi who saves a community from total shipwreck deserves the commendation of Kol Yisrael. Rabbi LEVINE has honoured his *Alma Mater* by his praiseworthy efforts to revive Judaism when the community was actually on the verge of throwing itself on the arms of Cincinnati! To quote the noted Rabbi:—"Remarkable things have happened here during the past year; we found them in a disorganized state and on the downward path to reform Judaism; they had even sent an advertisement to America for a Rabbi, not unlike the one you publish in your issue of July 2 and comment upon so well!" Thus, once more Cincinnati was foiled and what was her loss was actually Brisbane's gain. And yet what a big gain! It is actually a case of *thihyath hamaithim*, for had Cincinnati won the spiritual death of Brisbane would have been complete and thorough. As a result of Rabbi LEVINE'S work the community is well on the road to recovery, it is waking up from its slothfulness and eagerly restoring that which the hand of the destroyer had removed! This form of conducting missions to Jews in far-off centres should be closely studied by every Minister of God, whose *raison d'etre* should not be "to see the world" *pace* the *American Israelite*, and become "worldly," but imbued with the zeal for and love of Torah and the implanting of the seed of Jewish idealism in the Jewish youth of to-day. The tale of the rescue work performed by Rabbi LEVINE is inspiring and thrilling; the work of heroism in the pulpit will one day be written in letters of gold, and receive the recognition it deserves from the Elders of Israel. Rabbi LEVINE'S interesting communication follows:—

On The Road To The Old, But Ever Fresh, Path

Now, after twelve months, we have gone all the way back to the old and well tried paths. The "Triennial Reading" of the Law has been abolished and we read the entire Sedra, the Service is in every respect exactly as in the Great Synagogue, London; they have regained their status as a self-respecting Jewish community, they have whole-heartedly upheld my re-organization of Societies dealing with Zionism, Benevolence, Chevra Kadisha and many others. We have actually a Jewish Butcher shop kept by a Jewish man (before this, only about twelve people took so-called Kasher meat) we have a Shechita Board, a Beth Din and our greatest scheme of all has been the formation of a Talmud Torah. We have secured the services of a really splendid Hebrew Master from Sydney and great excitement prevails, instead of apathy, regarding Jewish affairs. They now realise how far they were slipping and are anxious to climb and save themselves and their children on purer heights.

Revival Of Dry Bones

We are now getting up a Jewish Girl Guide Company as we did in Africa, and our home (which they have bought for us during this year) is the rendezvous of all kinds of delightful meetings and At Homes for young people. We also have numerous Reading circles held here during the week. We have organized a Loyal League of Young Jewish Helpers which is doing great work; it is smoothing over the jarring differences which exist in a mixed community of "Foreign" and "English" Jews and there is a healthy unity springing up between all classes. In fact, there is a real Renaissance here.

Contagious Enthusiasm

The activity here is acting as a stimulus to other States in the Commonwealth which makes our efforts all the more worth while. I brought a good library of books with me and this is thrown open to our young people and they are reading about *themselves*, for the first time and are becoming inspired by their hitherto unknown history. It is great work and makes life worth the living. We encourage our young people to read papers of Jewish interest and to compose essays for our "At Homes."

Once On The Road To Decay; To-day On The Road To Success

You would scarcely credit the ignorance which prevailed here regarding Zionism. Household words in Zionism were unknown to them and I have had questions like this from middle-aged "born Australian" Jews. "Who is Dr. HERZL? Is he related to the CHIEF RABBI OF THE BRITISH EMPIRE?" "Who is SOKOLOW?" Are all the Jews in Palestine of the begging type?" "Are there any proper towns in Palestine?" "What is this Mandate?" "Where does MAX NORDAU live?" and so on. But things are changing.

THE STORY OF KUSEL AND SOLOMON BEHR

KUSEL and SOLOMON BEHR, brothers, were born in the town of Shadov in Lithuania. In their youth they emigrated to England and there they prospered, becoming merchants as well as loyal Britishers. Among their loves was the town of their birth, Shadov. It seems this love had much to do with the memory of their parents which they venerated. There the parents were buried and the love of KUSEL and SOLOMON was divided between London and Shadov. When KUSEL died recently it was found that his will provided that all his estate was to go to the town of his birth. And so to Shadov journeyed SOLOMON the brother, with a large sum of money to distribute. SOLOMON went about learning the needs of the poor of Shadov and to every charity—non-Jewish as well as Jewish—he gave according to his needs. There were old people in Shadov, friends of his parents, who were in need; to them he gave also. The youth of Shadov were without training for livelihood. SOLOMON determined that an artisans' school must be built and for that purpose he gave a large sum. Thus, KUSEL dead and SOLOMON living, returned with hands overflowing with gifts to the land that once had given them scant welcome.—*B'nai B'rith Magazine (Chicago).*

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OUR BOOKSHELF

We are in receipt of a fine work entitled, A NEW APPROACH TO THE PROBLEM OF JUDAISM, by Prof. Dr. MORDECAI M. KAPLAN, which we hope to review in our next issue.

A fine book in Hebrew and English is the title of "THE HEBREW UNIVERSITY" inauguration number, has reached us. It contains speeches by several prominent men and messages from various Universities throughout the world. The work is of historic value and should find a place in every library. It is copiously illustrated and well gotten out.

"LAND PROBLEMS IN PALESTINE" is the title of an interesting publication by Dr. A. GRANOVSKY, Jerusalem, with a Foreword by the Rt. Hon. JOSIAH C. WEDGWOOD, D.S.O., M.P., It is published in London by Messrs. GEORGE ROUTLEDGE and Sons, Ltd. and should be read by all those who are interested in the development of the Jewish Homeland. Dr. GRANOVSKY has handled a very serious problem in a masterly manner, and should be commended for his initiative in the matter. His statement that "A healthy Jewish Commonwealth can grow only out of a free soil" will be endorsed by all unbiassed people who follow the trend of Jewish politics sympathetically. A work of this nature is bound to win adherents to the cause and wean the critics miles away.

"Our Fund"

The above is the Bulletin of the Head Office of the Jewish National Fund at Jerusalem. The Ellul issue which has just reached us is dedicated to the Semi-Jubilee of the Fund which falls on the 23rd December next. Stirring messages from the leading Rabbinical authorities to support the Fund's activities are published. The one signed by the Chief Rabbi of the Sephardic Community in Jaffa and Tel-Abib, BENSION M. OUZIEL, is reproduced herewith:—

> The Jewish National Fund redeems vast stretches of land in all parts of the country. In the redemption of the land and settlement upon it in peace and tranquility, in harmony and love, Israel will be rebound to its brilliant past, to its Law and to the sacred possessions of the people, and to those characteristics which it has preserved and developed in the Diaspora at its life peril. Blessed be all those who express their love and devotion for the land of Israel and the people of Israel by means of contributions for the redemptions of Eres Israel, and of the Law of Israel.

The number before us is exceptionally interesting and should be read by all those who are interested in the development of Judea's soil. A limited number of copies is available at this office.

Keren Hayesod And Binyan Eres Yisrael

The above is the title of an interesting brochure in Hebrew published in Jerusalem giving comprehensive descriptions of the work done by the Foundation Fund. A perusal of same will not fail to elicit admiration of Kol Yisrael regarding the progress achieved by the latter in upbuilding the Homeland. The brochure is profusely illustrated showing the many-sided activities of the new builders of Zion.

"The Constitutionalist"

The September issue of the above organ of the Constitutional Defence League has reached us. It contains as usual a splendid account of its activities in China to paralyze the evil machinations of Soviet Russia to Bolshevize China and the Chinese. Sufficient praise cannot be given to the League for its good work since last year, which has actually saved this country from falling into the hands of the Reds. We would like to see a large measure of financial help extended to the League, for it requires a huge fund to cope with the gigantic task before it. The aims of the League are no more in dispute and Shanghai Jewry should not hesitate to rally towards it and give it its unstinted support.

Museum Of Agriculture And Natuural History

We are indebted to the Keren Hayesod for a copy of the above fascinating volume which is an abridged catalogue of the museum of agriculture and Natural History of the Zionist Organization in Jerusalem. It is a work of historic value of which Jewry should be proud. We hope to see the Museum grow and gather many relics of value for future posterity.

ANTI-SEMITIC CAMPAIGN IN CHINA

The Jewish Daily Bulletin, New York, has given prominence to the articles published recently on the above in ISRAEL'S MESSENGER and carried two columns of news in its issue dated 27th August. *The Jewish Independent*, Cleveland, has commented editorially thus:—

"An anti-Semitic campaign has struck China. 'The Protocols of the Elders of Zion,' a propaganda work created by literary hirelings of exiled monarchist hooligans, is being used in an endeavour to stir up hatred against Jews of Shanghai and, according to ISRAEL'S MESSENGER, Shanghai publication, the main inspiration is being derived from saintly HENRY FORD'S Dearborn sheet. Further evidence is thus provided of the perspicacity of the Y. M. H. A. in according Henry the palm as the world's greatest man.

The malicious fabrications of Ford's sheet and of the monarchist work whose poison it drew upon for its anti-Semitic fulminations are being nailed in China. The tone of the letters published in the press since the first outbreak indicate that the identity of the forces behind the 'Protocols' are recognized."

"The History Of A Lie" Out Of Print

We are in receipt of a communication from Messrs. BLOCH PUBLISHING Co., New York, imforming us that the fine work by Mr. HERMAN BERNSTEIN, entitled "The History of a Lie" is out of print, and that no more orders could be taken. We hope that the author thereof will see to it that a second edition will soon be published. It has been suggested to have this work printed in Shanghai as a counterfoil to the propaganda conducted by a few hirelings in Shanghai. Mr. BURSTEIN has been approached to give his consent to the proposal and it is not unlikely that a decision will soon be made regarding the next step to be taken in connection therewith. Local Jewry would do well to prepare herself for any emergency that may arise hereafter and the present lull should lull no one whose foresight is not dimmed by blurred vision. Let our motto be, forewarned is forearmed!

"Anti-Semitism Propaganda In China"

Under the above caption, *The Canadian Jewish Chronicle*, Montreal, makes the following observations in its issue dated 3rd ultimo:—

> Something of the effect of propaganda may be guaged by the fact that anti-semitic agitation has broken out in Shanghai inspired chiefly by the malicious falsehoods published in the notorious "Dearborn Independent." Lies die hard. Although they are continuously exposed for what they are, there is always some one ready to refurbish and use them again, and succeeding in imposing them on an ill-informed public. The agitation in China is sporadic and feeble, and although those responsible for it seek to link up the Jew with Bolshevist propaganda in the land, they are not likely to receive much support from the general Chinese press or her political figures. At the same time it illustrates only too well what harm malevolent propaganda set in motion by even an insignificant journal can do.

It is announced that Sir ELI S. KADOORIE has been authorised to found a bank in Baghdad with a large capital. Forty per cent. of the shares are to be issued for public subscription.

INFANTS IN THE FAR EAST

need especially careful watching, for native servants are often careless, and inattention to one small detail or another may result in serious consequences.

Most of the ailments of babies and little children arise from disordered stomach or bowels, and it is to speedily set such troubles right that Baby's Own Tablets have been devised.

Baby's Own Tablets

The first action of the Tablets is gently cleansing. Then they set the digestion right, stop colic and vomiting, check diarrhoea if present, relieve croup or colds. Almost as if by magic they alleviate teething pains. Worms are quickly expelled by their use. And they are guaranteed absolutely pure and safe.

Of chemists everywhere, or post free, 60 cents the vial, from the Dr. Williams' Medicine Co., 60 Kiangse Road, Shanghai.

Read

The Organ of
SOUTH AFRICAN JEWRY

THE ZIONIST RECORD

circulates from the Cape
to the Zambese.

Subscription 12/- a Year

P. O Box 150. Johannesburg
South Africa.

MR. KAMMERLING CELEBRATES TWENTY-FIVE YEARS' WORK ON BEHALF OF LOCAL JEWISH INSTITUTIONS

The history of the Shanghai Jewish institutions will never be brought up-to-date if the name of Mr. H. KAMMERLING would not be included amongst those who did pioneer work. This year Mr. KAMMERLING celebrates his five and twenty years of work given unstintedly and unostentatiously to local Jewish Institutions which stood for the promotion of Jewish relief, education and culture. In the past, Shanghai was not in a position to muster a

Mr. H. KAMMERLING

long army of voluntary workers and the few who had volunteered their kind services had remained loyal to the end.

Mr. KAMMERLING arrived in Shanghai in 1901. In 1903 he founded the Ohel-Moshe Synagogue with the assistance of the late Mr. E. WHITGOB and Mr. HARRY FOOX. Since its foundation, he acted in the capacity of President, vice President and Hon. Treasurer. In 1916 he organized the Hebrew Relief Society with the assistance of Mr. A. MORDEHOVICH, of the Russian Volunteer Fleet, the late Mr. H. FINKELSTEIN, and Mr. H. GENSBURGER. That was the first year in which the Purim Ball was held at the Astor House and which to-day is an annual feature in the history of the Society. In 1919 when the Zionist Organization "Kadimah" was organized, Mr. KAMMERLING acted as President and Vice-President for some time. In 1920 he organized the Shanghai Ashkenazie School Committee and secured the co-operation of Mr. RADOMISHELSKY, of Vladivostock and Mr. M. LIPKOVSKY, acting as Hon. Treasurer for two years, during which time he succeeded in raising $8,000.- This Society is now controlled by the Hebrew Relief Society which is paying $400.- a month towards the upkeep of the school. In 1921, as the community was expanding, the Ashkenazie Hebra Kadisha was organized by the late Mr. OSCAR LANDAU, the late Mr. M. FUXMAN and Mr. KAMMERLING who now holds the position of President. In that year, the latter took an interest in the formation of the Society "Ort." He also took an active part in 1920 in the foundation of the Jewish Club "Ahduth" and served on the committee for some time. With the re-organization of the Jewish Recreation Club, Mr. KAMMERLING was elected to serve on the Judiciary Committee. Through his good offices he secured a gift of Sexophone from Mr. J. ROSENTHAL of Manila, which will be very handy and useful in the next winter season. As an ardnet Zionist, Mr. KAMMERLING has rendered yeoman service to the cause. He may be said to be one of the pioneers in the local field, having always pleaded for monetary supports for Zionist funds from friends and well-wishers alike. Both he and Mrs. KAMMERLING worked indefatigably for the Hanuccah Balls for many years, which were given in aid of the Jewish National Fund and the local Jewish school.

HOW ACTRESSES KEEP THEIR GOOD LOOKS.

Many ladies envy their sisters of the theatrical profession, and wonder how it is that they retain the girlish freshness of complexion, the beaming eyes, and the vivacity of manner which most women soon after marriage if not before.

The secret is simple. It is that actresses take plenty of exercise, are careful as to diet, and pay due attention to the commonsense laws of health. That all women need, at certain times, a tonic medicine to build up the nerves and to assist nature in her work every actress recognises, and that is the reason why Dr. Williams' Pink Pills for Pale People are so popular among them.

Miss Dorothy Ward, for example, who first won fame in "The Dairymaids," at the Apollo Theatre, London, has recorded her appreciation in the following words:—"I recognise how valuable Dr. Williams' Pink Pills have been in helping me to be well and keep well. What is good for the singer is good for the audience, that is why I willingly give public praise to Dr. Williams' Pink Pills. It is fully due to them."

All leading medicine dealers throughout the world sell Dr. Williams' Pink Pills, and they are also obtainable, one bottle for $1.50, 6 bottles $8.00, post free, from the Dr. Williams' Medicine Co., 60 Kiangse Road, Shanghai.

Meadow Brand.

The Popular Table

BUTTER

AT ALL STORES

A CHILD FOR ADOPTION

A Jewish family wishes to give away for adoption a baby boy, 2 months old, who is quite healthy and bright. Those who are interested in this matter are kindly requested to communicate with Mrs. C., c/o ISRAEL'S MESSENGER.

SOCIAL AND PERSONAL

Conducted by Ben Peloni

The consecration of the Sefer Torah in memory of the late Mr. S. J. SOLOMON. took place on the 5th ultimo, at the residence of Mrs. SOLOMON in the presence of a large and representative gathering. Hazan ELIAHOO ISAAC delivered an appropriate *darush* which was attentively listened to. After the usual ceremony the Sefer was removed to the Shearith Israel Synagogue.

* * *

Mr. and Mrs. SIMON A. LEVY are expected to return to Shanghai from London on the 19th instant per steamer *Mantua*.

* * *

Mr. ELLIS HAYIM has returned from his vacation in Canada by the *President Madison*.

* * *

Among those who returned to Shanghai last month on the *President Taft* were:—Mr. and Mrs. V. D. GENSBURGER and infant, Miss MICHELINE GENSBURGER, Miss IRENE GENSBURGER, Mr. S. HERTZBERG, Mr. BERNARD SHAININ and Mrs. FANNIE SAPHIERE.

* * *

Mr. S. YAHIA who has a branch office here, returned from 'Frisco last month. He expects to remain for a while.

* * *

After spending a vacation at Obama, Mr. M. J. NATHAN has returned to Shanghai.

* * *

Mr. and Mrs. SYLVAIN LEVI arrived from Paris on the 5th ultimo and left immediately for Kobe.

* * *

Mrs. EDWARD NISSIM and her children have returned to Shanghai from Singapore on the *Kashgar*.

* * *

Among the passengers on the Empress of Russia who returned to Shanghai from Canada on the 4th ultimo were, Mr. C. GOLDREI, Mr. A. MICHAEL, Mr. and Mrs. M. JAFFEE Miss M. J. JAFFEE, Miss K. M. JAFFEE, Mr. A. SAPHIERE, and Miss P. SAPHIERE.

* * *

Mr. A. E. ABRAHAM has returned to Shanghai from Jerusalem on the 5th ultimo. Mr. ABRAHAM left Shanghai seven years ago and his present trip is connected with a mission entrusted to him by a Talmud Torah in Eres Yisrael.

* * *

Mr. ALBERT COHEN has returned to Shanghai from his vacation in Japan.

* * *

Mrs. J. MOOSA, Miss ANNIE MOOSA and Miss C. MOOSA left for Penang last month by the *Malwa* and expect to remain there for some weeks before returning to Shanghai.

* * *

Mrs. ALBERT M. SOPHER and Mr. R. JULIAN have returned to Shanghai from their vacation in the United States.

* * *

Mr. and Mrs. R. M. JOSEPH and Mr. and Mrs. ELLIS JOSEPH arrived this week from Canada where they had been holidaying.

* * *

Dr. S. D. JOFFICK, the newly-elected President of the Kadimah has returned to Shanghai from Peking.

* * *

Mr. J. ASHEAR has returned to Shanghai from New York and intends to remain here on business.

Mr. J. RING has been engaged as a Hebrew teacher in the Shanghai Jewish School in succession to Mr. A. EINHORN.

* * *

We regret to announce the death of Mr. BERNARD ROTH which took place at his residence No. 30 Carter Road on the 21st ultimo from heart failure at the age of 77. The deceased was an old resident of Shanghai and leaves a wife, a son and a daughter to mourn his loss.

* * *

Mr. and Mrs. H. GENSBURGER and family returned to Shanghai last month on the *President Wilson* from a vacation spent in the United States.

* * *

Mr. and Mrs. E. M. EZRA have moved to No. 65 Rue Vallon.

HEBREW TREASURES FOR TINY TOTS

A CLASSIC PRODUCTION

"SAVE YOUR CHILD FOR JUDAISM"

The above is the title of a delightful Hebrew Picture Alphabet published by the Rev. and Mrs. NATHAN LEVINE, now of Brisbane. The book is the outcome of many years of thoughtful study of the needs of the Jewish child, and the loving care of the authors is apparent on every page of the book. No home wherein the feet of little Jewish children patter, wherein the sound of Jewish child voices are heard, should be without a copy of this Treasure—this Hebrew Treasure for our precious little ones. The cost of the book is two shillings six pence and orders should be forwarded to Hebrew Treasurer Co. Box 281D G. P. O. Brisbane. Give your child an opportunity of learning Hebrew and Religion with the aid of carefully explained beautiful pictures of Jewish Family and Synagogue Life. Tiny Tots will then be won for ever for Judaism and happiness. Shanghai is a place where there is not sufficient means available to drink deeply from the fountain of Jewish lore and real Jewish treasures produced by the Rev. and Mrs. NATHAN LEVINE should be taken advantage of by every Jewish home in the Far East. We congratulate the authors on their excellent production of which they have every reason to be proud. We are pleased to learn that they contemplate issuing a second volume of the same treasures in the near futre. More power to their elbows!

WINNING GOOD-WILL

is largely a matter of personality, and personality is made up of mental and physical characteristics. You cannot be either physically or mentally at your best unless the internal machinery is in regular working order, and to ensure this regularity there is nothing better than an occasional dose of Pinkettes, the dainty little liver and intestinal regulators.

Taken when needed Pinkettes dispel constipation, banish bilious attacks, vertigo and sick headaches, clear the skin, purify the breath, quickly relieve Piles. Your chemist sells them, or post free, 60 cents the vial, from Dr. Williams' Medicine Co., 60 Kiangse Road, Shanghai.

THE SEMI-JUBILEE OF THE JEWISH NATIONAL FUND

REDEEMING THE JEWISH SOIL.—JEWRY'S UNIQUE OPPORTUNITY

The month of Tishri in Palestine, is the beginning of a new season of labour—Nature's season. The farmer renews his work on the soil. He approaches his annual task with confidence that if he treats the earth properly, with devotion and understanding, it will yield its produce as abundantly as ever. He goes smilingly forth to the fields, and no previous disappointment disheartens him.

So, too, the National Fund in Shanghai and China generally, must approach the new year, confident and hopeful of success. This year the Jewish National Fund will celebrate its semi-jubilee. For 25 years it has amassed the coins spared for it by lovers of Israel and with the ever increasing sums, has redeemed 200,000 dunams in Eres Israel on which a new renascent life is developing. The Jews of all countries are bound to participate in that revived national life—if not in person then, even as in the days of Ezra and NEHEMIAH, by their material contributions. Thus they will identify themselves with the new spirit that is being erected in free, and independent surroundings, on the hills of Judaea, and the plains and valleys of Galilee.

The silver jubilee of the National Fund, the land redeeming institution of the Jewish people, provides the Jewish community of China with an appropriate opportunity for evidencing their practical support of the upbuilding work. A special Jubilee volume of the Golden Book is to be opened in which will be entered all inscriptions received this year. The entries of each country will be recorded together—let your names cover many pages in that historic record!

In Eres Israel the work of redemption proceeds, by labour on the part of the actual settlers, by means on the part of Jewry generally; it will never cease, but every community must realize its obligation to participate—"You may not complete the task, but you are not free to abstain from it."

THE JEWISH NATIONAL FUND.

JERUSALEM, *(Land of Israel)*.

THE JEWISH NATIONAL FUND

HERZL FOREST

Amount already acknowledged	$239.75
Mr. S. J. LEVY	3.00
Mr. M. J. NATHAN	6.00
Mrs. S. OLINER	3.00
	251.75

A draft for £27.16.4 has been forwarded to the Jewish National Fund last month.

Further contributions will be gratefully received by the Hon. Secretary of the local Zionist Association and duly acknowledged in ISRAEL'S MESSENGER.

ESTHONIAN WRITER ENTHUSIASTIC FOR HERZL WOODS

JERUSALEM, August 18. [P. C.]. EDWARD WILDE, well known Esthonian writer, it is reported from Reval, has expressed his admiration of the tree plantation work of the Jewish National Fund in Palestine and himself gave a handsome contribution for this object on the occasion of the tenth anniversary of THEODOR HERZL in whose memory the trees are planted.

COLLECTION ON EREB YOM KIPPUR

The local Zionist Association "Kadimah" through Mr. J. L. HASSER has raised about $75.00 on ereb Yom Kippur for the Jewish National Fund. Box clearances are also expected to yield about $75.00. We understand that the Ohel Moshe Synagogue will allow from its sales of Miswoths and reservations of seats a sum of $150.00 to the Fund, which is in accordance with the arrangements made with the Kadimah last year and this year. The "Kadimah" has appointed a new committee headed by Dr. S. D. JOFFICK who is making a bold bid for Zionist leadership in China, we are pleased to say. Dr. JOFFICK understands the situation well and much may be expected from him in the near future. His plan is well laid out for the campaign and given a strong committee to support him there is no reason why the Zionist outlook in China may not brighten up with a strong organization behind. A manifesto to China Jewry in regard to the Zionist situation in the world will shortly be issued and no efforts will be spared to bring about a genuine revival of Zionism throughout China.

HANUCCAH BALL

The arrangements for the Ball is well under way and it is expected that a generous response will be made this year which coincides with the semi-Jubilee of the Jewish National Fund. A strong committee is being formed and those who have consented to serve include, Mesdames N. E. B. EZRA, BERNARD SHAININ, H. KAMMERLING and M. G. LEVY. The Carlton has been engaged for the 1st of December next, and it is hoped that further fresh accession of strength on the committee will be announced in our next issue. The Ball is given under the auspices of the two local Zionist Societies and promises to eclipse all past efforts in connexion therewith. It is interesting to note that part of the net proceeds will be given to the local Jewish School as has been the custom for several years past. A feature of the programme will be a Jewish play and songs by the pupils of the school.

NOTICE

THE NEXT ISSUE OF "ISRAEL'S MESSENGER" WILL APPEAR ON THE 5th Nov., 1926. Correspondents are kindly requested to send in their contributions not later than the 28th instant, or earlier if possible.

CORRESPONDENCE

GREETINGS FROM RABBI DR. GOLDSTEIN

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—Kindly accept my thanks for your words of encouragement for the work we are doing under the banner of the Union of Orthodox Jewish Congregations of America.

With best wishes for a Happy New Year.

I am, etc.,
HERBERT S. GOLDSTEIN,
President.

NEW YORK, 5th August, 1926, 25 Ab, 5686.
131 *West* 86th *Street.*

FROM COL. JOSIAH WEDGWOOD, M.P.

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—It was with great pleasure that I read your kindly comment on my wife's and my own speeches as published by Keren Hayesod.

I have many times in many countries used such powers as I possess to fight injustice and help oppressed peoples. Never have I done it with more certainty that I was right than in the case of the Jews in Eastern Europe; and never from any people have I met with warmer-hearted gratitude.

"He makes no friends who makes no foes." I have plenty of both, but the friends are often very silent and the foes in evidence. Naturally, therefore, I am grateful to the Jews of all the world.

Wishing you every success in the Far East, I remain, yours very sincerely.

JOSIAH C. WEDGWOOD.

LONDON, 29th July, 1926.
House of Commons.

A CORRECTION

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—May I ask you please, to be good enough to make a correction in your paper, namely, that Rev. Dr. MORODECAI M. KAPLAN, whom you style as an Orthodox Rabbi in your recent issue, I am sure would not want to be classified as such in view of the fact that neither his teachings nor his Society for the Advancement for Judaism are in accord with Orthodox Judaism.

With best wishes for a Happy New Year,

I am, etc.,
MORRIS ENGELMAN,
Financial Secretary.

NEW YORK, Sept. 7, 1926.—28 Ellul, 5686.
THE UNION OF ORTHODOX JEWISH CONGREGATIONS OF AMERICA.
131 *West* 86th *Street.*

WHAT IS WRONG WITH OUR BOYS AND GIRLS?

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—In you last issue, you deplored the fact in your "They Say" column that few, very few marriages have taken place in Shanghai during 5686. To my mind, there are several drawbacks which militate against our young boys and girls getting married. The former look upon it from the money point of view. If one would place the accent on he latter half of the word "Marimony," one would admit that if there is no "money" there can be no matri—"Money!" The problem is indeed growing in intensity and to my humble mind there is no way out. Our modern way of living impels us to face a situation which is a menace to our idealism. Present day civilization is a curse and nothing else. True, I am not a young *politician* but, fortunately, I have enough experience to enable me to characterize the present standard of living as artificial and dangerous to our well-being. Unless we realise that plain living and high thinking should be our watchword, the chances are that our young boys and girls will drift further from Jewish moorings and fall an easy prey to modern fashion and bow always to its dicta.

I am, etc.,
PERU URBU.

SHANGHAI, 22nd September, 1926.

JEWISH NATIONAL AND UNIVERSITY LIBRARY

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—We have your letter of June 4th and are grateful for your thoughtfulness in forwarding us a copy of "Chinese Jews." The booklet contains much interesting material and we are glad to be able to include it in our collection.

May we evoke your interest on our behalf further, and bring to your attention the fact that our Library is still in great need of friends who will bear our needs ever in mind. The Jews of China have been generous in the past, and we sincerely trust that this helpful spirit is not lagging. At the moment we are particularly in need of assistance to bind the many valuable books which are in a poor condition, and cannot be made properly available to our readers owing to the very limited funds at our disposal for this purpose.

If Chinese Jewry could see its way to lend us support by a monetary contribution they would not only be rendering a service to the Library, but would, at the same time, be affording work to many of the people in the country, who are in need of it.

If you can do anything for our undertaking in this respect we would be deeply appreciative.

I am, etc.,
SOPHIE A. UDIN.
For Director.

JERUSALEM (*Land of Israel*), 21st July, 1926.

[We commend the above to the kind attention of our readers. We shall be glad to receive and forward contributions to the Library and trust the response will be commensurate with the needs for which Miss UDIN pleads.—Editor, ISRAEL'S MESSENGER.]

THE JEWISH COUNTRY CLUB

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—At present our Club is situated on the grounds next to the Synagogue "Ohel Rachel" at Seymour Road. There is a nice piece of garden outside which is used for tennis sometimes. The Club in itself is quite spacious for the various functions which we have in view. We have a nice billiard room adjoining the hall which all could use if they pay the usual fees. The hall is quite suitable for mah-jong parties, which we have sometimes, dancing, etc., etc. Upstairs there is a reading room and three or four other room, besides. The whole success of the Club depends on the members who must decide if they are determined to carry on. Why should we not do so? You know the motto, "Unity is strength." It will be a good suggestion, if sufficient funds were collected to alter the club, and make it more attractive and club-like. The Club could be made very useful as well as educational to the community. Since we have had already very interesting lectures given by well-known members of our community, there could be different classes of useful and educational work, besides. I hope we do not have to close and disband since such a lot of trouble had been taken to organize it. I think if a little more interest were taken our club will be a great success.

I am, etc.,
ANONYMOUS.

SHANGHAI, 22nd September, 1926.

TEL-AVIV OR TEL-ABIB?

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—In your last issue you state;

"We cannot understand why B. should be read as V. Do we pronounce the name of Abraham as Avraham, or again Abinu as Avinu? How long shall we permit such wrong pronunciations to endure?"

Instead of going into any rules of Hebrew Grammar, let me relate a passage of Hebrew History. When the Temple was finally destroyed and many Hebrews, who had heard from their brothers who drifted there, of a wonderful country where the climate was hot, the land rich and water clean, decided to go there. That was Spain. In Hebrew "Sepharad." Many Hebrews drifted to Damascus, Arabia and Aleppo. As time went on, the Hebrews, in Sepharad prospered and there arose a great number of spiritual leaders, scientists and doctors. Some of them visited Arabia and Damascus. That is why the Hebrews there learnt a great many Spanish words and adopted the Sepharadic writing. For instance, when addressing a Rabbi, they would say; "Senor Haham," which means in Spanish, "Sir Rabbi."

In 1492, Hebrews started to come back to Jerusalem. And when THEODORE HERZL started the great ball of Zionism, many Hebrews, mostly Ashkenazim, left for the Holy Land. And as emigrants in the U.S.A., they gradually changed their pronunciation for the one used by the Sepharadim, who had already been there for many generations. The Sepharadic pronunciation of Hebrew is mellow, it has a musical sound, and is truly pleasant to the ear. It is not, like the discarded Ashkenazic, dull. It is not, by any means, *heavy* like the pronunciation used by Bagdad or Alleppo Hebrews. To-day all Palestine uses one pronunciation adopted unanimously in every Kindergarten, in every school and in every Yeshiba.

When you, Sir, say Tel-Abib, you actually murder the word. It is Tel-Aviv. Abraham is pronounced Avraham. This is the Sephardic pronunciation. I will just mention that there are two kinds of B. in Hebrew; hard and soft. Hard as in Bayitt, soft as in Avinu.

I am, etc.,
DANIEL F. BAROUKH.

SHANGHAI, 8th September, 1926.

Every Jew by eating Massoth and drinking Wines from Eres-Israel, contributes in the growth and development of its agriculture and industry.

DO NOT BE MISLED
BY OTHER NAMES

Always I sist on Eres-Israel MASSOTH & "CARMEL" which are the only Genuine PALESTINE WINES, BRANDIES, and LIQUEURS

of the famous

RICHON-LE-ZION and ZICRON JACOB (Jaffa-Palestine)

GRAND WINE CELLARS
(Propr. Baron E. de Rothschild, Paris)
PURE REFINED OLIVE OIL
Purity and Kashruth Guaranteed
ALL KINDS OF PALESTINE FRUITS, ALMONDS, FIGS, OLIVES, DATES, RAISINS, ORANGES & LEMONS
ALSO ORANGE BEE-HONEY, TOBACCO, etc., etc.
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"HAKADOSH BARUCH HU HASS ALL MAMONAM SHEL YISRAEL!"

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—With respect to the *Jewish Guardian*, advertisements in this paper [We referred to this in our August issue.—*Ed.*] are not placed by the Head Office of the Keren Hayesod but by the Keren Hayesod Committee for England. This Committee, being responsible for the local work in England is, I think, competent to judge the advisability or inadvisability of inserting these advertisements and we would not wish to interfere with their policy. You must remember that the English Keren Hayesod, acting under the auspices of the English Zionist Federation, consists of the picked Zionists in the country. Inserting advertisements in the *Jewish Guardian* does not imply an endorsement of the editorial policy of the paper, but rather the belief that there are readers of the paper whose support is needed for the Keren Hayesod.

I am, etc.,
LEO HERMANN.

LONDON, 11th August, 1926.
KEREN HAYESOD, LTD.
75, *Great Russell Street, W. C.* 1.

[The above letter makes it clear that if the matter were left to the discretion of the Head Office of the Keren Hayesod, no advertisement would be placed in a paper which stands for the destruction of Jewish unity and Jewish ideals. True, "inserting advertisements in a paper does not imply an endorsement of the editorial policy of the paper," but we are afraid that if a paper remains hostile to a cause, the value of an advertisement is vitiated by the editorial comments. One must not throw away good money when there are other mediums strongly effective for the purpose. Not very long ago, an advertisement in *The Jewish Chronicle* brought in a very handsome cheque for the Keren Hayesod from the late Hon. Mrs. E. A. GORDON, of Kyoto, Japan. We believe that there are many useful ways of employing the means at our disposal wherewith to swell the collection for the Keren Hayesod without resorting to objectionable methods. We must not select bad mediums which means money thrown away. Israel's national treasury carries with it a halo of sanctity for as our Sages said, *Hakadosh Baruch Hu hass al mamonam shel Yisrael.* With this in view, we would urge upon the English Keren Hayesod to guard *Jewish* interest rather than guard the purse of the *Guardian of* Fleet Street.—Editor, ISRAEL'S MESSENGER.

"LIBERAL" JUDAISM IN INDIA

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—I am sending you by this post a copy of my *Bene Israel Occasional Thoughts*, in which I have criticized the movement of "Liberal" Judaism which had been initiated by one Miss R. REUBEN, who is an admirer of Mr. MONTEFIORE. My pamphlet has stirred up the community and opened the eyes of many who were inclined to remain indifferent to the movement. It is not improbable that the latter will soon be nipped in the bud.

I am, etc.,
SAMUEL S. MAZGAMKER.

BOMBAY, 6th August, 1926.
Minto House, New Nagpada Road, Byculla.

[The pamphlet referred to above is in Marathi with which we are not conversant. According to what we gather, the whole movement is artificially kept up by the Headmistress of the Israelite School in Bombay who had pleaded guilty for using the school in conducting "Liberal" Jewish services. Certain correspondence which passed between Mr. MOSES A. GUDKER and the CHIEF RABBI OF THE BRITISH EMPIRE makes it patent that the premises of the school which claims to be orthodox had been used as a centre for propaganda for a cause which had been denounced as schismatic by CHIEF RABBI HERTZ. There should be no lack of zealous leaders in the Bene Israel congregation to counter the mischief done by a Jewess whose knowledge of Judaism is poor and limited. According to newspaper reports, the movement in India is only of recent origin. The first service was held in July 1925 in Hebrew and English. Their numbers have grown from 19 to 40, comprising 17 families. Nevertheless, this was regarded as sufficient to make propaganda for the cause. One Mr. IKE LANDMAN, of New York, returning from the London Conference in July last, had stated to the *Jewish Daily Bulletin* that the spread of the movement in India created a tremendous impression. To use his own words:—"That this enlightened (sic) conception of Judaism has taken root among the native Bene Israel youth of Bombay was a revelation to the delegates and a heartening token of the necessity for the movement." Those who are in the know would be able to laugh over the intrinsic worth of the new "converts." Surely a membership of "forty" comprising of men, women nad children whose Jewish lives had been destroyed by materialism and worldliness is not a small affair in the history of the new cult founded by four M's, namely, MATTUCK, MONTEFIORE, MAGNUS and MONTAGU!—Editor, ISRAEL'S MESSENGER.]

[*Continued on Page 18*]

HANUCCAH FANCY DRESS BALL

IN COMMEMORATION OF THE SEMI-JUBILEE OF THE JEWISH NATIONAL FUND.

Will be given under the Auspices of The Shanghai Zionist Association, and Kadimah at The Carlton on Wednesday, 1st December, 1926.

CELEBRATE THE DOUBLE NATIONAL EVENTS BY ATTENDING THE BALL AND SO HELP TO SWELL THE FUND (PERCENTAGE OF WHICH WILL BE GIVEN TO THE LOCAL JEWISH SCHOOL). THE JEWISH NATIONAL FUND CELEBRATES THIS YEAR THE FIVE AND TWENTY YEARS OF ITS EXISTENCE AND THE CALL COMES TO EVERY JEW AND JEWESS IN CHINA TO REMEMBER WITH PRIDE THE GREAT ROLE WHICH THE FUND HAD PLAYED IN REJUVENATING THE SOIL OF ERES YISRAEL. THE FUND TO-DAY ENJOYS WORLD-WIDE POPULARITY. THERE IS NOT A COUNTRY IN THE WORLD WHICH IS NOT ACTIVELY IDENTIFYING ITSELF WITH THE PIONEER WORK OF THE JEWISH NATIONAL FUND, WHICH RECLAIMS THE LAND AND MAKES IT AVAILABLE TO THE BAND OF STURDY HALUSIM FOR CULTIVATION.

IN THE PAST YEARS THE FESTIVAL OF HANUCCAH ENJOYED GREAT POPULARITY IN LOCAL CIRCLES AND THE ENTERTAINMENTS GIVEN WERE ARDENTLY SUPPORTED. THIS YEAR IT IS AGAIN GIVEN AT THE CARLTON (THANKS TO THE GENEROSITY OF MR ISRAEL, THE PROPRIETOR WHO HAS GIVEN THE PLACE FREE OF CHARGE), IN ORDER TO GIVE GREATER ACCOMMODATION TO THE PATRONS AND IT IS HOPED THAT THE PUBLIC WILL ACCORD TO IT THEIR LIBERAL SUPPORT.

Prizes will be given to those wearing the Best and Most Original Costumes.

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We are in receipt of an interesting letter from Prof. E. M. EZEKIEL, B.A., LL.B., *a leading member of the Bene Israel community, who writes us from Bombay under date of August* 13, *inter alia, as follows:—*

"I am ever so delighted to have your letter. I have delayed this reply as I had gone to Poona for a slight change. On receipt of ISRAEL'S MESSENGER (July issue) I read your editorial note and drew the attention of the "Gate of Mercy" Synagogue and the result of it is their resolution, a copy of which, I am told, has been forwarded to you. We are all awaiting to see the Marathi translation of Dr. HERTZ'S New Paths: Whither Do They Lead? which is not yet out. I am sure to put your suggestions in the best light.....I cannot help saying that I derive great benefit in reading ISRAEL'S MESSENGER which is always a welcome visitor to me."

EDUCATION IN RUSSIA

The following letter was published in the North-China Daily News of the 27th *August last:—*

To the Editor of the
NORTH-CHINA DAILY NEWS

SIR,—REUBEN BRAININ, the Dean of Hebrew journalists, visited Russia a few months ago. Writing for the *Seven Arts Feature Syndicate* during his stay in Russia, he describes the Jewish status in low and high circles, among university professors and children of the poorest homes. He ends upon a note of frustration, after speaking with Russian Jews of the intelligentsia and finding them far removed from all things Jewish, just as be finds an eleven year old boy far removed from Judaism. Regarding the latter, BRAININ writes in the following striking manner:—

"I engage an eleven-year-old boy in conversation. He is a pupil in one of the Yevsekzia Yiddish public schools:
"What have you learned in the Jewish school?"
"I don't know, we read a few books."
"Who wrote these books? What is written therein?"
"The devil knows. I forget."
"The answers come in a most crippled mixture of Russian and Yiddish.
"How many gods have we Jews?"
"There is no god."
"Not even one?"
"There is no god." (Triumphantly because he can answer this question).
"Who taught you there is no god?
The boy looks at me sympathizingly.
"Nobody has to tell me. I know there is no god."
"What difference is there between you and a Christian boy?"
"There is no difference. We both know there is no god."
"So you would not care to convert yourself to Christianity?"
"I don't have to convert myself. There is no religion, and I am just as much Christian as any of the Gentile boys."
"I looked at the boy, and thought of the Jewish future in Russia."

"Jewish future in Russia!" Perhaps it can be better imagined than described. Jews forming 3 per cent. of Russia's population fare worse than their neighbours. The hands of the oppressors fall heavily upon them. The new "civilization" of Soviet Russia is beginning to bud and blossom. With no God, with no religion to lift the soul from the low and sordid to higher and purer regions, with no Hereafter, to stand in awe of, this new "civilization" forms the greatest menace to the world. Perhaps it is too late to stem the tide. Perhaps it would be advisable to let it spend its force. Illustrations need not be cited to prove that the nations in the past who relegated God to the limbo of oblivion, trampled right under foot, gloried in vice, crime, corruption and inhumanity are to-day buried in the dust and became terrible examples of the presence of God's finger that traces the history of nations. Soviet Russia may "succeed" for awhile but her doom is inevitable. Mene, Mene, Thekal Upharasim!

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

SHANGHAI, 26th August, 1926.

INSCRIBE YOUR NAME IN THE GOLDEN BOOK. A CONTRIBUTION OF £20/- TO THE JEWISH NATIONAL FUND REDEEMS FIVE DUNAMS OF SOIL IN ERES YISRAEL AND IMMORTALIZES YOUR NAME AS ONE OF THE FIRST BUILDERS OF ZION. THE INSCRIPTION CAN BE PAID FOR IN CASH OR IN INSTALLMENTS.

JEWISH COMMONWEALTH WITHIN TEN YEARS

At the last session of the Zionist General Council which met in London in July 1926, Dr. CHAIM WEIZMANN delivered a fine address, in the course of which he said:—

"I do not only believe that it is possible to create the great Jewish Commonwealth in Palestine within a reasonable number of years. I want to see it myself. Had I not this faith I would have been tired already, but I believe with my whole strength that I shall see this in ten years from now."

ISRAEL'S MESSENGER hails this forecast with genuine pleasure and gratification and see in it the fruition of the present magnificent work which the Keren Hayesod and the Keren Kayemtth are conducting. It is to be hoped that world Jewry will continue its support unabatedly without which the goal would not be reached in the period of time forecasted by the Zionist leader. South African Jewry, we are pleased to say, has responded splendidly to the call for contributions. Its quota of £100,000/- has been exceeded by £15,000/- which is a striking evidence of its real understanding of the task before us. Let others in similar favourable circumstances emulate this fine spirit of patriotism and thus answer proudly the new manifesto of the Zionist leaders to raise two million sterling during this and the next year. The manifesto issued by the Rabbis in the British Empire (which we hope to comment upon in our next issue) is a stirring call to all Israel to respond generously to the appeal for funds and to support all Zionist strivings in Eres Yisrael. Jewry everywhere is on trial in these days and it is hoped that our people will not be found wanting in a great national crisis with which we are face to face to-day.

DEATH OF SIR SASSOON DAVID

Bombay, Sept. 28.

The death is announced of Sir Sassoon David, Bart., K.C.S.I., J.P., head and founder of the firm of Sassoon J. David and Co., Ltd., at the age of seventy-seven.—Reuter.

MR. HARRY A. MEYER WAS "HATHAN BERESHITH" AT THE OHEL-RACHEL SYNAGOGUE

"Hathan Bereshith" on Simhath Torah day at the Ohel-Rachel Synagogue was allotted this year to Mr. HARRY A. MEYER. The felicitious manner in which he had read the portion has evoked commendation from the congregation. Mr. MEYER was at his best. He soared high and low. It was one fine stretch of genuine vibration, emotion and aspiration which made the Jewish blood warm. It was just "good, genuine music." And the congregation appreciated it by giving him a hearty *Hazak U Baruch!*

Mr. MEYER owes his training to his late revered father Mr. A. MEYER of Singapore, who was renowned for his masterly erudition in Jewish lore and traditional *niggunim*. Our liturgical service, it is hardly necessary to say, is capable of arousing the highest devotion of inspirational value, if we were led by a good Reader who could fulfil the famous *mizmor* of the Psalmist, "Asheers W'azamera Lelohai Beedi." "I will sing songs to my God while I have my being." It is a pity that the school of Hazanim in the East is dying out, leaving no trace behind it. Mr. MEYER was, of course, not trained for the Hazanuth but, nevertheless, he possesses those qualifications of which he may well be proud.

MR. HIRSCHBEIN DELIVERS LECTURE

Before a very large and appreciative audience Mr. PEREZ HIRSCHBEIN delivered an instructive address on "Ideals in Jewish Literature" at the "Ahduth" Club on Wednesday the 5th instant. The address was attentively listened to and created a most profound impression upon the audience. Mr. and Mrs. HIRSCHBEIN are leaving Shanghai on the 24th instant per French mail steamer *Angkor*.

SOME NEWS FROM BOMBAY

According to *The Bene-Israel Review*, of August, "a proposition was moved at a meeting of the Jamat of the 'Gate of Mercy' Synagogue seeking to have a clause inserted in the Trust Deed of the new burial ground, whereby, members of the community professing themselves to be Liberal Jews, should be denied the right of burial in this burial ground. The proposition was lost by a majority." This is some news indicating which way the wind is blowing! What next?

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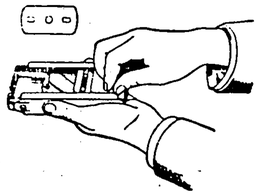

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Leading Articles: - - - - - - Page 3
Editorial Notes: - - - - - - - - .. 4 to 5
"A.B.C." Sends A Friendly Note To "Israel's Messenger" - - - - - - - - .. 6
The Ideal Prayer And A Message From A Chinese Muslim - - - - - - - - .. 7
Dr. Schulman Brings Dibba Toba From Eres Yisrael .. 9
The Proposed Synagogue For Tel-Abib - - - Page 11
Mr. and Mrs. Hirschbein Leave Shanghai To-morrow A Farewell Message - - - - .. 12
"Ahdath" Club And "J.R.C." Merge Together .. 13
Manifesto To China Jewry - - - - .. 14
Correspondence: Death Of Mr. D. H. Silas .. 15 to 16
Social And Personal: The Hanuccah Ball And The Call Of The Land - - - - .. 17 to 18

JEWISH CALENDAR

5687-1926.

*Rosh Hodesh Kislew	Sun., Nov. 7
1st Day of Hanukah	Wed., Dec. 1
Rosh Hodesh Tebeth	Mon., Dec. 6
Fast of Tebeth	Wed., Dec. 15

5687-1927.

Rosh Hodesh Shebat	Tues., Jan. 4
*Rosh Hodesh Adar	Thurs., Feb. 3
Purim	Friday, March 16
Rosh Hodesh Nissan	Sun., Apr. 3
1st Day of Passover	Sun., Apr. 17
7th Day of Passover	Sat., Apr. 23
*Rosh Hodesh Iyar	Tues., May 3
Lag B'Omer	Friday, May 20
Rosh Hodesh Sivan	Wed., June 1
Shabuoth	Mon., June 6
*Rosh Hodesh Tammuz	Fri., July 1
Fast of Tammuz	Sun., July 17
Rosh hodesh Ab	Sat., July 30
Fast of Ab	Sun., Aug. 7
* Rosh Hodesh Ellul	Mon., Aug. 29

5688 1927.

New Year's Eve	Mon., Sept. 26

*** Also observed the day previous as Rosh Hodesh.**

מבשר ישראל

Israel's Messenger

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A FEARLESS EXPONENT OF TRADITIONAL JUDAISM AND JEWISH NATIONALISM

THE BALFOUR DECLARATION AND THE MANIFESTO OF THE BRITISH RABBIS

November second will ever remain a red-letter day in the Jewish Calendar. Nine years ago, a "scrap" of paper was written in English by LORD BALFOUR to LORD ROTHSCHILD, the Vice-President of the English Zionist Federation, informing him that His Majesty's Government views with sympathy the establishment of a Jewish National Home in Palestine for the Jewish People, and that it will do everything in its power to bring about the accomplishment of their national aspirations. The history of the Zionist progress since that memorable Declaration is one which fills the heart with optimism for the future. That Charter which had been incorporated in the Palestine Mandate by the League of Nations, stands to-day as the rock upon which the Jewish Commonwealth will be built through Jewish efforts and strivings.

We have before us a stirring manifesto issued by the Rabbis in the British Empire headed by the Very Rev. Dr. HERTZ, in the course of which an appeal is made to world Jewry to respond nobly to the call for funds with which to upbuild the Jewish Homeland. It is a historic document the significance of which should not be underrated. We hail this with satisfaction, for we see in it a striking desire on the part of the Rabbinate in the British Empire to work in harmony with those forces which are now struggling against tremendous odds to realize the age-long aspirations of the Jewish people. On the other hand, it constitutes, to our mind, a striking reply to those forces which are trying fruitlessly to undermine Zionist strivings in Eres Yisrael. Not a little mischief has been done by that pseudo-Zionist organ of Fleet Street in its attempt to becloud the issue and to belittle the BALFOUR Declaration. The Rabbis of the British Empire have given a crushing rejoinder to that disloyal exponent of Jewish idealism in his agitation to wreck the national yearnings of the Jewish people. A few passages from that illuminating document will bear reproduction in this column:—

> Numbers of our people have, from one cause or another, [illegible] and away from us and gone over to other [illegible]. But the great majority remained faithful to our [illegible] both in former [illegible] times. These have all, with a strong [illegible] for the great Day of Redemption [illegible] the Sacred Prophecy: "And the [illegible] people will [illegible] Palestine [illegible] the prophecy to Zion [illegible] strength it is [illegible] given to both consolation and [illegible] strengthening exhortation. At last we are [illegible] Redemption. And [illegible] if we do not [illegible] in their [illegible] Palestine [illegible] the *beginning* of the Messianic [illegible]
>
> [illegible]

Such an authoritative pronouncement, which should have been made long ago, is a welcome contribution to Jewish history and should weaken all futile attempts to rob the Jews from their legal rights. "We have reached a time," says the CHIEF RABBI OF THE BRITISH EMPIRE and his co-signatories, "that may be described as the *beginning* of the Messianic epoch." What an answer to the small band of the League of "British" Jews! What an answer to the enemies without, who think that they can crush the soul of a rejuvenated nation by seeking agitations to incite our neighbours against us! The manifesto of the British Rabbis is a great document and should be the last and final word on a subject which has aroused world wide interest amongst our people. We cannot refrain from giving further citations. The following is a call to world Jewry which we hope will be heeded and bring about a generous response from far and near:

> [illegible]

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The Proposed Synagogue For Tel-Abib - - - - Page 11
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November second will ever remain a red-letter day in the Jewish Calendar. Nine years ago, a "scrap" of paper was written in English by LORD BALFOUR to LORD ROTHSCHILD, the Vice-President of the English Zionist Federation, informing him that His Majesty's Government views with sympathy the establishment of a Jewish National Home in Palestine for the Jewish People, and that it will do everything in its power to bring about the accomplishment of their national aspirations. The history of the Zionist progress since that memorable Declaration is one which fills the heart with optimism for the future. That Charter which had been incorporated in the Palestine Mandate by the League of Nations, stands to-day as the rock upon which the Jewish Commonwealth will be built through Jewish efforts and strivings.

We have before us a stirring manifesto issued by the Rabbis in the British Empire headed by the Very Rev. Dr. HERTZ, in the course of which an appeal is made to world Jewry to respond nobly to the call for funds with which to upbuild the Jewish Homeland. It is a historic document the significance of which should not be underrated. We hail this with satisfaction, for we see in it a striking desire on the part of the Rabbinate in the British Empire to work in harmony with those forces which are now struggling against tremendous odds to realize the age-log aspirations of the Jewish people. On the other hand, it constitutes, to our mind, a striking reply to those forces which are trying fruitlessly to undermine Zionist strivings in Eres Yisrael. Not a little mischief has been done by that pseudo-Zionist organ of Fleet Street in its attempt to becloud the issue and to belittle the BALFOUR Declaration. The Rabbis of the British Empire have given a crushing rejoinder to that disloyal exponent of Jewish idealism in his agitation to wreck the national yearnings of the Jewish people. A few passages from that illuminating document will bear reproduction in this column:—

> Numbers of our people have, from one cause or another, yielding to despair, turned away from us and gone over to other camps. But the great majority remained faithful to our holy *Torah* and to the ideals of our prophets, both in former generations and in modern times. These have all, with a strong hope and firm conviction, waited for the great Day of Redemption on which will be fulfilled the sacred prophecy: "And the children shall return unto their border"—the Jewish people will return to its own country. It is this passionate hope in the return to Zion that has given our people its vital strength; it is this that has been its fount of life, which has given it both consolation and the power of unceasing endurance. At last we are privileged to see in our own time the Light of Salvation. And if we have not yet attained complete redemption, if we do not yet behold the era as foretold by our ancient sages in their expositions of the words of the Prophets, we have, nevertheless, reached a time that may be described as the *beginning* of the Messianic epoch.

Such an authoritative pronouncement, which should have been made long ago, is a welcome contribution to Jewish history and should weaken all futile attempts to rob the Jews from their legal rights. "We have reached a time," says the CHIEF RABBI OF THE BRITISH EMPIRE and his co-signatories, "that may be described as the *beginning* of the Messianic epoch." What an answer to the small band of the League of "British" Jews! What an answer to the enemies without, who think that they can crush the soul of a rejuvenated nation by making agitations to incite our neighbours against us! The manifesto of the British Rabbis is a great document and should be the last and final word on a subject which has aroused world-wide interest amongst our people. We cannot refrain from giving further citations. The following is a call to world-Jewry which we hope will be heeded and bring about a generous response from far and near:—

> The time has now come to build up our Land. We appeal to our fellow-Jews in Great Britain, which was the first country to assist us in establishing our National Home in *Eres Yisrael*; we appeal to our brethren in that country in Europe in which

Jews share equally with their fellow-citizens the blessings of social and religious liberty, and beg them not to fail to bring their sacrifice as of old upon the Jewish Altar. The time has come when the Jews of England must be among the first to participate in the great *Mitzwah* of the resettlement of the Land of Israel. Let everyone understand that every hand that does not now help in the redemption of the land and the rebuilding of the land, is as if were helping in a third Destruction, for if not now, at this juncture, when then? Moreover, this cause stands high above religious party, or the varied aspects of Judaism. It is independent of religious differences. All can and should join. It is the duty of every Jew to help to create a strong and healthy *Yishub* in *Eres Yisrael*. If we neglect this duty, future generations of our people will not forgive us. In the name of our holy *Torah*, in the name of Israel, in the name of our suffering brothers and sisters, we appeal to you to unite, with one will and one mind, in the task of helping to the utmost in the upbuilding of the land of our fathers, our heritage of old, as *Eres Yisrael*.

ISRAEL'S MESSENGER applauds such noble sentiments on the eve of the ninth anniversary of the BALFOUR Declaration which should thrill the heart of Kol Yisrael in the hour of their national revival and rejuvenation. Long live Israel! Long live Judea!

EDITORIAL NOTES & COMMENTS

ZIONISM ESPOUSED BY JEWISH JUDGES

Zionism in the United States has attracted several Judges in Israel, judging from the names of those who are actively affiliated with the movement. These are, JUSTICE LOUIS BRANDEIS, Judge JULIAN MACK, Judge HUGO PAM, Judge HARRY M. FISHER, Judge William M. LEWIS, Judge HARRY DANENBAUM, Judge HORACE STERN and Judge Otto A. ROSALSKY. This is a formidable list of which American Jewry may well be proud! *Ben Porath Yosef*!

* * *

MEEKNESS!

Rabbi JOEL BLAU, the senior Minister of the Berkley Street Synagogue (what a name for a Beth Hakenesseth!) is still designated as "Reverend" only, by the weekly sheet of London. This is presumably intended as a reply to our query in our August issue, that no notice would be taken of anything that ISRAEL'S MESSENGER may say in the matter! Undoubtedly our contemporary is having JOB'S patence with us. Anyhow, we admire its meekness!

* * *

HAPPY OSTRICHES!

Thus the Reverend DAVID PHILIPSON in a letter to his colleague in London:—

"The bitter diatribes and denunciations which the official standard bearer of the orthodox status quo in England has been hurling at liberal Judaism during the past year are proof positive of the fear that liberalism is making inroads. Denunciation cannot stay the progress of liberal thought in Judaism or elsewhere."

The protagonists of "Liberal" Judaism seldom fail to take note of "diatribes and denunciations" made by those standing on the opposite poles. Instead of refuting the "diatribes and denunciations" they manage to console each other from a distance. This is a new way of seeking shelter in silence and hiding the head ostrich-like in the sand!

HARSH WORDS BREAK NO BONES

Disagreememts between people of every shade of belief and culture would never disappear or conquered. CICERO once said, "As many people so many mind." But there is a belief widely shared among people that if two or three men "quarrel" together, and if one of them uses soft words it is taken for granted (as one kind scribe wrote us from abroad) that he had "kissed and made up." The mind is unable to grasp the truth that harsh words break no bones, and, if the mixture of metaphors be permitted, generally return home to roost! OLIVER WENDELL HOLMES said that it takes three generations to make a gentleman. How many "generations" would be required to dispel the above erroneous belief from the minds of the people?

* * *

A WORD TO OUR READERS!

The policy of ISRAEL'S MESSENGER was made very clear since its inception in 1904, and repatedly affirmed and reaffirmed by us. There were times when we felt that it was useless to hammer on the same subject, but we find that we are mistaken. We repeat again for the benefit of our friendly critics (we shall not label them unfriendly) that we do not write articles for the sake of gratifying our whims and fancies, but solely with a view to presenting a true picture which mirrors the Jewish life in China. We write in no captious spirit nor indulge in *sarcasm* against anyone. We regard all our readers as members of one family who are entitled to receive every consideration and fairness from us. We are sometimes misunderstood and harshly criticized during our absence. But, nevertheless, we are ready to forgive and forget these little things on the surface, and would prefer to emphasise the ideals of the Psalmist expressed in his 133rd chapter.

Behold, how good and how pleasant it is
For *brothers* to dwell together in unity!

* * *

A REFORM CONGREGATION MAKES TESHUBA ON YOM HADDIN!

The Jewish Telegraphic Agency announces that the Har Sinai Congregation of Baltimore, a reform Kahal, reverted to the ancient custom of sounding the Shofar on the morning of Rosh Hashanah. For many years the temple has used a modern trumpet, "a procedure contrary to orthodox tradition."

And yet there are those who persist in saying that there can be no return to orthodoxy! The case of Har Sinai Congregation exemplifies the truth that the essence of Teshuba has not died out even from the camp of "Liberal" Judaism!

* * *

FAR EASTERN JEWISH TOUR TO ERES YISRAEL

The interview given by Mr. CHANANIA GOLDREI in our last issue, on the excellent development of the Jewish Homeland, created a profound impression amongst our readers. It has been suggested that steps should be taken to visit Eres Yisrael by the members of the Shanghai Jewish community who are accustomed to spend their annual vacations in Europe and Canada. It is not a small privilege to see the land of our hopes and dreams, and Jews in the Far East would do well to divert their

tour in future to their Homeland. This would be in harmony with the spirit of the ancient times when our ancestors regarded it as their duty to keep their connections with their Homeland intact. In these days of Eres Yisrael restoration there is enough charm for Jews as Jews to visit their country, and we hope the suggestion will not be disregarded but treated seriously when the vacation time presents itself again. We understand that hotel accommodations in the Homeland are ample and quite modern and up-to-date; there should be no apprehension felt on that score. We believe it would be easy to arrange for a group of Jewish tourists from China and steps should be taken to arrange this now for next year.

* * *

"IMAGINE A REAL 'RABBI' DENYING RABBINISM!"

The title of "Rabbi" has been subjected to much discussion of late. Rabbi HENRY S. MORAIS, son of the late Rabbi DR. SABATO MORAIS (of revered memory), the founder of the New York Theological Seminary, contributes a telling article in *The Jewish Forum*, in the course of which he says:—

Have we yet reached the climax, or (to be correct) the precipice? Imagine a real "rabbi" denying Rabbinism, Biblical authenticity and Biblical authority! Imagine a real "rabbi" questioning the truth of his own people's history! Imagine a real "rabbi" discoursing on "The *Romance* of Joseph!" Imagine a real "rabbi" found in the assembly of the doubters! Imagine a real "rabbi," a skeptic, an unbeliever! Imagine a real "rabbi," as well as imagine an "American," sworn to uphold the truths of Republicanism, still openly declaring himself a monarchist!

The greatest sinner in this respect is the London *Jewish World*. It bestows the honorific indiscriminately on those who do not know the A.B.C. of Rabbinic Judaism nor conform to the teachings of the latter. Is it too much to hope that our valued contemporary will refrain from hurting the feelings of those who desire to save this sacred title from grovelling in the mud?

* * *

A MISSTATEMENT

For some years past efforts were made by a society known by the high sounding title of Agudath Israel to capture the leadership of Jewry and meddle in Jewish politics. Its main object all along was to discredit the Zionist movement and to fight its leaders. One of its spokesmen, the late DR. JACOB DE HAAN, was the most bitter *moser* of the people to which he belonged. We have no desire to rake up the past, and would prefer to let bygones be bygones. But we cannot help saying that the Agudah is misleading the public when it poses as the representative body of Kol Yisrael. In a letter published in *The Jewish Shomer*, it makes the astounding statement that the Agudah "stands to-day as the unchallenged, organised representative of orthodox Jewry throughout the world". What nonsense! What bunkum! Who outside a small area of Europe ever heard of the Agudah? The leaders of the Agudah who pretend to uphold orthodoxy should not resort to making lying statements—*mosa sephatecha tishmor*—in the Press.

This advertisement is issued by the British-American Tobacco Co. (China) Ltd. MB 198

There is not a single branch of the Agudah in Asia and its right to say that it "stands as the unchallenged organised representative of orthodox Jewry throughout the world" is deception pure and simple, which would only hoodwink the unwary. Such statements, or rather misstatements, can only appeal to the *Shema-Jew* of Fleet Street, for reasons not far to seek.

"A.B.C." SENDS A FRIENDLY LETTER TO "ISRAEL'S MESSENGER"

ADVOCATES READING JOURNALS OF DIVERSE VIEWS—OUR REPLY SHOWS THAT WE STAND ON SAME PLATFORM

We are in receipt of an anonymous letter from London, England, under date of 22nd September, 1926, initialled A. B. C. As a rule we take no notice of anonymous correspondence addressed to us, but as the one before us is harmless and the views expressed therein call for some comments, we give it the publicity it deserves. It runs as follows:—

"LONDON, 22nd September, 1926.

"*Editor*, ISRAEL'S MESSENGER.

"DEAR SIR.—I am a constant reader of ISRAEL'S MESSENGER, for I seldom fail to visit a local Jewish Library where I find it on file. It is indeed a fine publication and quite creditable from many points of view. I find therein much to interest me although sometimes I am opposed to your views.

"Your criticism of a local weekly sheet (as you call it) is most interesting and amusing. It enables us to see ourselves through others' angles. Sometimes you strike hard and sometimes soft. You certainly spare no one, high or low, who in your judgment has gone wrong, but you seldom to my mind fail to strike well. As I have said, it is rather interesting to see that you could dive into local Jewish politics and answer critics from a long distance, thousands of miles away. That makes ISRAEL'S MESSENGER most popular, for we look anxiously forward to it.

"In your August issue, you make an appeal to the Zionists in the British Empire not to support that "weekly sheet" nor place any advertisements therein as a protest against its unfair criticism and unjust attitude towards the Zionist Movement. Permit me to say that I disagree with you. We cannot ignore publications that are hostile to us. Reading such journals enable us to see ourselves as others see us. That is one of the reasons why I consider it necessary not to ignore that 'weekly sheet.'

"Yours faithfully,
"A. B. C."

NO RESENTMENT FELT

We thank our correspondent (although we regret to observe that he has seen fit to omit his proper signature) for his outspokenness and his generous reference to ISRAEL'S MESSENGER. Needless to say, we are not resenting his intrusion but rather welcoming it on the score of fairness to allow each side to state his case. We shall say this: If at any time we become convinced that our policy is wrong and detrimental to the well-being of Jewry, we shall not hesitate to change it for a better one. In our desire to stand for militant Judaism and Zionism, we found much encouragement from friendly critics and opponents. Some have rebuked us, others have ignored us, some have commended us and others have taken refuge in silence. Let us illustrate!

A CHALLENGE IGNORED

In our June issue, we issued a challenge to our Cincinnati contemporary to prove that which it tried to disprove. We have even threatened to bring our case before the Agudath Harabanim for final adjudication in case we were not satisfied with the reply given us. And yet what do we find? Our contemporary has taken shelter in silence and hidden its head in the sand ostrich-like, thus thinking that it has beaten us in a roundabout way. It is obvious that some of our critics fail to understand our motives. We stand to uphold principles. We attack ideas and not personalities. ISAIAH'S fiery words, "For Zion's sake I shall not be silent" still remains to this day our shibboleth.

WHO SAID SO?

And now let us resume the thread which has necessitated this rejoinder. "A. B. C." has written on a subject of vital significance. Somehow he chides us for a thing which probably exists in his mind only. He says that we dare not shun subscribing to papers which are in disagreement with our views. Let us assure him at once that we are not opposed to this idea. On our own sanctum there is a journal which propagates "Liberal" Judaism, and yet for the last eighteen years we were regular subscribers thereof.

MR. CLAUDE MONTEFIORE SNUBS "ISRAEL'S MESSENGER"

While on the subject, we cannot help saying that those who preach tolerance towards others, are themselves guilty of transgressing the maxim preached by them. We have a case in point. Mr. CLAUDE G. MONTEFIORE, D.D., is widely known as an ultra-liberal Yehoodi. He preaches more about JESUS than about MOSES. He preaches more about Christianity than about Judaism. He is ever ready to come into an understanding with the central figure of Christianity than with JOSEPH CARO, the compiler of *Shulhan Aruch!* All this stamps him in the eyes of his admirers, as a "liberal" of "liberals," one who is ready to give more than receive that which is due to him. But let us look at the other side of the case. When ISRAEL'S MESSENGER was revived in 1918, it was issued gratis to the many thousands of readers abroad. When in 1921 we decided to charge a nominal sum for the Magazine, at the express requests of numerous friends and well-wishers, we were surprised to receive the following "Epistle to the Hebrew—s" from the author of the Synoptic Gospels, under date of 27th October, 1921:—

"I never promised to subscribe to ISRAEL'S MESSENGER and I do not desire to do so."

And the same may be said of his colleague on the Board of the League of "British" Jews, Mr. LIONEL DE ROTHSCHILD, M.P., the President of the Orthodox United Synagogue, London. Through his secretary he sent to this office a letter dated 31st October, 1921, saying that he "has no recollection of ever having ordered ISRAEL'S MESSENGER to be sent to him." Both Mr. MONTEFIORE and Mr. Rothschild have abundant reasons for disliking ISRAEL'S MESSENGER; however, we have said enough to show that those who prate about tolerance are the very people who honour their confession of faith more in the breach than in the observance. In our criticism, to which "A.B.C." refers, we did not suggest that we should not subscribe to papers that are hostile to us, but just an appeal to refrain from supporting *by means of advertisements* those publications whose main *raison d'etre* is to hurt our national cause by unfair and foul means.

MR. HERMAN BERNSTEIN CONTEMPLATES VISITING CHINA

We are in receipt of an interesting communication from Mr. HERMAN BERNSTEIN, Editor of *The Jewish Tribune*, New York, and the author of "The History of a Lie," wherein he volunteers to resist the local anti-Semitic campaign and to supply reliable data regarding the forged "Protocols of the Wise Men of Zion." Mr. BERNSTEIN expects to be in Shanghai during next year, we are pleased to say.

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[Written for ISRAEL'S MESSENGER]

THE IDEAL PRAYER.—A PSYCHOLOGICAL VIEW

By ENYUB C. S. YANG

Self-Reverence, Self-Knowledge, Self-Control.
These three alone lead life to sovereign power.—TENNYSON.

The question generally put by enquirers on the above subject is. "Do prayers really help and elevate us when we enter a House of Worship?" The answer to this deep and exhaustive subject is:—Yes,—when the intensity of our thoughts are deep and concentrated then only will prayers avail us, uplift and soothe in our happiest and gloomiest moods.

Prof. JAMES in his well known work on Psychology, says:—"We hear in these days of scientific enlightenment, about the efficacy of prayer and many reasons are given us, why we should not pray, whilst others are given us why we should. But in all this very little is said of the reason why we do pray, which is simply that we cannot help praying. It seems probable that in spite of all that science may do to the contrary, men will continue to pray to the end of time, unless their mental nature changes in a manner which nothing we know should lead us to expect."

Naturally, the time when prayer is most needed is when our souls are starving. When God said "Let there be," on the instant "there was," a silent witness of the intensity of will power. Man is also invested with the same power of thought which develops as he progresses. The ideal prayer is a form of intense concentration, when the subjective or spiritual counterpart in us rises and attunes itself to the vibrations of the universal subjective Mind. It induces a "*Demand*" created by intense religious fervour which is "*Supplied*" by the universal mind. The spiritual law operating is that like attracts like so that good thoughts during prayer attract to themselves by reason of their virtue, corresponding thoughts. The proof upholding this fact is that every tree brings forth fruits of its own kind. The mind is therefore in a state of receptivity ready to accept the fruits of its wishes. Therefore, let our prayers be of the purest and highest texture free from alloy and composed of the pure gold of spirituality. The prophets, sages and divines of old derived their highest inspiration through prayer alone and in their most sympathetic and exalted moments were in constant communion with God.

The Holy Quran says:—"Recite that which has been revealed to you of the Book and keep up prayer; surely prayer keeps (one) away from indecency and evil, and certainly the remembrance of Allah is the greatest." (Quran 29: 45). Prayer leads to the accomplishment of our wishes, right now if we so will it, as in this sphere "*Will*" is the basis of influence. It draws all our finer forces into a focus and directs it towards the things we are praying for. It is an outpouring of the hearts' sentiments, and a reverential expression of our soul's sincerest wishes towards its Maker.

We now come to the subject "*Thought*" as related to Prayer. Thought is related to mind. It is a rate of vibration sent out by mind, or in other words, it is a force. We can use and abuse this force to the benefit or detriment of someone or other. Thought is neither good nor bad, but the use of it really determines its nature. Now knowing its uses, the principal thing is to control, and use it in a correct and beneficial way. To my opinion, Philosophical meditation is a way to train it or in other words through Prayer.

Prayer may be either (1) chanted aloud or (2) repeated within our hearts. (e. g. the Zoroastrian religion Ahura mazda answers "Thus shalt thou *chant* the cleansing words and the house shall be clean" and for example (ii) see the prayer of HANNAH in 1st SAMUEL).

Any of all spoken prayer lies in a latent power in the ether, (akasha properly speaking). By praying we set up certain measured vibrations not in the atmospheric particles which begets light, heat, electricity, etc., but in this latent Spiritual Force, about which Science knows so little. It is understood that the chanting of a prayer must be by one who is free from all doubt, who is wholly absorbed by the thought which he is uttering, and then only will he benefit by it. Spoken prayer therefore is really an *incantation*. We must not limit the meaning of it to self alone, but it must show expressions of regard in acknowledgment of benefits received in seeking guidance and blessings.

The poet declares in his "Universal Prayer."

"What conscience dictates to be done,
Or warns me not to do,
This teach me, more than hell to shun,
That, more than heaven pursue."

It is not by high sounding words that prayers are answered, but by simple, fervent, soul-expressed paeans of true love which hit the mark. This is illustrated in the story of a pious sage who used to pray every morning for two or more hours, weighing every word, and attaching many spiritual meanings to each word. On the other hand, there was a poor ignorant butcher who used to have a tete-a-tete talk with God. "Dear God, he said, you have made me an illiterate, ignorant wretch, a man who knows little of prayer. I was taught in infancy the alphabets, so Lord of the most High, I will place these letters before you, so please arrange the letters, so as to form words of the highest import." The sages then explained that the words of this pure uncut jewel of a butcher were much superior to the high sounding prayers of the sage.

In conclusion, Dear Reader, pray and believe in the true sense of the word, and then your prayer will ripen to fruition. Build up your faith now, and realise the true things of life!

MESSAGE FROM A CHINESE-MUSLIM

The columns of ISRAEL'S MESSENGER are ever open for the presentation of sane topics and the one contributed by Mr. YANG is no exception. We welcome it for obvious reasons. The article was accompanied by a personal letter to the Editor of ISRAEL'S MESSENGER, which we consider very appropriate for insertion. Mr. YANG is imbued with lofty ideals and expresses sentiments which are in full accord with Jewish aspirations. It is gratifying to observe that the spirit of *rapprochement* is in the air and that the ideals of human brotherhood are not difficult of realization. Mr. YANG'S reference to Palestine and his hope for its future progress will be echoed by every reader of ISRAEL'S MESSENGER. The letter in question follows:—

DEAR MR. EZRA,—It is with great pleasure that I am enclosing a short article on "The Ideal Prayer," a psychological review for insertion in a prominent section of your magazine. Since this is my first attempt to write for a journal such as yours, with a large circulation, and also owing to limited time, I hope you will be indulgent and overlook the weak points of my contribution. The idea presented itself to my mind to write on the above subject, so as to create enthusiasm on the same theme. You, Mr. EZRA, must know it is of vital interest to our children viz: the Jewish and Moslem. The time is now at hand when Spiritualism must predominate and overturn Materialism. Our children are looking more to fashion, than to society and the Synagogue and Mosque. The more time we spend in worship, the less time in dancing, drinking and other pleasures.

Judaism and Islam, the two great religions of the world, are linked together and bound by the same inviolable laws of morality and spirituality. The sages of the two respective creeds laid great stress on the principle of prayer.

We are all looking forward to the progress of Palestine, and sincerely hope to hear of great things done, as of yore. The Moslem and Jewish forces must join hands together, working for their own emancipation.

Thanking you for your valuable space,
I remain,
Yours respectfully,
ENYUB C. S. YANG

SHANGHAI, 15th October, 1926.
THE MUSLIM LITERARY SOCIETY,
362 *Fong Pan* Road, Native City.

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"A NEW APPROACH TO THE PROBLEM OF JUDAISM"

PROF. DR. MORDECAI M. KAPLAN SHOWS HOW MODERN JEWISH PROBLEMS COULD BE SOLVED ACCORDING TO DIN TORAH

EXPLAINS WHY THE REFORM MOVEMENT HAS FAILED AND SHOWS A WAY OUT!

MODERN TEXT-BOOK FOR ORTHODOXY BY A RENOWNED AUTHOR

"WE MUST PARTICIPATE IN THE RENASCENCE OF THE HEBREW LANGUAGE: WE MUST GIVE UNSTINTING SUPPORT TO ALL FORMS OF JEWISH SCHOLARSHIP; WE MUST ACCEPT THE REBUILDING OF PALESTINE AS THE FOREMOST RELIGIOUS DUTY OF THE HOUR," SAYS THE MODERN "MORDECAI HAYEHOODI."

In the past not very many attempts have been made to solve the orthodox Jewish problems according to Din Torah. Our great men, the great Rabbinical scholars, found themselves either too much immersed with the routine of their daily work, or considered the time inopportune to give the problems their serious attention. Consequently, every person had made a new abridged *Shulhan Aruch* for himself as a religious guide for his conduct in life. This went on for some decades, until the problems have grown serious. Few will deny that this tendency is harmful and that some recognized authorities should tackle the problems in a serious manner. One such attempt has been made lately by a leader of outstanding personality, *videlecet*, Prof. Dr. MORDECAI M. KAPLAN, of the New York Jewish Theological Seminary. His text book entitled, "A New Approach to the Problem of Judaism" is a bold attempt to solve the problems of the Jew and Jewess in modern life in accordance with the Din. The author himself tells us in his Foreword that, "We cannot afford to wait until a Sanhedrin, possessed of universal wisdom and representative of the multifarious shades of Jewish belief and practice, will agree upon some happy formula that will satisfy the whole of Israel." For many generations, Diaspora Jewry had yearned for the convening of a Sanhedrin and every generation thought the other generation would witness this *Kenesseth Hagedolah*. It is to be hoped that this movement would not be very long delayed now that the upbuilding of the Jewish Homeland is rapidly becoming a *fait accompli*. Dr. KAPLAN in his text book discusses seriously the problems facing us in the Diaspora, and contributes sound suggestions for the solution thereof. As an exponent of Traditional Judaism (he may not be quite orthodox as a correspondent points out in our last issue), but so long as Dr. KAPLAN takes the Torah as his guide and mentor, he is bound to have smooth sailings and reach the harbour safely. To save the craft of Judaism which is now tossing on the very-tempestuous waters, from being capsized is a work that should be hastened by any captain who has a knowledge of his duties on the high seas. The high sea of Jewish life in the Diaspora is faced with storms and gales for which we need many KAPLANS to answer the S. O. S. "We must cultivate a type of collective effort which is impelled by a desire *to advance the cause of Judaism*," says Rabbi KAPLAN. This is a fine ideal which should bestir all hearts that are depressed for the moment. A leader who is worthy of his age, will not be content to remain calm and quiescent when he is able to save many lives which are floundering on the sea of doubt and materialism.

PROF. M. M. KAPLAN

"A NEW HEART AND A NEW SPIRIT"

The above forms the first essay in the book under review, and the author bravely dives into the ills from which Jewry as a whole have suffered and is suffering to this day. He analysis the present disintegration in our camp and says "that unless it is stopped betimes Judaism will be past recovery." We honour a captain for raising the alarm signal and thereby saving many lives from being perished. Such a captain of Judaism is Dr. KAPLAN. He admits that modern conditions have made life so hard that "it never was so hard to be a Jew as it is nowadays." Continuing he says:—

"The Emancipation has complicated the problem of Jewish living a hundredfold. We rejoice that we are no longer segregated from the rest of the world. But we have not yet learned how to prevent social contact and intercourse with the non-Jewish population from effacing our Jewish individuality."

That's it! Who can question the force of such a contention? Some of our people go actually crazy when they find themselves welcomed in non-Jewish circles. They seek to hide their identity, "cut their rose in order to spite its face." Here Dr. KAPLAN offers a sage advice. He says that "We can prove that Judaism is equal to the task of liberating in the Jew the highest intellectual and spiritual forces that are latent in him."

THE FAILURE OF REFORM JUDAISM

A Jew who is true to the past traditions of his people and views with no less anxiety to preserve the precious heirlooms of Judaism to future generations yet unborn, can hardly fail to draw attention to the Reform Movement in Judaism. It would be well to give Dr. KAPLAN'S *ipsissima verba*:—

"The leaders of the movement may be credited with a sincere desire to save Judaism from destruction. Have they succeeded? The criterions of a successful Jewish reformation would naturally be, Does it tend to make the Jew more Jewish? Who will venture to claim that result for the Reform Movement? It should not be difficult by this time to diagnose the failure of the Reform Movement. Two factors have contributed to that failure, one negative and the other positive. The negative factor was the omission to prepare the laity for changes in Judaism. To be capable of adapting any social or spiritual institution to new conditions of life and thought, we must evince new moral energy, an energy that expresses itself in a readiness for self-denial.....It has allowed considerations of political and social status to dictate what shall or shall not be Judaism. It should have reformed the Jew before it attempted to reform Judaism. It should have inspired him with a new self-respect. It should have disciplined him into a sterner regimen of Jewish duty, at the same time that it modified the content of Judaism."

The failure of Reform Judaism which is now admitted by even her foremost champions of the day will, undoubtedly, enable us to remedy the defects to which Dr. KAPLAN refers. His book will no doubt find a cool reception in the rank of the reformers at Cincinnati, where every attempt is being made to suppress the truth from the public. One of its latest exponents has prophesied that sooner than later a new Jewish religion would blossom in America, "differing as much from Reform Judaism as from Orthodoxy." Dr. KAPLAN is convinced that the "failure of the Reform Movement should not daunt us from trying again." We are ready to concede that any reform based on Din Torah will be a just solution to the problems affecting us. Why the Sanhedrin should delay assembling a day earlier passeth our understanding. Men like Dr. KAPLAN and others, should agitate strongly for the early gathering of renowned Rabbinical leaders to tackle with the religious problems. "The time has come," says Rabbi KAPLAN, "when the Jew must give heed to the plea of the prophet EZEKIEL, 'Make unto yourselves a new heart and a new spirit. Wherefore shall ye die, O House of Israel.'"

THE MEANING OF TORAH

The foregoing is the second essay by the author which receives a careful handling from his facile pen. He points out a truth which can not be too often emphasised that, "A Torahless Judaism may hang on to life for a generation or two, but its end is inevitable." Again the author is careful in stressing the indestructible truth that the "Torah should remind us that Judaism can function *as a way of life only so long as the Jew is engaged in a lifelong process of moral education*." Golden words worthy of a silver setting! Dr. KAPLAN has grappled with a serious problem. He may have done so at the expense of his *ke bi ooth and his hobath hayom*, but then what of it? Is it right for an *Ish Elohim* to drown himself daily in the fountain of the Torah without giving a thought to the leaves decaying on the tree for want of a gardener to water it? Ah, how many lives were not lost, *ki rabbim halalim hippila*, for want of KAPLANS in our midst? Truly, he is a *Mordecai* of his age, *doresh tob l'ammo*, a promoter of good to the people and speaking peace to all its seed, who thinks of the problems of his people who are

[*Continued on Page 11*]

DR. SAMUEL SCHULMAN BRINGS GLOWING REPORT FROM ERES YISRAEL

SAYS "PALESTINE HAS A SPECIAL SPIRITUAL APPEAL TO ALL JEWS"

"EVERY JEW SHOULD MAKE AT LEAST ONE VISIT TO PALESTINE," SAYS "RAB SHEMUEL"

Dr. SAMUEL SCHULMAN, of New York, who is well-known to the readers of ISRAEL'S MESSENGER as an exponent of Reform Judaism with a sprinkling of orthodoxy, has lately fulfilled the dream of his life by viciting the Land of Israel. He went there with an open mind to study the outlook of Zionism on the spot. He went there as a non-Zionist eager to find out the actual prospects awaiting the Jews in their Homeland. And he was not disillusioned. He returned enthusiastic regarding the great opportunity now awaiting us to "build the old wastes.....the desolations of many generations." According to an interview given to the Jewish Telegraphic Agency, Dr. SCHULMAN has "re-affirmed his position as an opponent of Jewish Nationalism and Zionism" and added that "he had been spiritually enriched by his visit to Palestine and found that it has a special spiritual appeal to all Jews." Is this a new thing? Who does not know, who does not believe that the land which saw the birth of our religion and nationality is *the* land which has "a special spiritual appeal to all Jews?" Even a *tinuk ben yomo* will tell you that!

DR. SAMUEL SCHULMAN

Dr. SCHULMAN is an interesting personality. When he speaks he commands attention. Like our Mr. CHANANIA GOLDREI whose interview we published in the last issue of ISRAEL'S MESSENGER, he suggests "that every Jew, if his means permit him to, should make at least one visit to Palestine." Continuing he says, "There is something about Palestine that inspires the Jewish soul which comes from the contemplation of the sacred soil on which the old prophets lived and worked." Here the noted preacher reveals his true soul. He forgets for a while that, in his own days, he was a staunch supporter of the Pittsburg Conference which decided to expunge all references to Zion from the ancient Siddur. For once he could not resist the charm of the New Judea and permitted his zeal to get the better of his discretion. This reminds us of the quotation made by our friend Mr. LOUIS MORRIS, the uncrowned "Rabbi" in American Israel, in our last issue:—

"Truth crushed to earth will rise again."

It is obvious that Dr. SCHULMAN has made a great study of the Jewish land. He stayed there several weeks motoring from Dan to Beersheba. He saw the magnificent colonies springing up everywhere, the fine dwelling houses, the roads that were built by Jewish hands and the magnificent site of the University. He assures us that he will never forget the glorious view which spread before him as he stood on the summit of Mount Scopus and looked across the Jordan. Says he:—

"The Hebrew University will symbolize the mind of the Jew as the Wall symbolizes his distracted heart. Everywhere I went I felt the Jewish past calling me. Every spot is saturated with Jewish history."

It is well that a leading reform Minister of a rich pulpit which had long discarded the ancient Siddur had waded his way to the land of "Jewish history." The message of comfort which he brings to his congregants revives the old forgotten Jewish ideals in their breast. It was not in vain that our Sages said that, "the air of Eres Yisrael maketh one wise." And Dr. SCHULMAN had a foretaste of the glorious future of the land, which at one time he had spurned and relegated to the limbo of oblivion. No wonder there are some who regard the latest exponent of Jewish Palestine as coming nearer to eighty per cent. Zionist. Some leaders like Dr. S. M. MELAMED

[*Continued in next column*]

THE JEWISH "KING LEAR"

Mr. C. I. SIPITSKY, as he will appear in the rôle of David Moishe, in the Yiddish play to be given at the Lyceum to-morrow night. David Moishe's ungrateful children bring him to blindness and beggary. [*Photo by The Shanghai Sunday Times.*

[*Continued from preceding column*]

believe that Dr. SCHULMAN will one day become a real convert, *ba'al teshuba*, and play a leading rôle in the Zionist movement. Saturated with fine Jewish ideals, Dr. SCHULMAN stands for no radicalism in Judaism. His pulpit utterances are often replete with sound Jewish ethics and a protest against those who seek to plunge Judaism into *tohu wa bohu!* His opposition to Jewish Nationalism is not a new demonstration on his part to uphold the new-fangled Judaism which broke away almost a century ago from Traditional Judaism. Withholding the credit due to the Jewish pioneers in navigating the ship of Zionism in the teeth of opposition and ridicule, he has the stupendous courage to suggest in his interview with the J. T. A. referred to above, that the "Zionist Organization should cease to exist," just in order that non-Zionists like him may enter in and secure a ready-made movement to navigate! Could anything more unreasonable be suggested? Where was Dr. SCHULMAN and his satellites when Zionism had to battle against tremendous odds for a mere hearing in the Jewish pulpit? Where was he in 1897, 1898, 1899 and on to the date when the BALFOUR Declaration was issued? Does "RAB SHEMUEL" think for a moment that the Zionist leaders are so stupid as to obey his imperial edict tremblingly? Really, this is sheer *hona'th debarim* which should not be practiced by one who styles himself a "Rabbi," albeit a "Reform Rabbi" in Israel! Nothing short of unconditional surrender on the part of the non-Zionists would entitle them to a vote to the Zionist Congress. In the past, we were too derelict in our duties by allowing pseudo-Zionists to enter the rank without demanding from them the recital of the Zionist creed. This must be stopped. We have travelled fast since 1897 to learn that in political Zionism lies the panacea for all our ills, and that no *messeeth wu madiyah* would be permitted to upset the creed for which HERZL and NORDAU and a host of loyal sons of Israel have sacrificed their lives. The offer of Dr. SCHULMAN to join the Jewish Agency to participate in mutual co-operation for the interests of

Palestine should be accepted on the clear understanding that the Zionists would not surrender one iota of their cardinal creed. There is certainly room for Dr. SCHULMAN and his group to work for the upbuilding of the Jewish Homeland and all such offers given to the Zionist Organization should be accepted gratefully. Dr. SCHULMAN is right to a certain extent when he says, "A Jew can love Palestine without being a Zionist and it is his duty to help Jews who must go or want to go to Palestine because of present conditions." This is very clear and should dispel all misunderstandings in future. Dr. SCHULMAN, although still opposed to Jewish Nationalism, has endeavoured to show his reasonableness to Jewry and his latest declaration of faith referred to above, will go a long way to establish a *modus operandi* between Zionists and non-Zionists.

THE JEWISH HOME SERIES

Vol. 1.—THE SABBATH, By MISS BEATRICE S. GENN, New York

We are in receipt of the first volume of the JEWISH HOME SERIES published by the Women's Branch of the Union of Orthodox Jewish Congregations of America, which deals on "Sabbath." This essay by Miss BEATRICE S. GENN, is a fine contribution and should attract wide readers. The General Editor, RABBI LEO JUNG, in his Preface says, "Our aim is to enlighten the mothers, so that they, in turn, may be able to enlighten the children." With such a great leader behind the Union, we may well exclaim, *Lo Alman Yisrael*,—Israel is not widowed. It is a fine piece of work which the Union is undertaking. The Union has recently embarked upon publishing a series of essays by eminent Rabbinical scholars, and we are glad to observe that the JEWISH HOME SERIES would supplement that in future.

Miss GENN has written well and her contribution is a literary gem which should be on the neck of every mother in Israel who has a home of her own and children to rear. Such literary propaganda for the Jewish religion in the Jewish home is a great desideratum in these days, when Jewish home influence is on the wane. Such brochures as the one published by the Union would go a long way to rehabilitate Jewish life and observance. Miss GENN strikes a serious note of warning when she pleads for a revival of Jewish education. Says she:—

> "It is our duty to give our children a religious training. It is our duty to teach them the higher, nobler, more altruistic ideals of life. Children who are deprived of this training are deliberately prevented by their short-sighted parents from enjoying life to its fullest. They are spiritually crippled and handicapped for their journey through life. The Sabbath affords a glorious opportunity for this training. It is the day set apart for God for communion with Him."

What sublime thoughts for mothers in Israel to ponder upon! What a warning to the latter to abandon the materialistic home which is still creating havoc and devastating many young precious souls who for want of a true mother are thrown in to the ocean of life without aims and without ideals! To understand the beauty of the Sabbath from a thorough Jewish source, one should read the essay written by Miss GENN whom we desire to felicitate for her excellent drawing and painting which gives a vivid picture to those who wish to initiate themselves into the sacred call of the day, which is a day of rest, *yom sh' Kullo tob, wumnuha l'haye ha olamim!*

APPEARING WITH JEWISH A.D.C.

Miss M. MRANTZ, who will play the rôle of Ettele, the eldest daughter of David Moishe (the Jewish King Lear) in the performance of the Yiddish melodrama by Jacob Gordin, to be produced at the Lyceum Theatre to-morrow night.

[Photo by The Shanghai Sunday Times.

JEWISH KING LEAR

The Jewish A. D. C., which has in a short period of activity gained many laurels for itself, is attempting a play of great force on Saturday next. JACOB GORDIN in calling this play "The Jewish King Lear" intended to convey a similar picture to that which SHAKESPEARE showed in "King Lear." The plot is staged at a much later period, however, and shows the ghetto life of the Jews under the former Russian Empire. The keen antagonism between the two religious sects, the Hassidim and the Misnagdim, is also shown, as well as the more liberal ideas adopted by the younger generation who had been enabled to enjoy educational opportunities accorded them in the latter half of the last century.

DAVID MOISHE, a wealthy Hassid of Vilna, advanced in years, decides to divide his fortune of Rs. 300,000 among his three daughters, and, together with his wife and his faithful servant, Shamai, to make his home in Palestine. On a Purim night he presents his daughters with valuable trinkets, but the youngest, who is studying under the tuition of an advanced, modern young Jew, YAFFE, declines her father's gift. Her reason for doing so, given at her father's request, is that the money spent on jewels could much more usefully be devoted to buying necessities for the poor.

When DAVID MOISHE declares his intention of dividing his wealth and leaving the country, ETTELE, his eldest daughter, and her husband, Narif, a Misnagid, are highly delighted, while Moishe, the younger son-in-law, a Hassid, and the two younger daughters fear that this will result in endless bickering with the older couple who will control the fortune.

As one might have expected, once they are given the fortune, Harif and his wife exhibit the most atrocious avarice, even to the omission of remitting the old man his monthly allowance. TAIBELE, the youngest daughter, returns from the University of Petrograd with her degree of Doctor of Medicine, only to find her father blinded through sorrow and suffering, and determined to become a beggar on the streets rather than live in his erstwhile happy home any longer.

The play ends on a less sombre note, as there is a reconciliation in the last act of all the members of the family, the fortune having been lost and the cause for dissension therefore gone. YAFFE, who has married TAIBELE, and is also a doctor, promises to cure DAVID MOISHE, so that he may see, as well as be able to feel his family united once more.

NOTICE

THE NEXT ISSUE OF "ISRAEL'S MESSENGER" WILL APPEAR ON THE 3rd Dec., 1926. Correspondents are kindly requested to send in their contributions not later than the 28th instant, or earlier if possible.

THE PROPOSED SYNAGOGUE FOR TEL-ABIB

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—We have pleasure in informing your readers that the building of of the Great Synagogue at Tel-Abib will shortly be completed. This building contains about 1,000 seats for men and about the same number for women; the building is almost finished, except the cupola. It costs us up to this day about £E.21,000,- and we need still for its completion and ornamentation another £E.10,000|- approximately.

We collected the amount already spent, from among the inhabitants of Tel-Abib, by the sale of seats and donations. We are quite confident that the remainder of the money required, we shall be able to collect from among the population of our town. But as this will be obtained gradually in a period of 8-10 years, and as the finishing of the Synagogue cannot be postponed any longer, we have decided to issue a loan for the sum of £E.10,000|- This loan which is being made according to the statutes of the Synagogue has been confirmed by the Government and by the Chief Rabbinate, is divided into debentures of £E.5 - each, and will be paid up in the course of 21 years, with 4 per cent. interest, in the following manner: During the first 5 years (1926-1930) only the interest will be paid, and then in the course of 16 years (1931-1946) the capital will be paid up by drawing lots. The usual income of the Synagogue during the last year, though the building has not yet been completed, amounts to about £E.2,000 - annually and will surely increase, when the building will be finished. This income will easily enable us to pay annually the capital of the loan plus the interest. The sale of these debentures is going on in our country and we intend to allot a part of this loan to lovers of our country among individuals, as well as among the large Congregations in Europe, America, and also in your country. We, therefore, appeal to you to kindly propose to some individual gentlemen, as well as to the Jewish Congregations in your town, and in other centres of China to accept from us an adequate amount of these debentures. As soon as you will let us know that our proposition has been accepted, we shall send you the required debentures either directly to the addresses indicated by you, or to any of the banks in your town. We enclose herein one debenture form which will give you an idea of the conditions of the loan, also a plan of the Synagogue.

Trusting that you will give your kind attention to our proposition and do all in your power for the benefit of the *Yishub*.

We are, etc.,

FOR THE COMMITTEE OF THE GREAT SYNAGOGUE.

D. LEVONTIN, CHAIRMAN.

S. GORDON, *Cashier*.

S. KEGAN, *Secretary*.

TEL-ABIB, 16th September, 1926.

[We shall be glad to assist in the above proposal, which apart from its business instincts, has much in it to appeal from a sentimental point of view. We are sure a great number of our readers would be able to make investments and thus help a splendid scheme from being speedily materialized.—Editor, ISRAEL'S MESSENGER.]

[*Continued from Page 8*]

hedged from within and without. Dr. KAPLAN has deep faith in education as a great power to save our sons and daughters from the perils of life. Says he:—

> "Nothing human should be foreign to the one that studies life from the standpoint of Torah. Study which embraces every human interest enables us to exert a healthy influence upon public opinion.....We should acquire the habit of reading not merely for the sake of killing time, but to become better informed as to what is going on in the world of thought and of action. Members of large families that come together frequently should once in a while replace their small talk with reading from some of the world's literary treasures...."

Space does not permit us to give further citations, but we advise our readers to order the book direct from the author whose address is, 13-15 West 86th Street, New York. He is the head and founder of "The Society for the Advancement of Judaism," dedicated to the interpretation and advancement of Israel's Torah, to the restoration of Israel's Ancient Land, and to the establishment of universal Freedom, Justice and Peace. A worthy and unique ideal to be followed in these days. We are thankful to the Society for drawing our attention to its noble work, and sincerely hope that a great measure of progress will crown its labour so unselfishly given for the glory of the God of Israel and for the weal of the Torah, and Israel and Humanity.

A CHARMING YOUNG ACTRESS

Miss ZENA FELDMAN, who will play the rôle of Taibele (Little Dove), the youngest daughter of David Moishe ("The Jewish King Lear"), at the Lyceum to-morrow night.

[Photo by The Shanghai Sunday Times.

PLAYING WITH THE JEWISH A.D.C.

Miss RAYA FELDMAN, who is taking the part of Gittala, the second daughter of David Moishe, in the forthcoming production of the Jewish A.D.C. *[Photo by The Shanghai Sunday Times.*

MR. AND MRS. PEREZ HIRSCHBEIN BID FAREWELL TO CHINA TO-MORROW

IN A MESSAGE TO SHANGHAI JEWRY, MR. HIRSCHBEIN EXPRESSES WARM ADMIRATION FOR THE LATTER

"I Am Deeply Impressed With The Fine, Well Organized Jewish Community Which Is Awake To Our National Needs And Aspirations," Says The Brilliant Dramatist

LAUDS THE CHINESE NATION AND HOPES TO SEE THE END OF THE CIVIL WAR IN CHINA

Seldom has a visit of two prominent co-religionists to Shanghai —except that by Dr. and Mrs. ALBERT EINSTEIN four years ago— stirred local Jews as the one made by Mr. and Mrs. PEREZ HIRSCHBEIN. During their nine weeks' stay in Shanghai they have

MRS. PEREZ HIRSCHBEIN

MR. PEREZ HIRSCHBEIN

made numerous friends and won the hearts of all those who had come into contact with them. They are leaving Shanghai to-morrow on the *Porthos* for Singapore, Calcutta, Delhi and Bombay, after which they will visit the Land of Israel. Owing to the indisposition of Mrs. HIRSCHBEIN, the departure from Shanghai which was contemplated on the 24th ultimo, had to be postponed. Mrs. HIRSCHBEIN, we are pleased to say, has now fully recovered from her illness and finds herself quite strong to travel again.

As stated in our last issue, Mr HIRSCHBEIN was kind enough to address one Jewish meeting in Shanghai. Efforts to induce him to speak again have proved unavailing, owing to pressure of work and the illness of his wife. However, that one address which he had given is destined to live long in the memory of those who heard him. It was given in Yiddish and the hall of the "Ahduth" Club was crowded to its utmost capacity.

A FAREWELL MESSAGE

Mr. HIRSCHBEIN is a renowned dramatist and his trip to China is connected with the work to which he has devoted all his life. He has carved out for himself a distinguished niche in the Hall of Fame. His works are read by the hundreds of thousands and is universally acclaimed as a writer of note. On the eve of his departure from Shanghai, he gave out the following statement to ISRAEL'S MESSENGER, as his message to Shanghai Jewry:—

"I am deeply impressed with the fine, well organized Jewish Community I found in Shanghai, which is awake to our national needs and aspirations. I hope the children of our race will have peace and tranquility on Chinese soil and their normal developments towards higher moral and spiritual attainment shall not be disturbed".

We are sure our community will appreciate the lofty sentiments expressed by one of its immortals, and desires to convey to him its unfeigned thanks for his kind words. Mr. HIRSCHBEIN has studied closely Chinese politics, and intends to write a book

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[*Continued from preceding column*]

on China, which will no doubt be a splendid contribution on the subject. He has given expression of keen sympathy with Chinese ideals and warm regards for the welfare of the Nation in the following words:—

"Before my departure from China, I also wish to express my deep feelings for this great and peace loving Nation.. I sincerely hope to see in our days the end of the civil strife and the true wishes of the Chinese idealists fulfilled. And together with equality and freedom there shall come the enlightenment and liberation of the great Chinese masses".

A fine wish which illustrates the Rabbinical saying, "Words that come from the heart go to the heart." *Debarim ha yôs im mis hal leb nichnasim el hal leb.* And we Jews have abundant reasons to express good wishes to China whose history is as old as that of ancient Judea's. Both could refer with pride to an ancient civilization which forms one of the unbroken lineages and traditions of the world. Mr. HIRSCHBEIN'S message of good-will to China should be taken as one coming from the whole of Jewry, since it voices admirably the sentiments of the latter. And now a word of farewell to Mr. and Mrs. HIRSCHBEIN. They came to our shores unknown to us; they leave us victory-laden and honour-crowned!

THE LATE SIR SASSOON J. DAVID—A TRIBUTE

The death of Sir SASSOON J. DAVID in Bombay, briefly announced in our last issue, removes a great figure from the financial world. The deceased was almost a self-made man and his career reads like a romance. He first saw active life in China where he was connected with the firm of SASSOONS. Later he established himself as a merchant under his own name in China and India. Luck smiled at him and he climbed the ladder of fortune and fame within a short time. In his large commercial enterprises, he was greatly aided by his brother Mr. A. J. DAVID (who is now in London) and two brothers-in-law, Messrs. JOSEPH EZRA and the late Mr. MARCUS SOPHER.

The late SIR SASSOON took an active part in the civic administration of Bombay and served his government with a loyalty and zeal second to none. In the words of *The Evening News of India*, a daily of Bombay:—

Among these who built up the commercial and industrial prosperity and thus laid the foundation of greater Bombay as we see it to-day, the name of Sir SASSOON DAVID will occupy a pre-eminent place. By means of remarkable financial acumen, foresight, sagacity and indefatigable industry he rose to a commanding position in the financial and commercial circles of Bombay and exercised an influence which was almost unique in the modern history of the city. He achieved colossal success in business and this was due to his unerring judgment, his cool calculating habit, the shrewd instinct of his race which he possessed in an abundant degree. His life is a living example of what a shrewd man of ambition and determination can achieve.....As a banker, as an industrialist and as a man of sound commonsense in business, Sir SASSOON DAVID had few equals. Finance was his great *forte*, and he will be long remembered as a successful financier. He was a silent but a practical worker in the public life of the city, and for over a generation he exercised a quiet but effective influence over the civic and political life of the city. His charities took a practical form and his donation of eight lakhs of rupees for promoting scientific agricultural education in the Presidency was as original as it was practical. The city is the poorer by the death of Sir SASSOON DAVID, and the loss to his community is almost irreparable.

The late Sir SASSOON was a man of undaunted courage and conviction. He held independent views and stuck to them tenaciously although knowing that he was not supported by public opinion. Readers of ISRAEL COHEN'S interesting book, the JOURNAL OF A JEWISH TRAVELLER (which we would like to see in every Jewish home), will find much therein to interest him regarding the personality of the late SIR SASSOON. The latter has in recent years shown some proclivity towards the Zionist movement and contributed a handsome sum to the Jewish National Fund when he was approached by Mme. BELLA PEVSNER, the noted Zionist delegate and lecturer. In communal affairs in Bombay, SIR SASSOON did not take an active part although his benefactions to the poor and needy were many. He was a regular reader of ISRAEL'S MESSENGER and the annual subscription to the latter coming direct from his office under a special cover denoted his warm interest in the affairs of our community and the policy adopted by this journal. By his death ISRAEL'S MESSENGER has lost a friend, and Jewry a giant figure who had shed lustre on the people to which he belonged. A garland to his memory!

A SCENE FROM THE NEW YIDDISH PLAY

Left to right: Mr. M. RIMMERMANN (*Harrif*), Miss M. MRANTZ (Ettele), Mr. S. J. FELDMAN (Moish Hassid), Miss R. FELDMAN (Gitala), Mr. S. WULFF (Shamai, the devoted servant), Mr. C. I. SIPITSKY (David Moshe, stage manager and producer), and Miss GOLDMACHER (Hanna Leah). This scene shows the dramatic moment when a paroxysm sweeps over David Moshe in the reaction to which he loses his eyesight.

[*Photo by The Shanghai Sunday Times.*

THE JEWISH CLUB "AHDUTH" AND THE JEWISH RECREATION CLUB AMALGAMATE

NEW CLUB TO BE KNOWN AS "THE SHANGHAI JEWISH CLUB"

STATEMENTS BY MR. A. S. GRIMPEL AND CHAIRMAN ZIGALNITSKY

FUTURE OF THE NEW CLUB VIEWED WITH OPTIMISM

The Jewish Recreation Club has won a place in the affection of the local community. Its recent activities in all directions of sport, literary, social and drama brought it into great prominence. Its members consisting of the younger elements have grown by leaps and bounds which contributed materially to its success. Conducted on broad, democratic principles it has won the hearts of all. Its success and growth was outlined by its President, Mr. A. S. GRIMPEL, in our issue of 3rd September last. Mr. GRIMPEL has given the Club his best attention and luckily he was supported by an energetic committee of management who co-operated loyally with him. But now a sudden change has come over. The "J. R. C." was approached by the "Ahduth" Club to amalgamate and the idea has gained approval on both sides. Mr. GRIMPEL, in an interview, stated:—

Mr. A. S. GRIMPEL

"The suggestion to amalgamate with the 'Ahduth' Club came as a surprise to us. We regarded it as a compliment and an endorsement of our good work in the past. At a meeting held on the 19th October, the recommendations for the amalgamation of the 'J. R. C.' and the Jewish Club 'Ahduth' have been discussed and unanimously accepted. It is understood that the 'Ahduth' Club and the 'J. R. C.' are to re-organize and form a new Club, the name of 'J. R. C.' to remain as a sporting section of the New Club, which is to be styled 'The Shanghai Jewish Club' in the future. Various sub-committees are to be formed, each having its representative responsible to the General Committee, the sub-Committee to be comprised of: The Jewish Dramatic Section, English Dramatic Section, 'J. R. C.' Sporting Section, 'Band' Section, Literary Section and other sections that may be approved. One of the chief points settled between us is that the game of lotto to be prohibited in the Club's premises. No hazardous gambling to be permitted and we hope to forge ahead with our new arrangements and bring about a better atmosphere for the Jewish youth of Shanghai. It is our object to make the New Club a real centre of Jewish life. Our new play 'The King Lear' which will be presented next Saturday at the Lyceum Theatre will be the forerunner of many more plays in future. We are trying to bring out an English play and hope to overcome the difficulties in our way. On the whole we are very optimistic regarding the future of the New Club."

It is an open secret that Mr. GRIMPEL has played a good rôle in the establishment of the 'J. R. C.' and its development on a democratic basis. He has given it his close attention ever since its formation. Members of the Club are well aware of this good work done by him, and it is hoped that some suitable recognition would be given him by the latter in the near future.

There is a general satisfaction over the amalgamation which has come into effect on the 1st instant. Mr. I. ZIGALINTSKY, chairman of the General Committee of the late "Ahduth" club, has equally expressed his gratification over the happy union. In a statement issued by him he said:—

"I am requested to convey to the "J. R. C." the assurance that the heartiest co-operation in the proposed amalgamation will be given by the present committee in the hope that this alliance will create a new Jewish organization worthy of the tradition of our race."

TRAVELLERS RETURNED

The two bonnie children of Mr. and Mrs. MAX FRIEDMAN, Miss NONIE (aged 3½) on the left, and Master REGGIE (aged 14 months) on the right. The photo was taken at Grado, Italy, during the recent trip of the family through Europe.

[*Photo by The Shanghai Sunday Times.*

MAKING HER FIRST APPEARANCE

Miss PAULINE GOLDMACHER, who will make her first appearance with the Jewish A.D.C. in "The Jewish King Lear," taking the part of HANNAH LEAH, the wife of DAVID MOISHE. The play will be given at the Lyceum Theatre on November 6.

MR. ENYUB C. S. YANG PRESENTED WITH A JEWISH BIBLE

The Editor of ISRAEL'S MESSENGER having presented Mr. YANG, the noted Chinese-Muslim, with a copy of the Jewish Bible in Chinese, the latter has made the following suitable acknowledgment:—

"It is with a deep feeling of obligation that I am addressing you these few lines. I consider the gift of this Book doubly precious, for two reasons, one for its spiritual value and the other for its intrinisic worth. I am sure I will always use it in my studies."

Meadow Brand.

The Popular Table

BUTTER

AT ALL STORES

INSCRIBE YOUR NAME IN THE GOLDEN BOOK. A CONTRIBUTION OF £20'- TO THE JEWISH NATIONAL FUND REDEEMS FIVE DUNAMS OF SOIL IN ERES YISRAEL AND IMMORTALIZES YOUR NAME AS ONE OF THE FIRST BUILDERS OF ZION. THE INSCRIPTION CAN BE PAID FOR IN CASH OR IN INSTALLMENTS.

MANIFESTO TO CHINA JEWRY!

FELLOW-ZIONISTS!

The time has come when Zionism in China should speak with a strong voice and a strong organization behind it. For a number of years the work was conducted in a manner which had quite handicapped the few who had shouldered the responsibility of it. Year in and year out, the same band of tried and loyal workers had carried on the flag of Zion without being able to secure new blood to join them. Lack of voluntary workers has long manifested itself in Shanghai, and many of our local institutions are suffering to-day for want of young men to come forward with a programme to co-operate with us.

In the past, despite the many handicaps, the work for Zionism in Shanghai, compared rather favourably with other organizations abroad, and even more to our credit, judging from the powerful propaganda work done by us, thanks to the benign influence wielded by the official organ of the Parent Zionist Association, ISRAEL'S MESSENGER. We are indeed proud of the rôle which that journal had played and is playing in China and we cling to the hope that all the Zionists, local and abroad, will support that publication loyally and give it their moral and financial backing. Zionism to-day needs more men, more money and more men and women of ideals. We cannot rest content when we see our age-long dream within our reach and yet hesitate to lend the needed support. There are many problems that require our first and foremost attention. We have to fight for the cause that lacks assistance and for the two-thousand-year-old wrongs that need resistance. Jews in Shanghai are well situated for such a task. We are here in a proud position to render yeoman service to the Zionist leaders whose appeal for £2,000,000|- for 5687 should be responded to by us in proportion to our wealth and prestige. The following is extracted from the recent manifesto issued by the Executive of the Zionist Organization and the Actions Committee:—

"The Zionist Organization, which has taken upon itself the responsibility for rebuilding the Jewish National Home, has adopted a Budget which barely meets the crisis from which Palestine now struggles to emerge. The difficult situation of the past year was not the consequence of insuperable conditions or inherent obstacles either in the land itself or in the quality of the Jewish immigration. It was due to the inadequate returns yielded by the Keren Hayesod and the Keren Kayemeth.

"The task that confronts us is the absorption of at least thirty thousand Jewish immigrants a year for the next ten years. Our work in Palestine since the Balfour Declaration was proclaimed proves that the absorption of thirty thousand immigrants annually is by no means an exaggerated number. The goal is within our reach if the proper conditions are only created. There are necessary, first and foremost, land: second, an adequate colonisation fund: third, credit facilities: and fourth, cultural opportunities and an adequate protection of health."

FELLOW-ZIONISTS!

We call upon you to realize the great responsibility that devolves upon us. Through the aid of Great Britain, the Mandatory Power, we are given the opportunity to upbuild our ancient Homeland, and it would be a serious crime for any Jew and Jewess to evade that task in the present critical hour through which we are passing. We appeal to you to join our Association at once and thus give us your moral and financial support. The annual subscription is small enough to induce even those with limited means to enter our rank. The greatest need of the moment is centralization of our work and the strengthening of the two Associations which are eager to make strenuous efforts to secure the maximum success for Zionism in China. We are informed that a delegate for the Keren Hayesod will shortly visit our shores in order to initiate an active campaign in our midst for the Homeland to which Kol Yisrael are dedicated to serve. Let us so strengthen our Societies that when the delegate comes to us, we may be in the best position to work with him for the common cause. FELLOW-ZIONISTS! A great task to which we have pledged ourselves devolves upon us and awaits solution. Let us be among those builders and pioneers of Zion who are to-day working TROJAN—like to transform the deserts into a land of bloom and fertility. What an opportunity! What a grand vista opening before our own eyes! What a future to work for! The very idea that we are privileged to live in such an age should thrill all loyal souls who are true to their past and their ancient traditions. Zionism is a call to duty and that duty beckons us to be on deck to serve our Nation, until the harbour is reached and everyone is safely ensconced under his own vine and under his own fig-tree!

N. E. B. EZRA, Dr. S. D. JOFFICK, M.D.
Hon. Sec. SHANGHAI ZIONIST ASSOCIATION. *President*, ZIONIST ASSOCIATION, KADIMAH.
SHANGHAI, 5th November, 1926, 28th Heshwan, 5687.

CHIEF RABBI OF BRITISH EMPIRE TO BE HONOURED

JERUSALEM, Sept. 22. [P. C.]. An extensive campaign is being launched in Great Britain for the inscription in the Golden Book of Mr. J. H. HERTZ, Chief Rabbi of the British Empire, on the occasion of the 25th anniversary of the Jewish National Fund. Every Congregation and communal institution will be invited to honour the head of the Rabbinate in this signal manner.

Don't be too proud if you are applauded by a multitude of people. The same hands applauding you to-day may slap your face to-morrow.—SOLOMON SADOWSKY.

CORRESPONDENCE

GREETINGS FROM THE REV. J. K. GOLDBLOOM

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—I take the opportunity of expressing to you my best thanks for your kindness in sending me copies of your valuable journal, which I always read with the greatest interest. It is needless for me to say that your repeated reference in ISRAEL'S MESSENGER about my educational work is a great encouragement to me, and I fully appreciate same.

With best wishes for the New Year, *Hathima toba.*

I am, etc.,
J. K. GOLDBLOOM.

LONDON, 16th September, 1926.
TALMUD TORAH (IBRITH B'IBRITH),
61 *Redmans Road, Stepney, E. I.*

A CORRECTION

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—Since I sent the article to you which I wrote on "Liberal" Judaism and which was published in your issue of September 3rd, 1926, I learnt that my statement in that article that "Liberals" "..... entreated the worst anti-Semites to pass a Bill in Parliament to declare the Jewish method of slaughter illegal" is not correct.

In all fairness, therefore, I must withdraw that statement.

I am, etc.,
SAMUEL HERTZ.

LONDON, 21st September, 1926.
48 *Hamilton Terrace*, N. W 8.

JEWISH COUNTRY CLUB

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—I quite share the views of your correspondent regarding the above club. Something must be done to give it a new lease of life, otherwise all the trouble taken to organize it would end in smoke. Much depends upon the committee and the promoters who should see that the members get full value of their money and all are treated alike. The present committee should get every support in their good work and duly encouraged to persevere with their task. Certain innovations are required to bring the club up-to-date and I am sure the members will not grudge the small outlay. The club is a great necessity in the Western district and it behoves us all to make it a success.

I am, etc.,
A MEMBER.

SHANGHAI, 21st October, 1926.

START THE DAY FEELING RIGHT

and almost surely all will continue to go right throughout the day. That joyous early morning sense of well-being depends chiefly upon the regular functioning of the intestinal tract. To dispel constipation, bilious attacks,

Pinkettes

sick headaches Pinkettes are perfection. They regulate the liver, aid digestion, keep the skin clear and the breath sweet, quickly relieve Piles. Of chemists everywhere, or post free, 60 cents per vial, from Dr. Williams' Medicine Co., 60 Kiangse Road, Shanghai.

PINKETTES KEEP YOU WELL.

WHAT IS WRONG WITH OUR BOYS AND GIRLS?

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—I regret to observe that my letter published in your last issue has given offence to a young gentleman of our community. The little pun I played in putting an accent on the first part of the word "politician" was hardly intended to annoy but rather to create a little sense of humour. Anyhow, since it was not taken in that sense and the gentleman in question stands grieved; I desire to express my deep regret over the matter which was certainly not intentional.

I am, etc.,
PERU URBU.

SHANGHAI, 13th October, 1926.

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—PERU URBU must be living in a fool's paradise. He does not seem to realize that the problem of life in these days are harder than what it was a generation ago. It is impossible, to my mind, to lead a married life when one can hardly make both ends meet when he is single! I earn just enough to make me live in a little comfort. The girl I wish to marry is a choice which I have selected some time ago. But then I am embarrassed. In these days the girl is accustomed to entertain and to be entertained. She is fond of fine dressing, look forward to attending the Tea dances, concerts and balls, and the possession of a motor-car is another item of expensive luxury. Pray, what am I to do if such extravagances are not within my reach? [*Give her up, and look forward to another young damsel who would conform to your means.—Ed.*] Viewing this matter seriously, I am obliged to remain a bachelor until chances come in my way.

Enclosing my card.

I am, etc.,
A. BACHELOR.

SHANGHAI, 18th October, 1926.

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—Your correspondent PERU URBU has written on a subject of vital interest to your readers. He has tackled a problem which is felt by everyone in Shanghai, and more especially by those who view the present tendency on the part of our boys and girls with no little misgiving. I quite agree with PERU URBU that the artificial life to which we are growing accustomed is a menace, the seriousness of which will not be minimized as the years roll by. Something should be done to check the growing tendency to lead easy lives and to shirk those obligations which are of paramount interest to our nation as a whole. There are several young boys in our midst who are quite well-off, earning a decent income and yet they hesitate to take a life-partner and settle in life! I regard this as sheer cowardice on their part. True, there are other hard cases of less happily circumstanced in life, but, nevertheless, where there is a will there is a way. There can be no extenuating circumstances, anyhow. I believe this problem should be tackled by our three local clubs. A great responsibility rests on the elders of our community who should take a lead in this matter and uphold the aims and objects of the clubs in a spirit of generosity and impartiality. A great deal was expected in recent years by the formation of the clubs in Shanghai, but then so long as the leaders in our community hold a spirit of aloofness they set a bad example to others. There should be no encouragement given to cliques in our midst; every attempt should be made to suppress this tendency which has gone too far in recent years. Why should A snub B when he meets him in the club? Because of his social standing and wealth? That is absurd. A club is the last place on earth to ostracise anyone, otherwise it fails in its mission to weld the members together on a common platform. Away with snobbishness which has eaten like a canker into the vitals of our social life in Shanghai. I am really inclined to believe that much progress can be achieved if we were to elect an entertainment committee on the club, whose duties would be to stir up Jewish activities and organize frequent functions in order that our boys and girls may fraternize together. Is this an impossibility? I trow not. I earnestly hope that others who have greater abilities than me will come forward to galvanize our communal life, and thereby save a community from degeneration. PERU URBU

Every Jew by eating Massoth and drinking Wines from Eres-Israel, contributes in the growth and development of its agricultu e and indus ry.

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BY OTHER NAMES

Always I sist on Eres-Israel MASSOTH & "CARMEL" which are the on y Genuine PALESTINE WINES, BRANDIES, and LIQUEURS

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RICHON-LE-ZION and ZICRON JACOB (Jaffa-Palestine)

GRAND WINE CELLARS
(Propr. Baron E. de Rothschild, Paris)

PURE REFINED OLIVE OIL
Purity and Kashruth Guaranteed

ALL KINDS OF PALESTINE FRUITS, ALMONDS, FIGS, OLIVES, DATES, RAISINS, ORANGES & LEMONS
ALSO ORANGE BEE-HONEY, TOBACCO, etc., etc.
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should be commended for his contribution which was, unfortunately, greatly marred by his cheap wit on a prominent and highly respected young member of our community. Let us keep away from personalities and tackle our problem in a proper dignified manner.

I am, etc.,
NO MORE A BACHELOR.

SHANGHAI, 14th October, 1926.

WANTED: BACK NUMBERS OF "ISRAEL'S MESSENGER"

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—On August 10th, 1926 a letter was sent to you from this office asking if you would not present us with the early issues of ISRAEL'S MESSENGER needed in our file. So far we have not heard from you, and we do not know whether our letter went astray or whether the matter has been overlooked, but in view of the importance of having a complete file on our shelves, we are venturing to write again.

The numbers needed are listed below. If any of these are available, we shall greatly appreciate the favour if you will send us copies. If they are not available, however, will you let us know as it is important that we should have definite information to this effect both for noting in our records and in satisfying inquirers. We shall be glad to hear from you and shall greatly appreciate any courtesy you may extend to us.

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

The Library needs the following:—
Vols. 1 to 6; vol. 7, nos. 1 to 6, and no. 9 to end of vol.; (previous to 1921); vol. 8, no. 4 (1921); vol. 12, no. 1 (October 1924).

NEW YORK, September 16, 1926.
476 Fifth Avenue.

[The letter referred to above has not reached us. However, we regret to say that we have none of the above numbers to spare, but should some of our readers be in a position to satisfy the requirements of our esteemed correspondent, we shall be glad to hear from them.—Editor, ISRAEL'S MESSENGER.]

OUR SYNAGOGUE SERVICE

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—I am glad to observe that you have commended "Hathan" HARRY A. MEYER for his excellent rendering of Beresheeth on Simhath Torah at the Ohel-Rachel Synagogue, for I am one of those who heard him very often. A reader such as he, who understands the intonation and the punctuation well, can seldom fail to impress the congregants. It is, however, regrettable, as you aver, that the "school of Hazanim in the East is dying out." This is certainly a blow to our synagogue service from which it would be impossible to emerge safely. I believe I am voicing the opinions of many, that our present service is wholly unattractive and drives away the young ones from attending. Something must be done by the Committee of Management on whom great responsibility devolves. They are the ones who carry the burden of the whole service, and if they fail in the attempt —if they make an attempt—to elevate the standard of our *Abodah*, they will be accounted for it in every respect. You, Sir, have done well in pointing out this defect. It is a defect of serious import when the committee continue to look to the "improvement of the balance-sheet only," and care not a fig for the spiritual uplift of the congregants. Some time ago, I read in your paper that Chief Rabbi BENSION M. OUZIEL of Tel-Abib, is taking steps to re-organize the religious life of Sephardim Jewry in the East, by providing them with preachers, teachers, hazanim, etc., and yet it would be interesting to know what has been done by him since then. Is the CHIEF RABBI in a position to supply us with one Hazan who could arouse devotion and stir the hearts of the worshippers in their communion with their Maker? What are we waiting for? Or how long shall we wait? Are we not on the verge of "death?" Is there anyone who could save us after life is extinct? True, we believe in the ressurrection of the dead, but then that is another question!

Enclosing my card,
I am, etc.,
DOBER SEDEK.

SHANGHAI, 24th October, 1926.

TO SUPPORT THE
JEWISH NATIONAL FUND
AND
THE KEREN KAYEMETH
IS NOT
CHARITY
IT IS
DUTY

OBITUARY

MR. D. H. SILAS, LONDON

We deeply regret to announce the death of Mr. D. H. SILAS, which took place in London last month, at the advanced age of 75. The deceased spent the greater part of

THE LATE MR. D. H. SILAS

his life in China, and left Shanghai in June 1924, with his wife for London in order to spend his days with his children.

The late Mr. SILAS took a prominent part in communal work in Hongkong, and when he made his home in Shanghai six years ago, he was elected Hon. Treasurer of the Ohel-Rachel Synagogue. The deceased was a well-known figure in Hongkong and Shanghai and was quite hospitable to strangers. He had an amiable disposition and treated all with courtesy. He possessed a great love for synagogal service and often acted as Reader. He had deep love for Jewish traditions and respect for the ceremonial and ritualistic observances. His views were progressive and oftentimes he pleaded for good synagogal services. He knew well the vital necessity and influence of the synagogue as a religious factor in Jewish life. In his days he gave personal service to the community and worked with enthusiasm for the cause. His death will be mourned by a large circle of relatives and friends. He is survived by his wife, children and grandchildren to all of whom we extend our sympathy and condolence in their irreparable loss.

THE JEWISH NATIONAL FUND

Amount already acknowledged	$251.75
E. A. H.	9.00
Total	$260.75

Further contributions will be gratefully received by the Hon. Secretary of the local Zionist Association and duly acknowledged in ISRAEL'S MESSENGER.

AFRAID TO EAT.

The Plight of the Dyspeptic.

Are you one of those who are afraid to eat because of the pain and discomfort that follow every meal? If so, it is evident that your stomach has become too weak to do its work properly.

Most stomach remedies try to digest your food for you, but that is obviously wrong, and at the best only a makeshift. You will get no lasting relief until you strengthen your stomach so that it can perform its duties in the way nature intended.

To cure indigestion you must get at the cause, and the chief cause of indigestion is impoverished blood. There is no better way to restore strength to the stomach than to build up your blood by taking Dr. Williams' Pink Pills. Without any purgative or weakening effect, these pills purify and enrich your blood, so that not only will you have an excellent appetite, but you will be able to digest your food perfectly and get full benefit from it.

Many sufferers from indigestion have reason to bless the day they began to take Dr. Williams' Pink Pills. As the blood becomes richer, the distress after meals, flatulence, and headaches disappear, and there is an enormous improvement in the general health.

Get a bottle of Dr. Williams' Pink Pills to-day and start taking them. You will be delighted with the improved appetite, renewed health and good spirits that so quickly follow their use. 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.

Hotel "Belle Vue"
Late "Istana Lama Hotel"
No. 69, Teluk Blanga Road,
Singapore (Straits Settlements)
Situated in a beautiful and healthy quarter. Close to the Wharves.
Excellent Viennese cuisine
Cold drinks served at any moment.
Rates from $5.00 and upwards
(Mrs.) B. HACKMEIER,
Proprietress.

SOCIAL AND PERSONAL

Conducted by Ben Peloni

Mr. and Mrs. SIMON A. LEVY have returned to Shanghai from their vacation in England.

* * *

Mr. and Mrs. ABRAM GOLDMAN and family returned to Shanghai from the United States last month on the President Lincoln.

* * *

Mr. D. M. Gubbay returned to Shanghai last month on the President Lincoln after a holiday in America.

* * *

Mr. JOSEPH E. JACOBS, who was formerly Senior American Mixed Court Assessor at Shanghai and who has been with the Extraterritoriality Commission in Peking during the past year, has arrived in Shanghai on his way to Yunnanfu, to which city Mr. JACOBS has been assigned as American Consul.

* * *

Mr. and Mrs. MAX FRIEDMAN and two children returned to Shanghai last month after an extended visit to Europe.

* * *

Mr. SAM DAVID after spending a brief vacation in London and New York has returned to Shanghai.

* * *

Mr. SION HANANIA, reputed to have been very wealthy formerly, was found dead in his residence at the corner of Seymour and Bubbling Well Roads on the 3rd ultimo. Deceased's servant, who came into his master's room found him hanging from the crossbeam above the bedroom door. Deceased had immigrated to Europe from Bagdad and is survived by a brother in Paris and other relatives in Iraq.

* * *

Mr. and Mrs. F. M. GENSBURGER have returned to Shanghai from France on the *Porthos*.

* * *

Messrs. C. S. GUBBAY and J. S. GUBBAY have returned from the colony.

* * *

We regret to announce the death of Mr. AUGUST SILBERMAN which took place in Switzerland last month. The deceased left Shanghai in May last with a view to recoup his health. He leaves a wife, father and two sisters to mourn his death. Deep sympathy is felt with the family in their loss. Deceased was 36 years of age.

* * *

A son was born to Mr. and Mrs. N. M. NISSIM.

* * *

Mr. M. POLITI has kindly consented to serve as Hon. Secretary of the Shanghai Country Club. Mr. POLITI is a new arrival in Shanghai from Cairo and is associated with his father's business as an import and export merchant.

* * *

A very pretty wedding was celebrated at the Jewish Recreation Club, on Wednesday, the 20th ultimo, the contracting parties being Mr. JOSEPHS. ISAACS, son of Mrs. S. ISAACS and Miss HILDA BELINSKY. There was a large gathering of relatives and friends present to witness the ceremony.

* * *

Mr. and Mrs. R. E. TOEG have returned from their vacation in Tsingtao.

* * *

The marriage of Mr. H. WHITCOB and Miss MARY BRITANISKLY, both of Tientsin, is announced to take place next month.

Mr. I. H. JACOB, son of Mr. and Mrs. J. I. JACOB, is leaving for London on the 16th instant, to take up law studies in a University. Mr. JACOB is a promising young man and bids fair to acquire fame as a Jewish writer should be preservere with his Jewish studies. An article of his on Reeh Hashanah was published in our September issue.

* * *

A very serious accident occurred last week in which Mrs. A. GOLDMAN who has just returned from Frisco, was very badly injured. A carriage collided with her ricsha and knocked her to the ground sustaining a fracture at the base of the skull. Her condition at one time was very serious. We are now pleased to say that she is now on the road to recovery.

* * *

The SOCIETE CARMEL ORIENTAL, of which Messrs. M. and L. KASARNOVSKY Bros, are Proprietors, will remove their offices to No. 39 Range Road on the 15th instant.

* * *

Mr. and Mrs. E. E. ELLIS have removed to No. 152 Tifeng Road.

* * *

Mr. and Mrs. J. M. JOSEPH are returning to Shanghai from their vacation in Europe and America on the 27th instant.

* * *

The Empress of Russia which arrived here this week, brought home a number of local residents, which included: Mrs. ELLIS HAYIM, Mr. R. H. ELIAS, Mr. F. ELIAS and Mr. LEON A. LEVY.

THE HANUCCAH BALL

Great preparations are being made to organize the above balls and hopes are high that it would be a great success. The date has been altered to the last day of the Hanuccah, namely, 8th December, and tickets have already been printed and sold. New accession of strength has been added on the committee and the following agreed to serve, Mesdames R. E. TOEG, H. GENSBURGER, J. ROTHFIELD, S. OLINER H. HOLPER, M. LIPKOVSKY and M. SAMSONOVICH. Tickets are sold at $2.00 and can be had from the committee or the office of ISRAEL'S MESSENGER. The ball celebrates two national events in Jewry, namely, the Hanuccah festival and the semi-Jubilee of the Jewish National Fund. Every reader of ISRAEL'S MESSENGER who understands the import of these two events would not hesitate to give his or her support in order to derive the maximum results and make the celebrtaion a historic one in the annals of the history of the local community.

Read
The Organ of
SOUTH AFRICAN JEWRY
THE ZIONIST RECORD
circulates from the Cape
to the Zambese.

Subscription 12|- a Year
P. O Box 150. Johannesburg
South Africa.

HANUCCAH FANCY DRESS BALL

IN COMMEMORATION OF THE SEMI-JUBILEE OF THE JEWISH NATIONAL FUND.

Will be given under the Auspices of The Shanghai Zionist Association, and Kadimah at The Carlton on Wednesday, 8th December, 1926.

CELEBRATE THE DOUBLE NATIONAL EVENTS BY ATTENDING THE BALL AND SO HELP TO SWELL THE FUND (PERCENTAGE OF WHICH WILL BE GIVEN TO THE LOCAL JEWISH SCHOOL). THE JEWISH NATIONAL FUND CELEBRATES THIS YEAR THE FIVE AND TWENTY YEARS OF ITS EXISTENCE AND THE CALL COMES TO EVERY JEW AND JEWESS IN CHINA TO REMEMBER WITH PRIDE THE GREAT ROLE WHICH THE FUND HAD PLAYED IN REJUVENATING THE SOIL OF ERES YISRAEL. THE FUND TO-DAY ENJOYS WORLD-WIDE POPULARITY. THERE IS NOT A COUNTRY IN THE WORLD WHICH IS NOT ACTIVELY IDENTIFYING ITSELF WITH THE PIONEER WORK OF THE JEWISH NATIONAL FUND, WHICH RECLAIMS THE LAND AND MAKES IT AVAILABLE TO THE BAND OF STURDY HALUSIM FOR CULTIVATION.

IN THE PAST YEARS THE FESTIVAL OF HANUCCAH ENJOYED GREAT POPULARITY IN LOCAL CIRCLES AND THE ENTERTAINMENTS GIVEN WERE ARDENTLY SUPPORTED. THIS YEAR IT IS AGAIN GIVEN AT THE CARLTON (THANKS TO THE GENEROSITY OF MR. ISRAEL, THE PROPRIETOR, WHO HAS GIVEN THE PLACE FREE OF CHARGE), IN ORDER TO GIVE GREATER ACCOMMODATION TO THE PATRONS AND IT IS HOPED THAT THE PUBLIC WILL ACCORD TO IT THEIR LIBERAL SUPPORT.

Prizes will be given to those wearing the Best and Most Original Costumes.

TICKETS on SALE at $2.00

Apply to the Local Zionist Association or the Office of "ISRAEL'S MESSENGER"

[Written for ISRAEL'S MESSENGER]

THE CALL OF THE LAND

By ISRAEL COHEN, London

So many appeals have been issued in recent years for funds on behalf of the great work of the restoration of Palestine, that it is to be feared they no longer receive the attention and response that they deserve. During the period immediately following the Balfour Declaration, when enthusiasm was high and hopes were unbounded, it was a comparatively easy matter to raise the money necessary to help in translating that historic document into a living reality. The facility, it must be added, was also due in no small measure to the fact that economic conditions were not only satisfactory than in most parts of the world, but there was actually a boom in many countries. The difficulty that is now experienced in furnishing the essential means for carrying out the plans of the Zionist Organisation can be explained in either of two ways, or in a combination of both. Either the enthusiasm of the Jewish people for the re-establishment of its National Home, which was manifested with such demonstrative ardour only a few years ago, has abated, for they are no longer in the same material position as before. It is perhaps unnatural to expect that enthusiasm should be maintained at the same level throughout succeeding years, for then it might cease to be recognised as enthusiasm. But although this might apply to many objects, it should hardly be true of a cause that has animated the Jewish people throughout the two thousand years of its dispersion. For Zionism is now simply seeking to realise by patient and laborious effort the ideal for the fulfilment of which our people have yearned and prayed throughout their exile, and as there has been no slackening in the utterance of this aspiration there should likewise be no abatement in the desire and will to accelerate its achievement. That there has been a decline of prosperity in certain countries is unfortunately true, and this has exercised an inevitable effect upon the measure of sacrifice that the Jews situated there have been able to display. But if only all the Jews, and even only all the Zionists, in the world, who are able to contribute towards the redemption of Palestine, would do so to the full extent of their capacity, the Zionist Executive would be relieved of anxiety for some years to come.

It is because the funds provided by the Keren Hayesod during the past year have fallen far short of what is required for current purposes, that special efforts are required to cope with the situation. A large sum is needed in addition to the amount voted by the recent meeting of the General Council for the new year's budget. It is wanted to make good the deficit on the budget of the year just ending, and in order to defray urgent expenditure. Our work in Palestine is subjected to the closest—and often the most carping —criticism by people who are doubtless desirous of seeing a greater measure of progress and prosperity, and when they read that there is a certain amount of unemployment in Palestine and that a few hundred Jews have found themselves obliged to leave the country, they are unsparing in their attacks on the Executive. It must be clear to all, and it should be superfluous to point out, that the Executive applies to the development of Palestine all the resources at its disposal, and if these resources are inadequate they cannot be increased by the Executive by being put under a magnifying glass. There is only one way in which these funds can be made adequate to the necessities of the position, and that is by the Jews all over the world displaying again the same generosity and the same readiness of sacrifice that they demonstrated a few years ago. The opportunity that we have in Palestine is unique, and regarded in the light of the two thousand years of history that preceded it, its value is indeed inestimable. The material that we have at our disposal for the rebuilding of the country also exemplary, and such as has evoked unstinted praise from all impartial observers, whilst the actual results, that have already been achieved have been admitted by the Government of Palestine itself as a very considerable contribution to the development of the country. It is of the highest importance that the progress hitherto attained shall not be retarded, and that on the contrary it shall be increased. It is vital that we should have more land in our possession; that we should have the means to bring this under cultivation; that we should be able to bring an ever increasing number of settlers into the country, and that they should be assured employment. Any possible retrogression that might result in consequence of present lack of funds might have the most deplorable and perhaps even irreparable effects. It is, therefore, the duty of all Jews, and pre-eminently of all Zionists, to do their duty in the present critical moment—to contribute generously and promptly themselves to the special appeal.

OF GREAT HELP TO YOUNG MOTHERS

Baby's Own Tablets Have Many Uses and Are Absolutely Harmless.

To have in the house a simple harmless remedy for the minor ills of babies and little children is a great boon to young mothers and this is exactly why Baby's Own Tablets have been found in many households. They reduce fevers, allay the irritation of cutting teeth and regulate the bowels, yet they have no drug taste and children like them.

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Baby's Own Tablets are sold by all druggists, or post free, 60 cts. per vial, by the Dr. Williams' Medicine Co., 60 Kiangse Road, Shanghai.

PUBLIC OPINION

IS LARGELY THE OPINION OF ITS PUBLIC MEN:

Read What Leading Zionists Say About The Jewish National Fund

DR. CHAIM WEIZMANN;
President of the World Zionist Organization:—

"The nickels and dimes of our masses will no longer suffice for the ever-growing task of the National Fund. Bigger gifts must come in large numbers from all. We should all realize that the Jewish National Fund must occupy a central position in our activity for Palestine.

"There is even another purpose inherent in the activity of the National Fund. A gradual and peaceful nationalization of the soil of Palestine is bound to lead more and more to the just distribution of the wealth of the land, to do away more and more with much of that unjustice which is now shaking the foundation of many of the civilised countries."

DR. STEPHEN WISE,
Chairman of the United Palestine Appeal, America:—

"Ever widening areas of land must be secured for the Jewish Commonwealth thru the instrumentality of the Keren Kayemeth. This must be promptly and greatly strengthened, if the land is not to be marred by vulgar speculation on the part of those who must, in every lawful way, be prevented from imposing alien practices of the Galuth upon the inalienable commonwealth of Eres Israel."

On
18 Tebet
which falls on
23rd December
the
JEWISH NATIONAL FUND
will be
25
years old

DR. ARTHUR RUPPIN
Economist declares—

"1.—The economic position of Jews in Palestine will never be sound unless a large proportion lives on the land itself.

"2.—Large Jewish settlements on the land form the only means of freeing our people in Palestine from their fate of the Galuth where they are crowded in the large cities and

"3.—The extent of our land possessions reacts directly on all our political questions."

MR. MENAHEM USSISHKIN,
Chairman of the Board of Directors of the JNF:

"To one branch of our work, the most important and fundamental, we have not done justice, that is the chief basis of our activities 'Geulath Ha-aretz' the redemption of the land. From the commencement of our revival it was clear to us that a people without a country was a world tragedy; but even in its own land a people without Agriculture, however numerous its cities, factories and business houses, has no future.

[Written for Israel's Messenger]

THE CALL OF THE LAND

By ISRAEL COHEN, London

[illegible]

OF GREAT HELP TO YOUNG MOTHERS

Baby's Own Tablets Have Many Uses and Are Absolutely Harmless.

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FINE MESSAGE FROM DR. V. K. TING, MAYOR OF GREATER SHANGHAI - - See p. 7

猶太月報社

ESTABLISHED 1904
23rd year.

27th Kislew
5687

SHANGHAI, CHINA

3rd DECEMBER, 1926

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.

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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TO VICTORIA AND VANCOUVER via JAPAN PORTS

STEAMER	Shanghai Leave 1927	Nagasaki Leave 1927	Kobe Leave 1927	Y'hama Leave 1927	Vancvr. Arrive. 1927
EMPRESS OF ASIA	Jan. 9	Jan. 10	Jan. 12	Jan. 15	Jan. 24
EMPRESS OF CANADA	Jan. 29	—	Feb. 1	Feb. 4	Feb. 13
EMPRESS OF RUSSIA	Feb. 19	Feb. 20	Feb. 22	Feb. 25	Mar. 6
EMPRESS OF ASIA	Mar. 12	Mar. 13	Mar. 15	Mar. 18	Mar. 27
EMPRESS OF CANADA	Apr. 2	—	Apr. 5	Apr. 8	Apr. 17
EMPRESS OF RUSSIA	Apr. 23	Apr. 24	Apr. 26	Apr. 29	May 8
EMPRESS OF ASIA	May 14	May 15	May 17	May 20	May 29
EMPRESS OF CANADA	June 4	—	June 7	June 10	June 19

TO HONGKONG AND MANILA

STEAMER	Shanghai Leave	Hongkong Arrive	Hongkong Leave	Manila Arrive
EMPRESS OF CANADA	Dec. 21	Dec. 23	Dec. 25	Dec. 27
EMPRESS OF RUSSIA	Jan. 11	Jan. 13	Jan. 15	Jan. 17

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5687-1926

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Fast of Tebeth	Wed., Dec. 15

5687-1927

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Purim	Friday, March 18
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7th Day of Passover	Sat., Apr. 23
*Rosh Hodesh Iyar	Tues., May 3
Lag B'Omer	Friday, May 20
Rosh Hodesh Sivan	Wed., June 1
Shabuoth	Mon., June 6
*Rosh Hodesh Tammuz	Fri., July 1
Fast of Tammuz	Sun., July 17
Rosh Hodesh Ab	Sat. July 30
Fast of Ab	Sun., Aug 7
*Rosh Hodesh Ellul	Mon., Aug 29

5688-1927

New Year's Eve	Mon., Sept 26

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Leading Articles	Page 3 to 4
Editorial Notes	" 4 to 6
London Jewry Faces Crisis	" 8
Dr. Louis Wolsey Defends "Liberal" Judaism	" 9 to 10
Education, By Envoy S. Yang	" 11
The Unfearing Champion Of His People, By Dr. Stephen Wise	" 12 to 13
The Late Ezra S. Levy's Books For The Hebrew University	" 13
Iraq Notes And News	" 16
Social And Personal	" 17
Correspondence	" 18

THE FEAST OF HANUCCAH

The Feast of Hanuccah, also known as the Feast of Dedication, occurs this year on Tuesday, 30th November and, according to custom, will be observed for a period of eight days thereafter. The festival commemorates an event of historical significance in the life of ancient Israel, and is reminiscent of the MACCABEAN victory in the battle for the perpetuation of the Jewish faith when the prophetic promise was verified: "Not by might, nor by power, but by Spirit, saith the Lord of Hosts." It recalls in particular the eventful years of 168 to 165 B. C. E. in Palestine. During that period ANTIOCHUS EPIPHANES, the mad king of Syria, had resolved to quench the lamp of religious liberty, and resorting to the crude tyrannies of imperialists attempted to compel all subject peoples to speak one language and to worship according to the polytheistic liturgy of then decadent Greek civilization. The enforcement of this royal decree was, of course, mandatory on the Jews, who resisted this hoary old method of exterminating them. In retaliation, the temple on Mount Moriah in Jerusalem was desecrated and the altar of the high priest was displaced by a hideous idol, an abomination of human shame and ignorance. There were then, as there are to day, a large number of "lukewarm" Jews, who, lacking the courage to make any form of sacrifice for their faith, decided that there was no longer any excuse for the existence of the Jewish people as a moral entity, and chose the path of least resistance that led to acceptance of the dominant philosophy of idolatry. For a time it seemed that Israel and his sacred heritage was doomed to be swept away by the rising tide of heathenism, just as to day we are in danger of being obliterated by the prevailing tide of indifference. But there were a few loyal Jews who were determined to carry on the faith of their fathers and as in all such times of crisis there arose a leader in the form of a priest, MATTATHIAS of Modin, a member of a distinguished Jewish family; who rallied a small band of loyal followers to defy the king and wrest freedom for his countrymen from the blasphemies and tyrannies of the mad emperor. Supported by his son, JUDAH, to whom tradition has given the name MACCABEE, and his four heroic brothers, a small army of loyal Jews was soon raised and making up in religious enthusiasm and courage what they lacked in numbers, they stood off every Syrian attack made upon them over a period of four years. Finally victory came to the insurgent MACCABEANS on the 25th day of Kislew, corresponding to the month of December, in the year 165, B. C. E. The desecrated temple was renovated soon after, the idolatrous images removed, and the altar rededicated to the worship of the one and only God. By this great victory Israel became endowed with new strength for the spiritual struggle against bigotry and superstition through succeeding ages. This story has been told and retold every year for 2,000 years. It is always new and we recount this historical incident to emphasize our firm conviction that the day will come when justice, love and mercy will be exalted and selfishness and hatred between races and religions wiped out. HANUCCAH is decidedly well worth while observing. It has become a beautiful home festival, characterized by the lighting of candles by the children of the household. Every Jewish home should commemorate Hanuccah in this manner, for it is only thus that the Jewish child can be reminded of its sacred Jewish heritage.

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and so-called "Liberal" Jews, who in point of fact, have no right to speak on behalf of *our* religion, with which *their* religion has very little in common. Rabbi Dr. Fox has made a splendid defence of the case wherein he points out convincingly that Judaism and Nationalism are one conception, one synonym, "representing the same consciousness, the same philosophy of life. All theoretical discussions, all philosophical speculations will never alter the *historical* and *racial* fact, that religion and nation are with us. and with us only, inseparable." Dr. Fox has stated an old truth in a new garb, for which he must be highly commended. In these days, when so-called Rabbis run amok with revolutionary ideas and create chaos and confusion in the rank of Israel. it behoves every teacher and preacher of Judaism who is loyal to his faith, to resist the destroyers and drive them away from our camp. Dr. Fox is a fine exponent of Traditional Judaism and may well be relied upon to represent Jewish Judaism in the pulpit. His vigorous denunciation of the false prophets, *nebi'ey shekeer*, in our camp should receive wide publicity and attract more attention throughout the Jewish world. We have admiration for him when he says :—

> To be a Jew, a true Jew of course, meant, on the one hand to recognize and maintain the laws and ordinances handed down by Moses, the prophets, and later on the great sages, and on the other hand to recognize and maintain the still existing Hebrew nation. Nationalism is the quintessence of the law of MOSES, the essence of Judaism; in every day of our lives, in every prayer, in every festival, memorial, traditional custom, as well as in every book of our Hebrew literature, we are reminded that we are, whether we want or not, a distinct nation, whose existence is indissolubly bound up with Palestine. He who endeavours to renounce his relationship with our nation and all its problems is a *Kofer ba'ikkar* and has nothing in common with our religion, with our traditional religion at least. Deprive our religion of its national and Palestinian spirit, it will remain a caricature, a farce beyond example. And since Palestine ceased to be merely the programme of a certain party among Jews, but rather the Jewish view of life, the most essential principle of the Jewish people, it must bear its mark on every phase of the inner and outer life of the individual Jew, who alone will be responsible for the success or failure of the revival of our nation; in order to realise its aim we must concentrate all our powers and gather all our resources.

Sephatayim Yishak! [Prov. 24-26.]

EDITORIAL NOTES & COMMENTS

STRANGE!

Synagogues all over the United States are styled Jewishly thus : Adath Yeshurun, Beth-El, Bnai Yeshurun, Beth Shalom, Beth Israel, Keneseth Israel, Mikwe Yisrael, Berith Israel, Shearith Israel, Emanu-El, Oheb Sedek, Rodeph Shalom, Har Zion, while in England, the stronghold of orthodoxy, the names sound un-Jewish, *e.g.* Cathedral Synagogue, Hampstead Synagogue, Bayswater Synagogue, Brondesbury Synagogue, West End Synagogue, Bevis Marks Synagogue, Berkley Street Synagogue, and so forth and so on !

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WHO IS ALIVE AND WHO IS DEAD?

Competition in religious thoroughfares is growing keen in these days. The latest report of a competitor reaches us, via J. T. A. according to which Dr. MATTUCK with the aid of the High Priest of the "Liberal" Synagogue, has initiated a Sunday service with a new prayer book edited by the former. Dr. MATTUCK can now truly say what. the late Dr. HIRSCH, the father of the Sunday service in America, once said, "I am the only good Jew among all the Chicago rabbanim; *I* 'close' on Sabbath." There is something in this which we might well ponder upon. Our Sages taught that *Sadikim b'mithatam nikra im hayeem*, while on the other hand, *Resha im b'hayaim nikra im maithim*. We are rather puzzled not knowing who is "alive" to-day and who is "dead!" Perhaps——

* * *

"THE KARAITES ARE AS DEAD AS DOOR NAILS"

> Our past has a single story to tell: Jewish longevity is in direct proportion to Jewish fidelity. The ten disloyal tribes are gone, as sure as the Babylonians. The Karaites are as dead as door nails. The Samaritans are dying, the dissenters of a hundred years ago swell the ranks of alien churches. What lives to-day of Jewry are the grandchildren of loyal Jews.

We cull the above significant passage from a stirring sermon by Rabbi DR. LEO JUNG, entitled, "What is a Better Year?" which was published in *The Jewish Tribune*, New York. The eminent preacher has answered the query in our June issue, as to why our Cincinnati contemporary has taken exception to our likening the "Liberal" Jews to the Karaites. Our contemporary was quick to realize that the fate which had overtaken the latter would one day overtake the former, hence its desire to avoid any linking of "Liberal" Judaism with Karaitism. The fact that it did so, indicates that *The Israelite* is alive to the danger into which the new cult is running. Not so bad!

* * *

OUR REPLY TO "HOWARDS" AND "COWARDS"

> The number of Jews in the Russian Communist Party has increased from 19,562 in 1922 to 37,000 at the beginning of 1926, according to figures published in Berlin by the Economic-Statistical Section of the Jewish Institute of Science. The importance of the Jews in the Communist Party, however, has very largely diminished, because the number of non-Jewish Communists has grown in the same period in a much greater proportion. The Jews in the Communist Party form at present 3.6 per cent. of the total membership of the Party as against 5.2 per cent. in 1922. In the Ukraine there are only 14,353 Jewish Communists, and in White Russia 3,922.
>
> The majority of the Jewish Communists are engaged in general party work and have no connection and rarely any interest in Jewish affairs, so that the Jewish Communist Section, which concentrates in itself the whole work among the Jewish population, consists all in all of only about 2,000 members.

We cull the above from the London *Jewish Chronicle* of the 22nd October, 1926. The statement that Bolshevism is a Jewish movement in Russia or that all Jews there are Bolshevists, can now be surely relegated to the region of the legendary. It should serve as a good weapon to answer the *Howards* and the *Cowards* in the anti-Semitic camp !

* * *

NAUGHTY "BIRDS!"

We cull the following from the *American Israelite* :—

> "Rabbi" LOUIS MANN has joined the editorial staff of *Unity*, probably the best known Unitarian paper in the United States, of which JOHN HAYNES HOLMES is the editor-in-chief. This is probably the first time on record that a rabbi has become a member of the editorial staff of a Christian periodical, that is, if *Unity* can properly be classed as Christian. *The Israelite* is quite certain, however, that Dr. HOLMES will find in "Rabbi" MANN a valuable and agreeable associate.

The foregoing speaks for itself. Having divested themselves from the *oal malchuth shamayim*, the so-called Rabbis of the "liberal" wing do not know how to kill their spare time which hangs like a bore around their neck. Of course, we shall be told that a day or an hour spent in the editorial parlour of the *Unity* is far more preferable or equally more efficacious than devoting a day or an hour in our *ke bi ooth* and the study of the Torah. Times have changed. As the poet says, "New times bring new birds, and new birds bring new songs." Ah, those naughty "birds !"

* * *

"THE JEWISH HERALD"

We are pleased to extend a welcome to the *Australian Jewish Herald*, which publication had been suspended in the early part of this year owing to inadequate support. The new *Herald* is dressed in the same garb as heretofore, and covers well all the communal grounds. An advertisement on the first reading page, makes the following announcement : "If all subscribers paid their subscriptions, this paper would be double its present size". It is not a big "IF" anyhow, for Melbourne is a rich community and conducts its institutions on a broad and up-to-date lines. The worth of a community is always shown in the paper which it supports, without which no lasting progress would

Daisy Brand
BUTTER
SOME YEARS AGO, RABBI FRANCIS L. COHEN, OF SYDNEY, AUSTRALIA, WROTE TO RABBI HIRSCH WHO WAS THEN IN SHANGHAI, TESTIFYING REGARDING THE KASHRUTH OF
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be achieved. *The Herald* features a column of "Queries and Answers" which is conducted by "I.B." who, we suppose is Rabbi ISRAEL BRODIE. This scholarly gentleman is an asset to Melbourne Jewry for his contributions are thought-provoking and thought-compelling. We are glad to observe this sign of journalistic activities on the part of a graduate of the Jews' College. We should bear in mind that the Press is mightier than the pulpit and its influence extends from one end of the world to the other.

RABBI MORDECAI SMITH ARRIVES IN SHANGHAI

A delegate from a Yeshiba in Hebron arrived last week in the person of Rabbi MORDECAI SMITH. He represents the Keneseth Yisrael Rabbinical College, formerly of Slabodka, Lithuania, which was recently transferred to Eres Yisrael. The Yeshiba was founded sixty years eago, during which time thousands of Rabbis have graduated and achieved great successes in their field of activities. Rabbi SMITH is himself a graduate of the above College, having received his semicha two years ago. Rabbi SMITH will shortly make a personal plea for financial help to Shanghai Jewry on behalf of the Seminary which is to-day having a life and death struggle for want of adequate funds. The future of Traditional Judaism depends on Yeshiboth which provides Diaspora Jewry with spiritual leaders duly fortified to teach and expound Judaism, Yoreh halacha w'yadin din. Rabbi SMITH preached at the Ohel-Rachel Syangogue last Saturday and will preach again to-morrow. He is a *lamdan* in every sense of the word and an ornament to his profession. We hope to give further attention to his mission in our next issue.

A RECENT WEDDING

Mr. and Mrs. J. S. ISAACS, whose wedding was recently celebrated at the Jewish Recreation Club. The bride, whose home is in South Russia, was formerly Miss BELINKY.

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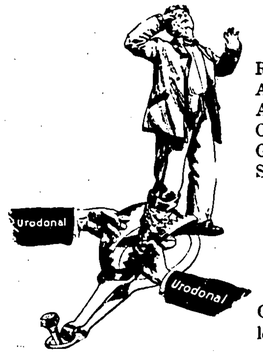

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FINE MESSAGE FROM DR. V. K. TING, MAYOR OF GREATER SHANGHAI

PLEA FOR "PEACE AND JUSTICE"—FRIENDLY ATTITUDE OF JEWISH PEOPLE TOWARDS CHINA, "MAKES FOR WORLD PEACE," SAYS THE MAYOR

FUTURE HOPES AND PROSPECTS

The kind sentiments expressed towards China by Mr. PEREZ HIRSCHBEIN in the last issue of ISRAEL'S MESSENGER and endorsed by us, have attracted wide attention, which is as it should be. Sino-Jewish relations in the past were strongly cultivated by the leading Jews in Shanghai and fostered studiously by the rank and file. One day we hope to write the history of Jewish domicile in China and reveal the strong currents of Jewish sympathy towards Chinese ideals and aspirations. *En passant*, we may state without exaggeration, that Jews have contributed not a little of their talents and abilities in the development of China's trade and commerce, and her relations with foreign Powers. Leading Chinese statesmen hold Jews in high estimation and *vice versa*.

[*Courtesy, N.-C. Daily News.*]

DR. V. K. TING

The present civil war in China and the critical stage through which the country is passing is undoubtedly retarding the progress of the people to a great extent. But China is a great country and her problems present difficulties which for the present appear unsurmountable. Fortunately, there is no reason to believe that she would be unable to cope with the task with which she is confronted to-day.

We are in receipt of a communication from Dr. V. K. TING, the Mayor of Greater Shanghai, wherein he expresses appreciation of Mr. HIRSCHBEIN'S laudatory words about China and the kindly feelings of the Jewish nation towards the latter. We need hardly assure Dr. TING that his plea for "peace and justice" is a Jewish ideal which formed the burden of our prayers ever since we became an exiled nation. Records go to show that Jews have lived for several centuries in China and enjoyed the hospitality of the people who had opened their doors to them. The history of the Jews of Kaifengfu, meagre as it is, thrills all Jewish hearts to this day. For this and other reasons, we welcome the brief message of Dr. TING to us, which runs as follows:—

"SHANGHAI, 12th November, 1926.

Editor, ISRAEL'S MESSENGER.

"DEAR SIR,—Thank you very much for your letter of the 7th November. I have also received a copy of your Monthly, and take much pleasure in reading over Mr. HIRSCHBEIN'S article. The Chinese people always love peace and justice among themselves and with their neighbours, and so an unbiassed observer will not fail to sympathize with them in their present difficulties. The kindly feelings of the Jewish people as expressed by their leaders are gratifying; it is such sentiment which makes for world peace.

"Yours faithfully,

"V. K. TING."

MR. LEO WISE, MR. SAMUEL JUDAH AND OURSELVES

We are in receipt of a very curious epistle from far-off U. S. A. It is in the shape of a reply to a serious article which appeared in the July issue of ISRAEL'S MESSENGER, and the rejoinder to it published in our September edition by Mr. SAMUEL JUDAH, the Hon. Secretary of the Gate of Mercy Synagogue, Bombay, denying categorically the statement made by our Cincinnati contemporary that the latter was approached to secure a "Rabbi," graduate of a "Liberal" College to function to the spiritual needs of the Bene Israel community in India. Instead of making the *amende honorable*, our valued contemporary has sent us a rather queer letter endeavouring to show that it had been made a victim of an "attack" by us with a view to "blackguard" that publication! We have long felt that our esteemed friend Mr. LEO WISE is a *hassida kadisha*, who lives up to the Talmudic adage, "They who suffer insults and do not return them, who are shamefully treated and yet do not strike back, who suffer silently and without a murmur!" We must be a wicked lot indeed for criticising unnecessarily such a great *Sadik*, meek, *anaw*, modest, unassuming, who is a thorough disciple of HILLEL and even of JESUS? Are we really so bad? Well, the following letter from Mr. WISE makes us rather uncomfortable, for therein he paints us in the darkest hue:—

"CINCINNATI, October 1, 1926.

"MY DEAR MR. EZRA,—For a number of years *The Israelite* has adopted a rule that if it can be avoided, not to pay any attention to attacks on the paper and none at all to personal attacks. I myself have made it a rule when I wanted to blackguard anybody to do it by letter and I would advise you and the Honourable Secretary of the Gates of Mercy Synagogue, Mr. SAMUEL JUDAH, to adopt a similar course.

"With my best wishes for a Healthy, Happy, and Prosperous New Year to you both and with cordial regards, I remain,

"Yours truly,
"LEO WISE."

We sincerely reciprocate the good wishes of our esteemed friend Mr. WISE for a *shana toba*, and trust that Mr. JUDAH will kindly see his way to address a direct communication to the latter, in order that he may get the desired information, which could not, for some unaccountable reasons, be supplied him through the columns of a publication. We offer our apology to Mr. WISE for embarrassing him in the matter, for had we known that the item of news to which he had given publicity in his journal was of such a nature as not to stand the searchlight of enquiry, we would have reversed the WISE KING'S dictum of *Kabod m'lachin* HAKOR *dabar* into a *Kabod m'lachim* HASTAIR *dabar!* [Prov. 25—2].

"THE HEART OF BENE-ISRAEL IS SOUND TO THE CORE"

The Bene-Israel Review, Bombay, of September last, devotes a leader on "Liberal Judaism and Bene-Israel," with special reference to the attitude taken by us in the matter. Our contemporary denies categorically the statement of *The Israelite* that any communication was sent to it by the Gate of Mercy Synagogue to secure a "Rabbi" for the latter. According to the *Review* the movement in India is so insignificant that it is surprised why we should devote any space to it. It is even against the idea of translating the series of sermons by Dr. HERTZ in Marathi. Continuing, our Bombay contemporary says:—

"The note of warning sounded by our Shanghai contemporary, we believe is due on a complete musunderstanding of the real situation by it. To our mind, the warning is superfluous as the Union embraces in its folds, but a few families which can be numbered on the fingers' ends, and the mass of the community is untouched by the movement. As a matter of fact, barring the few members of the Union, the community as a whole is strongly opposed to and suspicious of the movement. In passing, we may add, that the Union has so far not launched on any propaganda work, and for the present, it may be considered as a negligible quantity so far as its influence on the community as a whole is concerned. Equally, therefore, the translation into Marathi of the Chief Rabbi's sermons "The New Paths: Whither do they lead?" (which so far has not been published) to our mind, is a waste of time and energy, for the heart of Bene-Israel is sound to the core, and the same energy, may with advantage, be devoted to better purposes.

LONDON JEWRY FACES CRISIS!

DR. CLAUDE MONTEFIORE LEADS A REBELLIOUS MOVEMENT

ORTHODOXY ON TRIAL—THE NEED OF MILITANT RABBIS AND SPIRITED PROPAGANDA FOR JEWISH JUDAISM A GREAT FACTOR IN THE SITUATION

Quite a number of Jewish exchanges visit our sanctum. We spend some time in reading them, and needless to say, they give one a glimpse of happenings which seldom fail to interest and instruct and inspire a student in contemporary Jewish life. Whether it is London, Jerusalem, New York, Sydney, Johannesburg, Paris or Philadelphia, the problems that confront Jewry are the same everywhere, with little or no variations to speak about. There are synagogal problems, educational problems, philanthropical problems, that require to be faced and solved. London Jewry presents an animated picture to an outsider. The publications issued from that centre find a cordial reception on our sanctum. First and foremost stands the peer in Jewish journalism—*The Jewish Chronicle* and its sister publication,—*The Jewish World*. Both worthily represent the ideals and aspirations of Judaism and Zionism. In their fight for principles which stand *b'rumo shel olam*, they have made many friends, but, alas, enemies as well! The latter by reason of their *osher*—wealth—and scholastic attainments stand peeved. They are unable to understand how others could risk their displeasure by criticising them and holding views which are diametrically opposed to their's. In a famous tragedy a duchess says, "I'll go curse; I'll curse the stars." But the stars still shine is the answer made to her. And the leading organ of British Jewry remains unmoved in the face of opposition and "boycott."

"BOYCOTT" AS A WEAPON

A case in point is that of the Haham Dr. M. GASTER, the brilliant Chief Rabbi of the Sephardim Jews in London. For several years that renowned scholar and preacher found himself, *mirabile dictu*, in disagreement with the views of the most vigorous and virile exponent of Traditional Judaism and Jewish Nationalism, *The Jewish Chronicle*. This had led to a "boycott." Recently, the learned Haham has created a sensation in the Jewish literary world by making a wonderful discovery of the greatest treasure troves of Jewish poetry. It was the lost Diwan of TADROS HALEVI EN ABU-ALAFIAH. That great treasure which he was instrumental in unearthing was given "birth" by him through the medium of an obscure journal of seven years standing, with a limited circulation! Again, there is Dr. CLAUDE G. MONTEFIORE, the foremost champion of "Liberal" Judaism in England, who has equally shown his displeasure and anger of the organ of British Jewry by instituting a literary "boycott" against it! The same may be said of the Rev. MORRIS JOSEPH! All this may appear puerile to an outsider, but quite natural to some of the leading men in London Jewry. Groups have been organized and one camp is armed *cap-a-pie* against another.

SHARP DIVISION IN JEWRY

London Jewry stands sharply divided to-day on religious questions, thanks to the late Dr. ISRAEL ABRAHAMS and Dr. MONTEFIORE who had widened the schism and deepened the breach in Israel. THE CHIEF RABBI OF THE BRITISH EMPIRE finds himself at open warfare with the latter, who was rightly dubbed as the "great disrupter" by an Anglo-Jewish weekly. His vast wealth has created a problem for the orthodox Jews, who begin to realize the dangerous inroads which the new cult is making in channels which, until recently were free from the virus of heterodoxy. The fight for principles is gaining momentum and each party is preparing for a great onslaught. Dr. MONTEFIORE finds himself in an unique position to resist the attacks of orthodoxy. His vast wealth enables him to import 'Rebels' from Cincinnati who are given the grandiloquent title of "Rabbi" in the Press. A serious religious crisis confronts London Jewry, and Dr. HERTZ is facing to-day a situation which was unknown to his predecessor in office, the late Dr. HERMANN ADLER, of revered memory. The effect of this controversy is having a serious repercussion in Jewry everywhere.

AN AGGRESSIVE MOVEMENT

The movement led by Dr. MONTEFIORE, the modern KORAH, is becoming more and more aggressive. The so-called "Rabbi" MATTUCK is growing vulgar in his language and repudiates and defies the Ecclesiastical Authorities. Thinking men foresee strenuous times for London Jewry. A clash is inevitable. It is bound to grow in intensity. Thinking men see the necessity of strengthening the rank of the

[*Continued on next column*]

A YOUNG AMATEUR OF GREAT TALENT

Miss MINA MRANTZ, who played the part of Ettele, the eldest daughter of DAVID MOISHE (The Jewish King Lear), in the performance of the Jewish A D.C. Miss MRANTZ, who is only eighteen years of age, has already taken part in several Jewish plays, and has always made a great success of the various rôles she has undertaken.

[*Photo by The Shanghai Sunday Times.*

[*Continued from previous column*]

Rabbinate and the Jews' College, the spiritual rampart of Traditional Judaism. Without an aggressive, militant Rabbinate, orthodoxy will not emerge safely from the contest. Dr. BUCHLER, the Principal of the College, should receive the enthusiastic and loyal supports of the leading forces in the community. Dr. HERTZ, the CHIEF RABBI, may be relied upon to administer a crushing defeat to the "enemy" in the camp, but this should not be the be-all and the end-all of the campaign. The first and foremost duty would be to centralize the forces and conduct a spirited propaganda for Jewish Judaism.

OUR GREATEST NEED

Tracts written by eminent Rabbis and laymen should be printed and disseminated far and wide. Worthy journals voicing the ideals of Jewish Judaism should be launched and supported. While on the subject, we cannot help expressing our appreciation of a bright and sprightly organ, *The Jewish Graphic*, which is published in London as an organ of "Reasonable Orthodoxy and Sincere Zionism." Such publications should go hand in hand with militant Judaism. Militant Rabbis of the type of GERALD FRIEDLANDER (*alaw hashalom*) should be trained by the Jews' College and every effort made to preserve our precious heritage to future generations yet unborn. "It is a time of trouble unto Jacob and therefrom they shall be saved." All hand should be on deck. BUCHLER and HERTZ are the two spiritual forces in whom London Jewry may well place its trust and confidence. To them comes the summon in the words of our Yom Kippur liturgy, "Kehal Adathainu alaicha yismochu." There was no age in Israel where prophets were lacking. In their picturesque language, the ancient Rabbis said that before the sun of ELI had set the sun of SAMUEL had already risen. Happily, London Jewry has the ELI and the SAMUEL to inspire the *dor yathom* with their burning eloquence, to uphold the precious heirlooms of Israel and to spurn the false prophets in our midst!

DR. LOUIS WOLSEY DEFENDS "LIBERAL" JUDAISM

SEES NO REASON WHY HE SHOULD NOT STYLE HIMSELF "RABBI" ALTHOUGH HE DENIES RABBINISM

Hopes To See Disintegration Of The Zionistic Organization, In Order To Save His Discredited Theology From Annihilation

INTERESTING EPISTLE PUBLISHED SIDE BY SIDE WITH OUR REJOINDER

In the September issue of ISRAEL'S MESSENGER, we criticized the utterances of Dr. LOUIS WOLSEY, the President of the Central Conference of American Reform "Rabbis" in regard to the Zionist Movement. Not content with this, we had forwarded him a copy of ISRAEL'S MESSENGER with a letter in order that the noted preacher may be able to see himself as others see him. Our communication has elicited, we are pleased to say, a lengthy spirited rejoinder under date of 7th October, which we are glad to publish side by side with our reply. We love honest criticism and fairplay and do not hesitate to extend courtesy and hospitality to those who differ from us.

Standing: DR. LOUIS WOLSEY [*President*, CENTRAL CONFERENCE OF AMERICAN REFORM "RABBIS"]
Seated: DR. CLAUDE G. MONTEFIORE, D.D. [*President*, "LIBERAL" SYNAGOGUE, LONDON]

Dr. WOLSEY is a Minister of Rodeph Shalom Congregation (it is strange that reformed Jews in America know how to label Jewishly our Beth Hakeneseth, in contradistinction to the orthodox Jews in the British Empire) at Philadelphia, Pa., which post he was recently called upon to fill in succession to the late Dr. HENRY BERKOWITZ, one of the first four graduates who received his ordination from the late Dr. ISAAC M. WISE, the founder and President of the Hebrew Union College. Dr. WOLSEY is a militant exponent of "Liberal" Judaism and does not believe in hiding his head ostrich-like in the sand. We welcome such a fighter for he shows extraordinary zeal for his *Berith Hadasha* which was enunciated by the new school of thought at Cincinnati, long after the demise of Dr. WISE, referred to above. Dr WOLSEY in his letter to us, does not understand why anyone should take exception to his calling himself a "Rabbi." Says he:—

> "I have not styled myself a Rabbi. I was ordained a Rabbi by the faculty of the Hebrew Union College, and I have accepted the mandate of that ordination (Yoreh, Yoreh, Yadin, Yadin) because I believe in an interpretation of Judaism which stresses the tolerant, the kindly, the moral side of Jewish thought and Jewish tradition. The course of study which I pursued lasted eight years, and during that time, and since, I have studied the Bible, its commentaries, the Talmud, the Midrash, Jewish Philosophy, and Jewish History; and if I "misread' all of these, I at least am able, I hope, to prove my point out of Jewish lore."

THE IDEAL RABBI

The foregoing is true. Dr. WOLSEY owes his "ordination" to his *Alma Mater* which is solely responsible to-day for the reign of chaos and *tohu wabohu* in "American Judaism." In former times (and even to this day), when a student received his semicha from a college, he was enjoined upon to uphold the Torah sh'bichtab and the Torah sh'b'al pay. He knew well the codes, the history, the ethics and the philosophy of Judaism. He knew what a great responsibility had devolved upon his shoulder. He knew that the Elders of Israel expected him to remain loyal and faithful to the teachings of Judaism and not disregard the Poskim *rishonim and aharonim*. *Yoreh, Yoreh, Yadin, Yadin*, was not a careless admonition, or to be regarded as *naizem zahab b'af hazir*, but a serious warning to the student to beware of his responsibilities to *K'lal Yisrael*. To him was entrusted Israel's precious heritage and he was looked upon as an ideal leader, who by precept and example should lead his flock on the path of rectitude and the right and only conduct of Jewish life. Such in brief, is a true mirror of a Rabbi in Israel and, happily, it is so to this day. Dr. WOLSEY, to be sure, cannot honestly claim to be such an ideal interpreter of Judaism. He flouts the Bible and Rabbinic Judaism. He pooh-poohs the Shulhan Aruch and consequently is not called upon to decide questions of dinim which do not exist in the "Liberal" wing. Every Minister in that camp is an authority and is guided by his own whims and fancies, for there is no code of laws in "American Judaism." Recently, the editor of *The Sentinel*, Chicago, Dr. FELIX MENDELSOHN, has pleaded for a modern Shulhan Aruch for the reformed Jews in order to put an end to the reign of chaos in reformed Judaism. Dr. CLAUDE MONTEFIORE, the High Priest of "Liberal" Judaism in England, in his book, "The Jewish Religious Union: Its Principles and its Future," p. 12, says, "We recognize no binding authority between us and God, whether in a man or in a book." The late Dr. KAUFMAN KOHLER, who was regarded as the foremost exponent of "Liberal" Judaism in America, exclaimed in the hey-day of his youth, "The Jewish religion is built not on the Bible nor on supernatural revelation. It rests neither on MOSES nor on any authority. Must we still be cowed down by fear of the thunders of Sinai?" In view of such radical pronouncements by the protagonists of "Liberal" Judaism, we may well ask Dr. WOLSEY: Where does the injunction, *Yoreh halacha w'yadin din* comes in? How and in what manner are the codes of Jewish laws to be interpreted? "A belief in an interpretation of Judaism which stresses the tolerant, the kindly, the moral side of Jewish thought and Jewish tradition" does not and should not mean that we have a right to abrogate the laws and put them aside as obsolete. Say what you list, no liberal interpretation of Judaism can sanction the public desecration of *Yom Shebi'i*, the abolition of Milah, the transgression of dietary laws, etc., etc., which are now so flagrantly violated by the so-called Rabbis of "American Judaism." Take off your mask, Dr. WOLSEY, and remember what ABRAHAM LINCOLN once said, "You cannot fool ALL the people ALL the time." Truth will out!

A PLEA FOR REFORM

The second paragraph in Dr. WOLSEY's letter is a plea for reform in Judaism:—

> "While there is no question in my mind but that you are a zealous follower of the oral and written Law, I have very grave doubts as to whether you or any one else observe all of the provisions of the Schulchan Aruch. I have very great respect for the Orthodox Jew, but I do recognize that life very frequently requires him to make compromises."

We admit there are occasions when necessity requires some compromises, but that is different from the manner in which the Law is abrogated and put aside. Our Sages taught that the Most High looks to the heart—*Rahamana libba ba'ey*—and judges every being according to his zeal and sincerity. So long as the Torah is held as a basis for our guide in life, the liberal interpretation thereof is not only sanctioned but enjoined by our Sages. The Talmud contains many evidences of such liberalism and Dr. WOLSEY who studied his Talmud would not deny this. Of course, his school of thought found in this a licence with which to carry their reforms to extremes, and trample upon the freedom and the latitude given by the Sages of old.

JEWISH NATIONALISM

Dr. WOLSEY being a faithful interpreter of the one century-old Judaism does not conceal his innate hatred of Jewish Nationalism. He is horrified because we persist in regarding ourselves a nation, or a nation in abeyance, rather. Here are his own words:—

> "Why my attitude toward the Jewish National Movement is to be denominated as "puerile" I do not know. Perhaps you misunderstand the word "puerile." Before using the adjectives of epithets, it might be well to consult a dictionary. It might also be wise for you to define the word "nation." And if you are still definite in your own mind as to the connotation of the word, it might be well to ask yourself the question as to whether the Jews ought to be a nation. The whole genius of Jewish History and Jewish thought is very decidedly opposed to modern day nationalism."

That we Jews are a nation is no longer disputed except by the "die-hards." We fancy it is rather late in the day to make such a denial. JEREMIAH (31-35) has settled it once and for all. We are satisfied (to paraphrase Dr. WOLSEY), that "the whole genius of Jewish History and Jewish thought is *not* opposed to modern day nationalism." We would refer Dr. WOLSEY to a fine booklet by Mr. NAHUM SOKOLOW, entitled, "Zionism in the Bible" for further elucidation on this theme.

OURS IS THE SAY

Dr. WOLSEY cannot be accused of disloyalty to "Liberal" Judaism. He is indeed a passionate leader thereof and a warm supporter of the new cult which had drifted from the Jewish national moorings, a century ago. Here is a "gem" from his letter, referred to above:—

> "If it is your belief that the Zionist organization has established a nation in Palestine, then your quarrel ought not to be with me but with the British government, which hardly agrees with you, and the disagreement of the British government is official and authoritative—and final."

"Final!" Absurd! In some quarters it is held that the British government has created Zionism for Jewry. No, Dr. WOLSEY! The "final" say in the matter rests with the whole House of Israel, who had nursed the Zionist ideal ever since the glorious temple of old was reduced to ashes and Israel was dispersed throughout the globe. Jews who are loyal to their traditions cannot misread their history and destiny. Only those who hanker after the fleshpots of Egypt, only those who continually say, *Ma Yomru Hagoyim*, take their cue from their Gentile friends and fashion their modes of thoughts and lives.

THE POWER OF WEALTH

Dr. WOLSEY believes in the power of wealth as a factor in determining the right or wrong of Jewish problems. Here is another "pearl" from his letter:—

> "Your opinion as to the influence of Reform Judaism is purely subjective. I should say it is based very largely upon misinformation. One can see that your misinformation is obvious when I tell you that in a spirit of great magnanimity both Palestine and Orthodox Judaism are very largely subventioned by the donations of Reform Jews."

Dr. WOLSEY is right in a way, although we would point out to him that such virtues are not the exclusive monopoly of the Reformers; they are practised by all beings who revere the laws of God. We have yet to learn that "donation" alone given for sweet charity is the pith and essence of Judaism. In the words of Dr. H. PEREIRA MENDES, a veteran Rabbi in Israel, who remarked once in a similar instance, "it consists of that, PLUS God and the Torah."

ORTHODOX JEWS NOT ZIONISTS?

Dr. WOLSEY draws our attention to the fact that there are orthodox Jews who are not affiliated with the Zionist Movement, hence its trefa! Listen to the following "cameo":—

> "Instead of quarrelling with Reform Jews about Zionism, it might be wise for you to quarrel with Orthodox Jews on the same subject, because there are many of them who believe as we do on Jewish Nationalism. It might also be wise for you to investigate the attitude of religiously-minded Orthodox Jews in Palestine on the subject of Zionism."

We admit there are orthodox Jews who have not identified themselves with Zionism, but this should give no aid and comfort to the enemies of Zion. The latter have abandoned totally the belief in the restoration of Israel to nationhood, while the former still cling to it with every fibre of their being. The fact that they have not joined the Zionist movement for reasons of their own does not mean that they have repudiated their Siddur. DISRAELI wrote in his novel "Tancred": "The race that persists in celebrating the vintage although it has no fruit to gather, will in time regain its vineyards."

THE WISH IS FATHER TO THE THOUGHT

If "Liberal" Jews ever give birthday honours, the claim of Dr. WOLSEY will stand first and foremost. He is the one who is making desperate efforts to save the man-made theology of Reform Judaism from total annihilation. According to his last and final passage in his letter to us, he believes that the time has come when he can deliver the *hesped* (funeral oration) on the Zionist movement. Listen to this "gem" of thought:—

> "Your reference to our "total discomfiture" is a bit premature. I refer you to Dr. WEIZMANN, who comes to America this month (October) for the purpose of urging us to participate in the Jewish Agency. If that agency should be established, it would mean the practical disintegration of the Zionistic organization, for it would mean a new interpretation of Zionism."

With Dr. WOLSEY the wish is father to the thought. He knows that the triumph of Zionism would mean the total destruction of his now discredited theology and that men of his calibre find themselves caught in a trap from which there is no escape. At any rate, it would be worthwhile for Dr. WEIZMANN to take note of the statement of Dr. WOLSEY regarding the agency, for the former has no idea of sacrificing the substance for the shadow. No little sympathy would be felt for Dr. WOLSEY in his efforts to resurrect his mummied theology which is now a "dead" issue even in the reform wing, the leaders of which attach no further importance to it. But then Dr. WOLSEY is a hard-shelled opponent and would not surrender unconditionally without putting up a bold fight. We welcome a fighter and if our friend can spare more of it, we shall always be glad to hear from him in future.

HANUCCAH BALL

The Hanuccah Ball will take place on the 8th instant, at the Carlton and is likely to be a great success. Elaborate preparations have been made by the Ladies' Committee to secure ample provisions from the public and several hundreds of tickets were sold. Advertisements for the programme were solicited and the field has been well covered, no less than fifty contracts were secured. This alone will yield a good income for the ball, which bids fair to commemorate fittingly the 25th anniversary of the Jewish National Fund. Several interesting items have been included in the programme which will make the ball a great event of the season. All those who have not bought tickets are advised to do so at an early date. Tickets are sold at $2.00 and it is hoped that our community will extend every co-operation so that a record result may be achieved.

WINNERS OF THE ROTARY CLUB SHIELD

The Rotary Club Shield went for the fourth year in succession to the Jewish School Troop at the Scouts' Jamboree held on the 10th and 11th ultimo. Our picture shows Mr. N. F. ALLMAN, President of the Shanghai Rotary Club making the presentation, and Senior Patrol Leader M. POLANSKY receiving the shield.

[Photo by The Shanghai Sunday Times.

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[Written for ISRAEL'S MESSENGER]

EDUCATION

By ENYUB C. S. YANG

"Education is the manifestation of the perfection already in Man."—SWAMI VIVIKENENDA.

Education is highly essential to the growth of an individual, and brings out the potential into manifestation. Just as you strike a match to light it, similarly the act of friction may be likened to the instruction we receive during life. The source of all knowledge is really within us in a latent form, so that when we learn something we are really unfolding or drawing from the great reservoir within. We begin training our minds from childhood, and in school we learn the essential things which prepare us for further discipline in physical, moral and spiritual matters. In the more advanced stage of life, the individual subjects the animal in him to obey him, so that all the carnal appetites are entirely subdued, and then the super-man emerges from the ashes of the animal-man like the phoenix of Greek mythology. The greatest power in Man is the Thought principle. Each thought marks a groove in the mind, and the more often the same nature of thought recurs the deeper the grooves that are outlined. In the same way, it is very easy for bad or good habits to grow on us, and here Education comes in to uplift us and mould us into worthy men.

ANNOUNCEMENT

We are pleased to state that a series of articles will appear in "Israel's Messenger" in future from Mr. Yang on the following absorbing topics:—

Idealism.
Nationalism.
Spirituality.
Natural Law.
Thought Force.
Will and Imagination.
The Sacred Books of Asia.
Man, Whence, How or Whither?
The Dietary Laws and Ethics of Judaism and Islam.

Religion also lends a helping hand in educating us, insomuch as to bring in relief our more sympathetic and nobler qualities. The commandments, laws, admonishments so forcibly expressed in the great Spiritual Books of the world are really a cut and fixed system of education. During prayer when in the silence, we draw towards us Spiritual powers which react upon our psychic nature, and in the same time awaken the domant good within us. Then in that holy atmosphere all bad and evil influences are forgotten, and are discarded like the outer sheaths in the arum lily when putrefaction begins. In reality life is one big groping towards the Light or Central Sun (God). It may be noticed in all the stages of life from the vegetable to the animal and higher up to man, that each entity has a model towards which it is striving. But when one examines the Human stage it will be seen that no such model exists for him on the physical place. He gropes towards something Spiritual, namely, God the *summum bonum* of existence. To sum up the whole affair, life is always progressive. Man is endowed with a dual Nature, viz: Spiritual and Physical. In cases of genius we have the subjective mind manifesting, and the stage of activities are limited to all that is highest in life. He draws from the great universal storehouse ideas and gives them in the form of some wonderful invention. In the same way, the Sages of old gave to the world the highest order of teaching which moulds millions of people into noble characters. This process of drawing from the subjective is known as *Inspiration*. Now, that Man is gifted with such a divine power, our principal study is to use it so that the greatest good can result. Therefore we are endowed with *Reason* (intellectual faculty) which develops in the sage to *Intuition* (spiritual faculty). The animal has *instinct* only and does everything without reasoning the whys and wherefores.

The highest form of education is to introduce in our life the principles of the Fatherhood of God and the brotherhood of man, as proclaimed by all the religions of the world. It is this sense of harmony which is the stepping stone to soul-enfoldment and is admirably expressed by ALEXANDER POPE in "His Universal Prayer" as:—

> Father of all in every age
> In every climc adored
> By Saint, by savage and by age
> Jehovah, Jove or Lord.

In conclusion, I wish to lay great stress on the point that Man's God must be higher than Man in order that he may strive for a nobler ideal. In the same way we must always appreciate and look up to examples of Men who are imbued with love, charity, benevolence and other worthy attributes, nay, more so, to live the very life itself. Then only, education fulfils its mission and life becomes a divine symphony of joy, so that we may join the poet and proclaim:—

> To Thee whose temple is all space
> Footstool earth, sea, skies
> One chorus let all beings raise
> Natures incense rise.

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"THE UNFEARING CHAMPION OF HIS PEOPLE"

Address Delivered At The Zangwill Memorial Meeting Sunday Evening, September 26, Carnegie Hall, New York

By DR. STEPHEN S. WISE

I cannot help reverting in memory to a night nearly three years ago, as the Chairman of the Executive Committee of the American Jewish Congress, I presented ZANGWILL, as I had taken upon myself to do, of course, with authorization, the responsibility of inviting ZANGWILL to that meeting. In his delightful and inimitable way he began

Dr. STEPHEN S. WISE,
Nationally and Internationally Known Scholar, Thinker, Writer and Orator.

by saying, "The Vice President (referring to me) offered me the tempting invitation to say what I like." That is exactly what I did, and I did it because, in the spirit of the Congress I felt that here was an opportunity to hear this man, the greatest of living Jewish voices after the voice of HERZL had been stilled, just because he was in the opposition because he disagreed with the high and mighty, whether within or without Zionism he was silent as far as any man may be silent to whom the world is an audience whenever he chooses to speak. ZANGWILL, who had been a lifelong friend (if I may venture to make that personal observation), was just a little irritated at me because, in presenting him to you (some of you will recall it), I announced that "Israel ZANGWILL will speak to-night, not for Israel, but for ISRAEL ZANGWILL," and he said, in his delightful and jesting way, "Wise, you did me a great wrong. You set that meeting just a little off."

When I remember ZANGWILL'S address, as I did, before the meeting, and when I heard ZANGWILL speak for two hours that night, I thank God that in Israel there was one man who dared to speak out, who dared to speak up; one man who, in the language of Mr. MARSHAL or Mr. STROOCK a moment ago, was valiant and unafraid, though I can't help regretting that that valor and virtue is praised in the dead rather than told in the living.

ZANGWILL seemed to many of his fellow Jews too critical. I have heard him called that again and again, and that is why I may say to you the company gathered at the farewell service for ZANGWILL was very much like this company to-night. You may not like what I am going to say. The company gathered around the form of ZANGWILL on August 7, was made up of the simple local goodly folk of the East End of London, with not perhaps more than ten or fifteen men whose names mean anything, whether in the world of letters or of life. And to-night again, the distinguished and the eminent and outstanding in American Israel are conspicuous only by their absence, save for the half dozen men who sit around me on the platform to-night.

Why was that? Was it because the great Jewry did not believe ZANGWILL to be a literary figure of the first importance? Was it because they imagined that ZANGWILL was only a poor pseudo-artist? Oh, no. It is because we of the House of Israel have grown too impatient of the critic. We have grown too impatient of the truth-teller. We glory in the prophet who is dead, but we scorn the prophet who is living.

I can understand why the leaders and the great in Jewry are impatient of criticism. It is because they are fearful that we shall place weapons in the overstocked armory of our adversaries and of our foes. They forget, however, that helpful criticism, that healthful criticism, never can come from without. It must always come from within. And ZANGWILL was divinely impatient, not only with the enemies of Israel, but with those sons and daughters of Israel who were unworthy of their name; those sons and daughters of Israel who were unequal to their calling.

You say to me—others have said to me, "But, Dr. WISE, HERZL was a great leader, and he was not impatient." No, he was not impatient. In any event, he didn't disclose impatience any more than does or may Weizman. No responsible leader of an organization dare indulge in the luxury of impatience, however justified and divine. But ZANGWILL was a free man always. ZANGWILL never bound himself up within the ranks of organization. He remained a free-born soul, and I say to-night, as a Jew and a Jewish teacher, while I counted the distinction of ZANGWILL, to have been an unfearing champion of his people at all times, taking awful blows at the monster of prejudice or bigotry of fanaticism, no one, no matter whether in America or Europe, has spoken out against the horror of the klan, the moral abasement, the spiritual degradation of the klan, as did ZANGWILL.

I hold it to the greater honour of ZANGWILL that he was not only unafraid in the presence of a world which scorned and scourged Israel, but that he had courage to say to his own people what he did. The truth is, after all, if we had been just a little wiser, just a little more patient, and just a little more understanding of ZANGWILL three years ago we would have seen that, after all, ZANGWILL was rendering a very great service to the Zionist movement.

I know that in the midst of the Zionist negotiations, long before the issuance of the Declaration, LLOYD GEORGE turned to one of the Zionist leaders and asked, "What does Israel ZANGWILL think about all this?" Whether the grandees and the seigneurs liked it or not, ZANGWILL, more than any man, whether Rothschild or any other, was the voice of Jerusalem in England, and he was the voice of Jerusalem because he was almost the only great Jewish artist of his day, surely the greatest Jewish artist of his day, who gave of his best as an artist, but who gave all as a Jew.

I shall go back to my word of a moment ago, and then I shall have done. ZANGWILL not merely pleaded, as many of us do, earnestly or well for justice to the Jew. He was great enough to turn to the Jew and demand justice by the Jew and from the Jew. Therefore it was that while the rest of us were employed in the horror of the war years, in the words of the *Manchester Guardian*, "ZANGWILL stood out above the battle, a prophetic voice, the voice of a seer, a voice crying in the wilderness of horror and holocaust." And yet, a voice that will be heeded and read when all the pettier and punier voices of his day shall have been forgotten.

I would not do justice to my own remembrance of ZANGWIL to-night if, as I closed, I did not make mention of one thing in ZANGWILL'S life which to me means as much as all else. In 1896 THEODORE HERZL wrote "The Jewish State." In 1897 HERZL and ZANGWILL met. HERZL was most eager for a hearing in England, just as he was eager for a hearing at the hands of American Jewish leaders, which was denied him as long as he lived. After his death it became safe to lay the tributes of affection and of gratitude upon his bier. Then ZANGWILL arose. He did not see "eye to eye" with HERZL, but was fine enough and understanding enough to discern another child of the Ghetto in him. HERZL said of ZANGWILL to me a few weeks before he died (I used the words in presenting ZANGWILL to you three years ago), "Dor Gooter ZANGWILL."

ZANGWILL felt that HERZL was entitled to a hearing, and so he ignored the differences that separated him from HERZL, and set out to stand with him, even as NORDAU did. I wonder whether a century or centuries hence when after all, even the literary creations of ZANGWILL and of NORDAU alike shall have subsided into secondary place, whether anything will be read longer touching NORDAU or ZANGWILL, that both of these great Jews had the courage and the fineness and the nobility of spirit to stand by the side of that greatest of all the dreamers of the Ghetto, THEODORE HERZL, and to give him the furtherance of their unafraid spirits, making it possible for him to be the prophet of the great movement which enshrines his memory.

On August the 7th I stood—I cannot say at the grave of ZANGWILL, for no grave is to enshrine his dust—I stood in the little chapel by the side of his form. Just as that form was to be borne into the flames of oblivion, as I looked at ZANGWILL I could think only of this: that not since THEODORE HERZL had passed had any Jew lived and died in whose death all Israel had felt itself bereft and stricken. When I spoke it was not I whose lips spoke, but speaking through my lips there uttered the grief and the love of millions in Poland, in Russia, Hungary, Roumania, Austria, Germany, France, the Scandinavian countries, England, America, South Africa—millions of Jews through the whole Jewish world—were uttering their grief through my poor and imperfect world.

As I stood by the side of ZANGWILL, the utterly unafraid, unwielding, passionate, prophetic, the daring servant and lover of his people, the Jews of the world, including you, crying not, "We have lost a leader," but "We have lost ZANGWILL, our ZANGWILL." He loved Israel, and Israel loved him. And as his form receded into the flames wherein they were to expire, I said not, "Dust thou art, and unto dust returnest." Therefore I had to say, "ZANGWILL, flame thou wast, and unto flame returnest."

We, the fellow Jews of ZANGWILL, can nevermore walk in the darkness of self-contempt and self-belittlement and self-obliteration, because the flame of the soul of ZANGWILL has purged something mean out of the soul of Israel. And because ZANGWILL was, and lived, and dreamed, and wrote, and suffered, and died, the stature of his brother Jews is loftier. We shall hereafter walk with firm and unstooping hopes, because we are the brothers of ISRAEL ZANGWILL.

YOUR INTEREST IN LIFE

On What Does It Depend?

In the stress of modern existence there are occasions when, despite reasonable precautions, the system becomes enfeebled. Interest in daily affairs wanes: zest for food is lacking: and a feeling of dullness possesses and overwhelms the busy worker.

It is then that a tonic is indicated—something that "tones" the system and renews vigour by gentle stimulation of the functions. There are numerous medicinal agents that will accomplish this. Not a few, however, do so at the ultimate expense of the system. Their effect is much like that of alcohol, creating a false exhilaration, and their after-effects are as undesirable.

In these conditions of physical depression all that is necessary, usually, to restore appetite, vitality and strength is a short course of Dr. Williams' Pink Pills for Pale People, the renowed tonic which represents in the fullest possible measure concentrated vigour in a form that is convenient to take and readily assimilated. By purifying and enriching the blood, and by rapidly increasing the red corpuscles in the blood, Dr. Williams' Pink Pills build up the nerves, renew the digestive powers, impart fresh strength to the whole system. These benefits are permanent, as has been proved by the many thousands of weak, anaemic, nerve-racked sufferers whom they have restored to health and a cheery enjoyment of life during the past five-and-thirty years. Your chemist sells Dr. Williams' Pink Pills, or sent post free, $1.50 per bottle, $8/- for six bottles, by the Dr. Williams' Medicine Co., 60 Kiangse Road, Shanghai. Nothing else is "just as good."

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SPLENDID ADDITION TO THE UNIVERSITY LIBRARY

The Hebrew University in Jerusalem, the pride of World Jewry, is rapidly becoming the greatest centre of Jewish spiritual life in Eres Yisrael. The appeal for books and more books, by its Librarian, Dr. HUGO BERGMANN, is still persistent. Happily, important additions were made recently to the Library by leading Jews and Governments abroad. To our mind, Shanghai has responded well. The magnificent library of the late Mr. S. J. SOLOMON, of revered memory, was a contribution which had been greatly admired by Mr. NAHUM SOKOLOW, the Chairman of the World Zionist Executive. Those books are now well sheltered under the roof of the University and placed on shelves in a prominent position which seldom fail to attract attention. In our June issue, we had the privilege of giving an illustrated picture of the books of the late Mr. SOLOMON, which form to-day part of the University Library.

Mr. Ezra S. Levy's Books For The University

The latest gift to the University, which we were instrumental in securing, is part of the magnificent library of the late Mr. EZRA S. LEVY, of Calcutta and Shanghai, which has been kindly donated by his son Mr. DAVID E. LEVY. The late Mr. LEVY was well-known as a great lover of books and was looked upon as a great Oriental scholar with a fund of knowledge and deep erudition in Jewish and Arabic philosophy. We are sure our readers will appreciate the gift of books made by Mr. DAVID LEVY, thereby perpetuating the memory of his late revered father. The books are of great intrinisic value, some of the volumes being rare and out of print. We give below the full list thereof, being 70 volumes in all, which we have no hesitation in saying will form a splendid addition to the Library in Jerusalem. Jews everywhere should remember that the University can only become a force for spirituality when we all rally loyally towards its banner and look upon it as a national institution.

List Of Books Donated By Mr. David Levy

The following is a complete list of books given to the University Library:—

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Sepher Shenoth " 2.	
Sepher Bereshith vol. 1.	
Sepher Wayikrah " 3.	5 vols.
Sepher Bamdibar " 4.	
Sepher Debareem " 5.	
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Total	70 vols.

"Palestine will never be Jewish unless the soil upon which its cities stand is Jewish soil."

—MR. M. M. USSISHKIN, CHAIRMAN, BOARD OF DIRECTORS, JEWISH NATIONAL FUND.

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THE JEWISH NATIONAL FUND

CELEBRATION OF TWENTY-FIFTH ANNIVERSARY

The twenty-fifth anniversary of the first Zionist colonization agency of the Jewish National Fund will be celebrated throughout the Jewish World this month. The National Fund was the first Zionist colonization agency established, long before the movement assumed its present proportions. It was designed to purchase land in Palestine for colonization purposes, title to the land being held in the name of the Jewish people, never to pass from its ownership. Planned to acquire land outside private control and thus prevent speculation, the Jewish National Fund is probably the only agency of its kind where land is held as the eternal property of a people.

THE BLUE AND WHITE BOX

Elaborate fund-raising methods had not been envolved when the National Fund was organized. Campaigns for large gifts would have been futile, for Zionism in those days was limited practically to the poor in the Ghettoes of the world. So the now familiar blue and white metal box was designed and distributed in the homes in Jewish quarters, first in Eastern Europe and then in the United States and other countries. In these National Fund boxes coins were deposited on feast days and holidays, when a son or daughter was married on all joyous occasions. The blue and white box became an institution in Jewish life throughout the Diaspora and even at the close of the war when large funds were required for the important colonization projects initiated in Palestine, the National Fund box had become so fixed a part of Jewish life that it continued as one of the important means of revenue for the development of the Jewish Homeland.

A BOX FACTORY IN PALESTINE

At present it is estimated there are over 800,000 National Fund boxes distributed in every country throughout the world. With industrial life developing rapidly in Palestine a box factory has just been established in Jerusalem which will devote its output exclusive to National Fund boxes to meet the world demand for them. The factory has an output of three thousand boxes daily and it is expected shortly to have boxes in one million homes circling the globe where the poor and those in moderate circumstances will continue dropping their coins to redeem the land of Palestine for the Jewish people.

In the countries of Eastern Europe National Fund boxes will be found in as high as seventy per cent. of the Jewish homes. In many cities every Jewish home contains a box. Of the six million gold dollars which the National Fund has invested in land and improvements in Palestine—property now valued at over G.$10,000,000—twenty-nine per cent. came from the pennies deposited in Jewish National Fund boxes.

LAND AND COLONIES

The National Fund has already purchased over 250,000 dunams of land in Palestine upon which are located many of the flourishing agricultural colonies established by the Keren Hayesod since the war. The principal colonization work of the past year carried out by the National Fund was the purchase and clearing of large tracts in the Valley of Jezreel, where the Keren Hayesod has largely concentrated its colonization activities during the past year. Once one of the most fertile garden spots in Palestine, the Jezreel was uninhabitable for years because of malaria-breeding mosquitoes until cleared and drained by the workers of the National Fund.

During the past five years the National Fund has planted over three hundred thousand trees throughout Palestine to afforest the country denuded of trees by the Turks. Its drainage work, in connection with the public health activities of Hadassah and other agencies, has reduced malaria, once the scourge of Palestine, to almost a negligible percentage wherever it has acquired land.

This year the budget of the National Fund calls for expenditures of almost G.$2,000,000 for land purchases and improvements in Palestine and at least G.$500,000 of this amount, it is estimated, will come from the National Fund boxes in one million Jewish homes in every country of the world.

THE GOLDEN BOOK

In addition to the romantic little box the National Fund has devised other unique methods with a strong imaginative appeal, to raise funds for its work. Its Golden Book, kept in the archives of the Fund's world headquarters in Jerusalem, permits persons to inscribe the names of men and women who have rendered signal services to the Jewish people. Inscriptons are accompanied by contributions of G.$100. Dunams of land in Palestine have been contributed by Jews throughout the world, a G.$20 contribution redeeming a dunam or one-fourth acre as the eternal property of the Jewish people. In addition the fund receive a goodly proportion of its income from bequests and large contributions.

SHANGHAI JEWISH BOY SCOUTS

PRAISE FROM SIR ROBERT BADEN-POWELL

The following very pleasant letter has been received by Mr. F. C. MILLINGTON, Commissioner of the local Boy Scouts' Association, from Sir ROBERT BADEN-POWELL, the Chief Scout:—

Dear MILLINGTON,—I must send you a line of thanks for kindly sending on the good wishes of the Shanghai Jewish troop and pack, which I heartily appreciated. I have written to Jacobs in reply to-day, thanking them. I should like you to know that your film was shown last Monday to the delegates of the 32 nations gathered together for the International Conference here and was very much appreciated. I wish you could be here to see the splendid spirit that exists at the Conference, a spirit that is only rivalled by the beauty of the country around.

All good wishes to you,

Yours sincerely,

Robert Baden-Powell.

A VOICE FROM CHINA

Students of present day Jewish history are not at all astonishe dto learn that anti-Semitic agitation has been started in China. It would be unlikely that the sinister forces at work in this country, and to an even greater extent in most of the countries of Europe, should leave untouched that remote land. China has undergone considerable changes in recent years, and anti-Semitic manifestations are probably a sign of the times.

The position taken by the *North China Daily News* as well as by some of the other Chinese newspapers is most laudable. At the outset they made it clear to their readers that they would not open their columns to the canards and the slanders aimed at the Jewish residents of their country. Thus are they not only doing their utmost to prevent the vicious propaganda from spreading, but are setting an example which some of the socalled progressive countries of Europe would do well to follow.—*The Jewish Exponent* (Philadelphia, Pa.).

JEWISH COLONIAL TRUST

ANNUAL MEETING

The twenty-eighth annual meeting of the Jewish Colonial Trust, Ltd., was held on 12th October.

The report states that the Trust has at present a capital issued and paid up of £395,000. The bank's business in the United Kingdom during the year continued on normal lines. The development of commerce in the Near East was unfavourably affected by the unsettled political conditions in certain parts of the Orient and by the financial crisis in Palestine during the latter part of the year. The Trust's holding in the Lodz Deposit Bank has yielded a satisfactory return, in spite of the political and financial crisis through which Poland has recently passed. The net profit, after making provision for all expenses, including income tax, amounted to £16,258, as compared with £15,929 for the previous year. The balance-sheet shows a sum of £1,269,362 in current deposits and other accounts.

In view of the settled policy of the Directors, to strengthen as far as possible the resources of the Bank, no dividend is being declared, and the profits will again be applied to the reduction of outstanding debts, which the Directors consider should be cleared before dividends are paid.

The report was adopted, and Messrs. J. Cowen and I. Naiditch were re-elected auditors.

LAST DIVIDEND

The last occasion on which a dividened of 5 per cent. was declared was in November, 1921, when coupon No. 11 was released. It is to be hoped that next year the Directors will not disappoint the shareholders but declare a dividend to which they are entitled.

Read

"THE JEWISH SCIENCE INTERPRETER."

Published Monthly in New York. Edited by RABBI MORRIS LICHTENSTEIN. YEARLY SUBSCRIPTION Mex.$2.00.

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OUR BOOKSHELF

TALES OLD AND NEW

Of special interest for younger readers is a volume of stories by Mrs. ELMA E. LEVINGER entitled *Tales Old and New*, which has just appeared from the press of the BLOCH PUBLISHING COMPANY. Mrs. LEVINGER, whose previous volumes, "The New Land," Jewish Holiday Stories "In Many Lands," etc., have won a distinct place for themselves in the libraries of the Jewish youth, has in this new volume told her stories through the medium of a group of young people, who gather together to tell stories and recite verse, both old and new, which deals with the varied aspects of Jewish life throughout the centuries. (G. $2.00).

NEW PALESTINE AND FOLK SONGS

SINCE the beginning of the rehabilitation of Palestine, many people have gone to the Holy Land and returned with reports of the economic, spiritual and scientific development of the land. A unique report comes from A. W. BINDER, well known American Jewish composer, from whose trip to Palestine, he brings a musical message of the artistic development in the Old-New Land. In an interview with the *Palestinean Bulletin* of Jerusalem, Mr. BINDER said: "Palestine is full of musical activity and appreciation. Fine musicians, serious music schools, an opera company and music societies form the nucleus of that which will make the future music life of this people."

The BLOCH PUBLISHING COMPANY has just issued a collection of *New Palestinean Folk Songs*. These twenty-two songs were gathered by Mr. BINDER during his trip through the Halutz colonies in the summer of 1925, noting the songs as they were sung and danced by the Halusim. The collection contains songs which have never been notated or published. Yemenite melodies, dance songs of the Halusim, national songs, love songs and songs without words, form the contents of this important addition to Jewish music. (G. $1.25).

MODERN YIDDISH NOVEL OF CLASSIC MERIT

SHOLOM ASH is well-known to readers of the Yiddish press, and has received attention and favourable comment from critics in general as one of the most valuable and noteworthy contributors in the field of Yiddish fiction. It has been recognized that there is growing in that language a respectable addition to the world's literature. In publishing "Kiddush Ha-Shem" the Jewish Publication Society is rendering accessible to general readers a novel which is worth perusal both because of its intrinsic merit and the interest of the story it narrates.

The book is published by the above Society, Broad street and Girard Avenue, Philadelphia, Pa., the price being G.$1.50. We commend it strongly it to our readers.

"THE NEW JUDAEA"

begs to announce that it has acquired the sole rights of the English translation of

HERZL'S DIARY

which will appear in a serial form in its columns.

The diary in which Dr. Theodor Herzl, the founder of the Zionist Movement describes in an intimate and vivid manner his experiences and feelings during the period leading up to the formation of the Zionist Organization until shortly before his death, is a document of absorbing interest not only to Zionists but to all who are in sympathy with the Movement which has had such far reaching effects on the life of the Jewish People.

The first instalment will appear on the 15th October.

Annual subscription 12/-.

Remittances should be sent to

The Manager,
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77, Great Russell St.,
London, W. C. 1.

CIRCUMCISION PREVENTS CANCER GERMAN MEDICAL AUTHORITY DECLARES

[Jewish Telegraphic Agency]

BERLIN, Oct. 14.—Circumcision is a medium of preventing cancer, according to Dr. OSCAR FOEDERL, German medical authority who published an article on the subject in the *Deutsche Zeitschrift fuer Chirurgie*. In his article, Dr. FOEDERL emphasizes the medical value of circumcision and states that according to statistics compiled no Jews were found to suffer from cancer of the sexual organs. This was found true among 276 Jews who were operated on for cancer of the various organs. This is particularly significant in view of the fact that cancer of the sexual organs is frequently found among those who are not circumcised. "Circumcision is one of the most splendid medical experiments yet introduced for the benefit of mankind," Dr. FOEDERL stated.

WHEN BABY IS CROSS AND SLEEPLESS

there is something wrong and the little one is taking the only means he has of telling it. Under such circumstances the temptation to administer a sleeping draught, or opiate of some kind is often great, but don't do it unless expressly ordered by a competent doctor. Instead give Baby's Own Tablets, which are guaranteed to contain no opiates; they send the child to sleep simply because they remove the causes of his sleeplessness and make him feel good and comfortable.

Baby's Own Tablets

promptly regulate the stomach and bowels, aid digestion, banish constipation and colic, check diarrhœa, reduce fever, relieve colds and croup, allay teething pains, expel worms. Chemists sell them, or post free, 60 cents per vial, from Dr. Williams' Medicine Co., 60 Kiangse Road, Shanghai.

HANUCCAH FANCY DRESS BALL

IN COMMEMORATION OF THE SEMI-JUBILEE OF THE JEWISH NATIONAL FUND.

Will be given under the Auspices of The Shanghai Zionist Association, and Kadimah at The Carlton on Wednesday, 8th December, 1926.

CELEBRATE THE DOUBLE NATIONAL EVENTS BY ATTENDING THE BALL AND SO HELP TO SWELL THE FUND (PERCENTAGE OF WHICH WILL BE GIVEN TO THE LOCAL JEWISH SCHOOL). THE JEWISH NATIONAL FUND CELEBRATES THIS YEAR THE FIVE AND TWENTY YEARS OF ITS EXISTENCE AND THE CALL COMES TO EVERY JEW AND JEWESS IN CHINA TO REMEMBER WITH PRIDE THE GREAT ROLE WHICH THE FUND HAD PLAYED IN REJUVENATING THE SOIL OF ERES YISRAEL. THE FUND TO-DAY ENJOYS WORLD-WIDE POPULARITY. THERE IS NOT A COUNTRY IN THE WORLD WHICH IS NOT ACTIVELY IDENTIFYING ITSELF WITH THE PIONEER WORK OF THE JEWISH NATIONAL FUND, WHICH RECLAIMS THE LAND AND MAKES IT AVAILABLE TO THE BAND OF STURDY HALUSIM FOR CULTIVATION.

IN THE PAST YEARS THE FESTIVAL OF HANUCCAH ENJOYED GREAT POPULARITY IN LOCAL CIRCLES AND THE ENTERTAINMENTS GIVEN WERE ARDENTLY SUPPORTED. THIS YEAR IT IS AGAIN GIVEN AT THE CARLTON (THANKS TO THE GENEROSITY OF MR. ISRAEL, THE PROPRIETOR, WHO HAS GIVEN THE PLACE FREE OF CHARGE), IN ORDER TO GIVE GREATER ACCOMMODATION TO THE PATRONS AND IT IS HOPED THAT THE PUBLIC WILL ACCORD TO IT THEIR LIBERAL SUPPORT.

Prizes will be given to those wearing the Best and Most Original Costumes.

TICKETS on SALE at $2.00

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IRAQ NOTES AND NEWS

[From Our Basrah Correspondent.]

BASRAH, October 8th, 1926.

IRAQ'S PRIME MINISTER

On the occasion of the miraculous escape of Iraq's Prime Minister, Sir ABDUL MUHSIN BEY AL SA'DUN with slight wounds as a result of the attack made upon him recently by a demented being, the Baghdad Jews assembled at the leading synagogue and offered the necessary prayers. The Prime Minister, upon learning this when in the hospital, sent the following message to the Chief Rabbi of Baghdad, expressing his deep felings and admiration towards his Jewish countrymen. The message is in Arabic and a translation thereof runs thus:—

"HIS GRACE THE CHIEF RABBI!

"I have come to know that a great number of my bretheren and patriotic Jews have assembled yesterday morning at the leading synagogue and thanked God on my escape from the recent attack made upon me. I cannot sufficiently thank you for this manifestation of loyal feeling towards me, with which I was deeply impressed. It reveals to me the nobleness and sterling characters of the high-minded Jewish community. I thank God for the faithfulness and love of my countrymen towards me and beseech Him to give happiness to all.

"Your sincerely,

"ABDUL MUHSIN AL-SA'DUN."

JEWISH EDUCATION IN IRAQ

This year's Iraq's annual examination has demonstrated once more that the Jew is a bright and industrious student, hungry and eager to excel his fellow-mates in his studies. The examination for the sixth year primary classes of all Iraq's schools was held at the beginning of July last, 673 students having participated in the examination. They have come from 50 schools, 39 of which were Government Schools and the rest public. To stand above all this great number is not an easy job, when we have to bear in mind that only lately Arabic has been given some consideration by our Iraq Jewish Schools. Despite this fact, the attainment of the Jew this year is not one of which he needs to be less proud, but, on the contrary, his successes have exceeded the most sanguine expectations. The first student out of the 673, was a pupil of RAHEL SHAHMOON SCHOOL of Baghdad, SALMAN YACUB, by name. The third was NATHAN BAROUKH, a student of the same Jewish school also. The fourth is also of a school of Baghdad, AL-WATANIYA by name.

Fine as this result may appear, still the position is far from satisfactory. Our harvest is but a trifle of what we can get of our fruitful soil. In Basrah, for instance, most of the Jews still continue sending their sons to our local Jewish School, about which much correspondence was published in ISRAEL'S MESSENGER, though each of them admits that their son or sons are learning next to nothing. Some of the most advanced students of our Basrah School have entered the said examination and the result was nothing but a disgrace on the part of the school in particular and Basrah Jewry in general. Such being the position, it is to be most sincerely hoped that our Basrah Jews will give this their serious consideration and begin sending their sons to Government Schools where they can find a better medium and a fertile soil.

In Baghdad, the condition is better than Basrah, but still it is not satisfactory enough. Hundreds of boys still continue going to the Alliance School where they are made to absorb, from the beginning till the end, a great deal of French, a language which was of great utility during the Turkish régime, but now of little or no use. The graduates of this school who are brought up in French atmosphere, are refused admission in any of the Iraq Law, Pharmacist, Engineering colleges and others, due to the fact that they possess very little Arabic knowledge. Besides this it is very hard for them to find work at a moderate salary though their degree at the Government School should command higher emoluments. It appears that they have not realized the fact that Arabic has become the official language of the country and should not be ignored. Moreover, there is another matter which needs serious consideration and attention. The Iraq Government have been sending for the last four years or so, educational missions to English, American and other universities from its own funds. The number of the students sent up to date is somewhere near sixty, and it is with great regret I say that there is only one Jew in this list This year twenty-two students are being sent and there is not a Jew among them, though there is no reason why Jews should not be given preference. The Iraq Government, as a rule, sends its distinguished secondary school graduates and due to the fact that there are few Jews in the Government Secondary schools, the Jew is thus barred from these missions, a matter which if allowed to continue, would cast serious reflections on Iraq's future Jewry.

It is to be most sincerely hoped that this will awaken our Basrah sleepy Jews, and our Baghdad half-awakened Jews, and move them to send their boys to Government Schools, in order to insure a bright future and not a dark one, if present-day educational matters continue to remain so, until we ourselves can boast of possessing good Jewish Schools.

Meadow Brand.

The Popular Table

BUTTER

AT ALL STORES

EMBARRASSING!

The person who goes about with ill-smelling breath is an offender against social harmony. Sweet pure breath is a necessity to every man and woman who desires respect and good-will. Usually all that is needed to correct offensive breath is an occasional dose of Pinkettes, the dainty little gentle-as-nature laxatives. They also banish constipation, bilious attacks, sick headaches, regulate the liver, clear the skin, relieve piles. All chemists sell Pinkettes, or post free, 60 cents the vial, from Dr. Williams' Medicine Co., 60 Kiangse Road, Shanghai.

LONDON COURT RECOGNIZES JEWISH DIVORCE LAW FOR JEWISH PRIEST CLASS

LONDON, Oct. 15 [J. T. A.].—The Jewish religious law prohibiting a "Cohen" (a descendant of the ancient Jewish priest class) to marry a divorcee was recognized by the British court as a reason for dissolving a marriage. The decision was handed down by Lord MERRIVALE in the case of Rabbi HIRSCH NEUMANN yesterday. Rabbi NEUMANN, who is a "Cohen," was married last winter to Sarah Greenberg at the London registry office. Before the ceremony in the synagog, Rabbi Neumann learned that his bride had been divorced thirty years ago. He therefore applied for nullification of the legal marriage ceremony. Rabbi NEUMANN who is a teacher at the Orthodox Yeshiba, Eitz Chaim, was permitted to wear his hat in court and give his evidence in Yiddish.

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SOCIAL AND PERSONAL

Mr. and Mrs. MAURICE BENJAMIN returned to Shanghai last month after spending a delightful vacation in California.

* * *

Mrs. J. MOOSA, Miss ANNIE MOOSA and Miss A. MOOSA have returned from Penang.

* * *

Mrs. S. ZIMMERMAN was a passenger on the *President Pierce* from Frisco last month, en route to Tsingtao. Mrs. ZIMMERMAN has spent a brief holiday in California.

* * *

The *President Madison* which arrived here last month, brought home a number of local resident, which included: Mr. and Mrs. J. M. JOSEPH, Miss R. R. JOSEPH, Mr. and Mrs. NATHAN SACHS Master B. SACHS and Mr. S. SUDKA.

* * *

A warm welcome was given to Mrs. D. G. M. ARONOVSKY by her friends on her return to Shanghai from Jerusalem last month. Mrs. ARONOVSKY left for Eres Yisrael in April last, with her two sons in order to give them a thorough Jewish training in a Jewish College.

* * *

Mr. K. BERMAN of the firm of Messrs. S. BEHR & MATHEW has returned to Shanghai this week with his wife. Mr. BERMAN was married to Miss LILLY BEHR, daughter of Mr. and Mrs. ALES BEHR of Frankfurt, M., in Hamburg in September last. Mr. and Mrs. BERMAN are staying temporarily at the Palace Hotel.

* * *

A cable from Los Angeles, California, dated 13th ultimo, announces the death of Mr. I. G. TUTTELMAN. The deceased left Shanghai with his wife in May last on vacation, and leaves several children here to mourn his loss.

* * *

Mr. I. H. JACCB sailed for London on the *Katori Maru* last month, with a view to study Law in the London University. His many friends wish him well in his future career that is now opening before him.

* * *

Mr. MEYER NISSIM has sailed for San Francisco on the *Shinyo Maru* in order to take up engineering courses in a College. Mr. NISSIM is the third son of Mr. NISSIM JEREMIAH and is very popular amongst the local Jewish school pupils.

The engagement of Miss ALINE MOSES, second daughter of Mr. and Mrs. A. E. MOSES and Mr. H. E. HAYIM, son of Mr. and Mrs. E. HAYIM of Bombay, has been announced. The wedding will take place on the 8th instant, at the Ohel-Rachel synagogue. Mr. HAYIM arrived from Bombay last month and is a guest of his uncle, Mr. D. E. J. ABRAHAM. Miss MOSES is most popular in local circles and her departure to Bombay after the wedding will be regretted by all her friends and relatives.

* * *

Local readers of ISRAEL'S MESSENGER are kindly requested to send to the Ladies' Benevolent Society, c/o Mrs. R. E. TOEG, 211 Yu Yuen Road, all discarded clothings for children as the need for same is very urgent now that the cold weather is approaching. It is hoped that this appeal will find great favour and secure a generous response.

* * *

Mr. and Mrs. L. BLUM are receiving congratulations upon the birth of a daughter, born on the 13th ultimo.

* * *

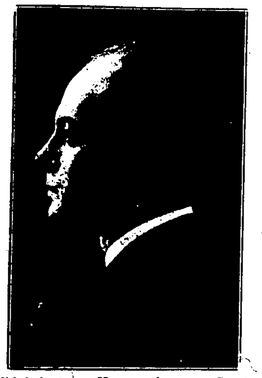
Mrs. E. E. J. ABRAHAM, her youngest son and Miss ARAKIE left for Calcutta last month on a brief vacation.

* * *

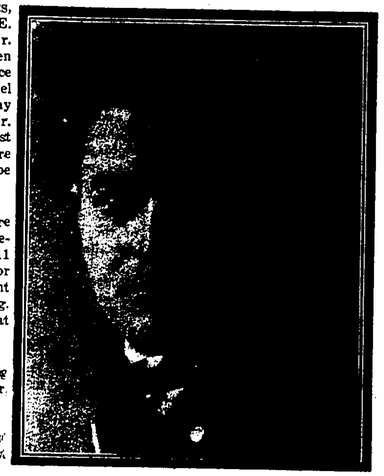
Mr. and Mrs. JACK BEHAR and Mrs. R. SPUNT have returned to Shanghai.

* * *

Dr. Med. DESIDERIUS ENGEL who has joined the well-known local physician, Dr. Med. ALEX RENNER, as a partner is the latest recruit to the local medical fraternity. Dr. ENGEL, during his short practice in Shanghai, has already earned for himself a wide reputation as a brilliant surgeon and



a skillful doctor. He was born at Czechoslovakia in 1894 and after graduating he worked as pathologist, bacteriologist and physiologist under famous men as Prof. STERNBERG in Vienna, Prof. GOHN in Prague, and Prof. HOBER. Dr. ENGEL practiced 5 years as surgeon and orthopedist in the best German university-clinics under Prof. PAYR, Prof. SCHLOFFER, and was also assistent Professor under the famos surgeons Prof. ENDERLEN in Heidelberg and Prof. ANSCHUTZ in Kiel. He worked also on the cancer research-institute in Heidelberg. Dr. ENGEL pursued scientific studies diligently and is author of numerous scientific publications which were well received. Dr. ENGEL hails from a notable Jewish family and possesses a pleasing disposition which seldom fails to attract attention. We congratulate Dr. RENEER on the accession of strength he had acquired in his new associate.



Mr. C. I. SIPITSKY,

who played the role of the Jewish King Lear at the Lyceum Theatre, last month Mr. SIPITSKY has taken active parts in different plays in London about ten years ago, under the direction of Mr. MAURICE MOSKOVITCH, the well-known playwright in England. He is expecting shortly to receive twenty new opperates and dramas from America to produce in Shanghai. He is regarded as asset to the local Jewish A. D. C.

JAPANESE CONSUL AND GOVERNMENT INTEREST IN ZIONIST ACTIVITIES

JERUSALEM, October 6. [P. C.]—Mr. KUROKI, the Japanese Consul at Port Said, called at the offices of the Executive and asked for a duplicate set of Zionist literature for his information and the information of his Government on Zionist activities in Palestine and elsewhere. He also suggested that the Mexican Consul in Jerusalem be supplied with literature for distribution to Japanese visitors to Palestine.

A man may be known by three things: by his conduct in money matters, his behavior at the table and his demeanor when angry.

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CORRESPONDENCE

GREETINGS FROM FAR-OFF AUSTRALIA.

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—Please accept my apologies for the delay in tendering my thanks for the tribute to the memory of my late father, in your July issue; its sentiments are deeply appreciated by my mother and all our family.

It is a proud thought with us, that the work of our father was responsible for giving Zionism a good deal of the strength it is rapidly acquiring in Australia, where prior to his decision to produce the *Australian Jewish Chronicle*, there was, if anything, only hostility to the great National movement.

The Austrialian Jewish Chronicle will continue to fight for the causes for which my father had been an ardent exponent.

I am, etc.,
ISAAC CHODOWSKI.

SYDNEY, October 16th, 1926.
48, *Market Street, Randwick.*

OUR SYNAGOGUE SERVICE

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—DOBER SEDEK is to be commended for his timely letter on the above subject. For a number of years, I might say decades, our Synagogues had failed to attract the young ones, with the result that we find the latter alienated from all things Jewish. Who can blame them? Are we not responsible for this deplorable situation to a great extent? The fact that we have thus far failed to attract the best men for the Hazanuth, indicates that we are following the line of least resistance, and doing next to nothing to solve the problem in a becoming manner. By all means, watch the "balance-sheet," there is nothing wrong in it, but let us do something to elevate the standard and the utility of our *Abodah!* A *Shaliyah Sibbur* he is in every sense of the word who can attract our young men to the service, but then from where can we find the right man? I suggest that the best way out is to induce some experts to train some would-be candidates for the Hazanuth, so that Hazanuth may not die out entirely. I earnestly hope that some steps will be taken to improve our Synagogue service, and I agree that a great responsibility devolves upon the Committee of Management. It lies in their hands to kill or revive our ancient *Abodoh* and make the House of God a living factor in the life of our people. What a responsibility, to be sure! And yet I have no hesitation in saying that they incur a great risk if they hesitate to discharge their duties in a clear manner.

Enclosing my card.

I am, etc.,
DORESH TOB L'AMMO

SHANGHAI, 10th November, 1926.

Read
The Organ of
SOUTH AFRICAN JEWRY
THE ZIONIST RECORD
circulates from the Cape
to the Zambese.
Subscription 12/- a Year
P. O. Box 150. Johannesburg
South Africa.

WHAT IS WRONG WITH OUR BOYS AND GIRLS?

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—In answering your correspondent A BACHELOR with regard to our Jewish girls, permit me to say that I differ strongly from his views. There are many girls here who do not like the life of vanity and empty pleasures. Many people have often expressed the idea that our girls are very proud and think too much of themselves. The same views were expressed by the girls themselves about our men. I have noticed of late a number of young girls cultivating friendship with men of different race and faith. Can you blame them? Our men would never think of them or treat them with the same respect as they treat others of different race and faith. Because they do not hail from the society that our Jewish men mix with, it does not imply that they come from the slums? Yet our men would rather spend their time with girls who are not members of our faith! The trouble is that there is no Club where they could meet each other and fraternize together. I am sorry for A BACHELOR who wrote you about his experience with an expensive girl. I can assure him there are many others whom he could choose and yet be happy in life. It is a mistake to suppose that the best attractive girl is the one which is called a "butterfly." Modesty is a virtue of beneath Yisrael and happily this is not lacking in Shanghai. A BACHELOR should wake up from his dream and realize the truth before very long.

Enclosing my card.

I am, etc.,
X. Y. Z.

SHANGHAI, 21st November, 1926.

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—A BACHELOR writing in your last issue has the courage to say that I am living in a fool's paradise. Well, anyone reading his letter must have felt that HE is living in such a "gan eden" of his own creation. He must have a distorted view of marriage when he hesitates to marry the girl of his choice on the ground that she is too expensive for him. I cannot understand why our young men should not live according to their means and yet lead a happy life. This hankering after wealth and fashion is the soul-destroying civilization of our age and will not last long. Happily, since I wrote my first letter three or four engagements amongst the Ashkenazim have taken place; one marriage is taking place next month of a popular Sephardi girl of popular parentage whose ideal Jewish life is enough to teach A BACHELOR a lesson in modesty and virtue. I understand that another match is under "negotiation" and I hope that the local Jewish registrar of marriages will have a busy time this year and a record one at that. Why not? I am convinced that the life of a bachelor in Shanghai is one full of dullness and brings him no happiness. There are many young men who earn large incomes and who, to my mind, should not remain on the bachelor's list. Come out of your shell, Mr. BACHELOR, and play the game! A life of celibacy and selfishness is not Jewish nor is it in keeping with the traditions of our race. That home is blessed where there is a wife; that home is under a "cloud" where it is bereft of a helpmate. Let us therefore take heed and take to ourselves life-partners!

I am, etc.,
PERU URBU.

SHANGHAI, 22nd November, 1926.

THE RATIONALIST PRESS ASSOCIATION MEETING

The following letter was published in THE SHANGHAI TIMES, *of the 27th ultimo:—*

Editor, THE SHANGHAI TIMES.

SIR,—We met at the "Palace" to greet the opening of the first literary evening of the Rationalist Press Association. Some were there out of curiosity, some out of sympathy, and yet some to win and wean others from their "stronghold." We were sixteen in all, including two ladies who listened with rapt attention to the pros. and cons.

The first shot was fired by a Rationalist, prior to the opening of the meeting. Confucius said: "If you want to know the moral and cultural standard of a people, hear its music." In like manner, if you want to know a Rationalist, hear his music which begins with a denial of God and ends in a confession of some force behind the Universe. What is God? What is the plain definition? Man cannot answer. "A God defined is a God denied," said an ancient Jewish philosopher. We cannot raise the veil of nature, far less see God's face. The Bible says, "I am thy God"; still it is emphasized: "You saw no similitude on Horeb." Will you ask the watch to explain the watchmaker? or ask the waterdrop to fathom the ocean? Nevertheless the watch proves the watchmaker, and the drop points to the ocean. Even so, since man is, God must be, too.

As this discussion was developing, the meeting was declared open. The Chairman in a few words defined the aims and objects of Rationalism. He referred to the long list of honoured names on the Board of Directors of the London Society, its honorary associates, past honorary associates, pass chairmen and benefactors.

In closing, the Chairman pleaded for a better understanding of their movement in Shanghai which in some quarters were misunderstood. He hoped that no attack on religion would be made and that if that was inevitable, care should be taken to use language that was decent and not vulgar.

Rationalism is conceded to be a minority movement, although it has branches all over the world. Minority movement should not be misunderstood. I think it was JOHN STUART MILL, perhaps it was HERBERT SPENCER, who said: "I am never happy unless I am in the minority." The Rationalist has an idea that he holds the key to "a system of philosophy and ethics independent of all arbitrary assumptions or authority."

After the remarks made by the Chairman, a discussion was invited. A voice was heard in the audience asking whether Voltaire, the great Frenchman, was an atheist, as he believed he was, to which a Hindu thinker and philosopher replied that he was not. A Jewish voice was heard saying that Voltaire remarked: "If there were no God, we would have to invent him." There was a slight lull prevailing which was broken out by one asking the Chairman, the real object of the meeting that evening.

"Well," said the latter, "we are here to enroll new members who would receive for their annual contribution of $10 a number of literature direct from the London Office." That was all.

"If so, there was no need to form an Association in Shanghai. Anybody who is poor enough to subscribe that modest sum could order the literature direct himself. No. That won't do. We must hold occasional meetings and demonstrate the truth of Rationalism," said a speaker.

"How could we do that," asked another. "We hardly have ten members, have no regular income and no speakers who could launch a literary fire in our midst."

This was hotly contested by a representative of the Quest. "We, too," he said, "are small in numbers, have inadequate income and God knows where the next speaker for their meeting could be located."

Another voice objected to holding meetings as he feared of the consequences. "A defence of Rationalism," he said, must necessarily be an attack, whether direct or indirect, upon the established creeds of their neighbours in Shanghai, no matter how careful and tactful they may be. Let us adhere to the printed word emanating from their headquarters in London rather than to the spoken word."

This way of arguing was hardly convincing to others. There was a strong disagreement on this point. And why not? We live in a scientific age where everyone is allowed to air his views freely. The past has passed. A distinguished English writer once said that "it is considered as a piece of impertinence in England if a man of less than two or three thousand pounds a year has any opinions at all upon important subjects." We have travelled long and fast from those days and free speech is the birthright of every man and woman.

"If the printed books issued by the London Society," said another speaker, "are to be relied upon to destroy old truths, why should we be afraid to do so by word of mouth."

"Ah," said an apostle of Rationalism, "the views we hold are hidden in our brain-cells which nobody knows, but the moment we proclaim them from the house tops, we invite volleys of criticism, scorn and contumely upon our heads with the possibility of losing our jobs and being ostracized."

It is evident from the last speaker that Shanghai has not many candidates for becoming heroes and martyrs for Rationalism. It was, however, decided to leave the debated question in the hands of the committee.

In conclusion, it is fair to add that the evening was pleasantly spent and the discussion was carried on a high level. There was every desire to understand the views of each other thoroughly and to avoid wounding the susceptibilities of anyone. The meeting closed with a vote of thanks to the Chair. An ancient Jewish Sage when attending the sessions of the academy to partake in its deliberations, used to say, "whatever I did was ..... not for my glory nor for the glory of my father, but for His glory, that there may not multiply divisions in Israel." Let us be charitable and say that the Chairman who fully deserved the vote of thanks for presiding at the meeting went away home with such thoughts in his mind and with full responsibility to his Creator, of whom Heinrich Heine pointedly says: "Doubting the existence of God, makes me feel as if in a lunatic asylum, just having lost my guide."

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

SHANGHAI, November 26, 1926.

NOTICE

THE NEXT ISSUE OF "ISRAEL'S MESSENGER" WILL APPEAR ON THE 7th Jan., 1927. Correspondents are kindly requested to send in their contributions not later than the 28th instant, or earlier if possible.

A SUGGESTION FOR A WORLD RELIGION

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—I beg for space in your valuable magazine for the enclosed amended draft for a world religion. The amendments to the draft published in the August issue of ISRAEL'S MESSENGER are necessary in order to permit Christians, Buddhists, etc. to participate in the creation of the new religion.

I am, etc.,
ISRAEL N. PRENOVICH.

NEW YORK, 5th September, 1926.
908 *Kelly Street, Bronx.*

Amendment Form Of A World Religion

Editor, ISRAEL'S MESSENGER.

Dear Sir,—I beg for space in your valuable magazine for the following amended draft for a World Religion.

The undersigned duly chosen representatives of the orthodox Jews, Mohammedans, Christians, Buddhists etc., of the world have in pursuance of the mandate placed upon them by their respective electors, and in full knowledge of the great responsibility resting upon them, unanimously adopted the following resolutions:

"To create a religion in agreement with our present civilization, to be adapted to become the religion of the human race, and to be called the Religion of the World. The dogmas of the new religion to be set forth in a Book to be known as the "Universal Bible," to transfer to the said Universal Bible all the Divine authority the present Jewish and Mohammedan Bibles may have, and to consider the latter Christian, Buddhist, etc., books from the moment our signatures are affixed to this document, as without Divine Authority and as historical books only. Signatures. . . . Signatures . . . Signatures. . . ."

The object of the World Religion is to keep man away from prejudice, hatred and bigotry; to guide him in a path of justice and usefulness; to encourage him to use science for useful purposes only, and to impress upon man the idea that religion must always appear as a help to science, and never as antagonistic to the latter.

THE RELIGION:

The Creator of the universe is spiritual without any mixture of matter; the Creator is One and only One, without assistant and helpers of any kind whatsoever; the Creator is all over the world, including our little globe, all around us, and within us—the soul, upon which our good and bad actions are being automatically impressed, by the actions; we do not understand the Creator of matter at the present time, because our intellectual standing is not high enough for high thinking, and man is therefore expected continually to study the world and to discover the Almighty, and the object and essence of the creation.

Do not use lead, sword, missionary work, or any other kind of force, for the purpose of spreading this religion amongst idolators or any other believers in natural gods. There shall be no official holydays in connection with this religion. The nations and peoples of the world may retain their present holydays. Prayers in connection with holydays, and all the prayers in as far as they are not already directed to the spiritual Creator, who is One and only One, shall be changed fully to agree with the religion. All people have been born equal, and shall be treated alike, whether poor, wealthy, powerful or without power, white or colored. You shall have one law for all people of the land, including the stranger. There shall be no slaves in your land. Every person shall have a 24-hour rest-day every week. The day of rest shall have no holiness connected with it, and shall not be the same for all people: the machinery of locomotion and production must never be interrupted on account of the day of rest, and there shall always be a group of people ready to work, while other people may enjoy their day of rest.

You must not kill.

You must not commit adultery.

You must not steal.

You must not buy or otherwise receive stolen goods.

You must not bear false witness against your neighbour.

You must not do to your neighbour anything you do not want other people to do unto you.

Do not abuse the poor.

Love and honour your father and your mother and provide for their support.

Do not covet your neighbour's wife, his manservant, nor his maidservant, nor his house, ox, ass, nor anything belonging to your neighbour.

It is desirable that you shall circumcise all your males, as a sign of believing in the spiritual Creator of matter.

Husband and wife shall be on equal terms under the law.

It is desirable that the husband shall work for the support of his wife and children, and the wife shall take care of the household.

Man and wife may be divorced by common agreement, or for adultery.

Divorced parties may remarry once, and may be again divorced after remarrying.

You shall make no war upon your neighbour, except in self-defense.

Treat prisoners of war with kindness.

Do not keep standing armies, by conscription or otherwise, as standing armies are the causes and bases of war.

You shall keep a militia for the purpose of keeping order in the land.

You shall provide institutions for all old people not capable to work, and who have no near relations able to support them.

You shall have Institutions for employing all people capable to work, but who are not employed.

There shall be no unemployed in your land, except in case of sickness.

You shall take care of all your sick people.

There shall be no capital punishment in your land.

Make all your criminals in the Penitentiaries, or other institutions work for their own support and for the support of their dependents.

Make all criminals work for several years in State Institutions after being released from a penitentiary.

Provide sufficient schools for all children of school age.

Do not teach religion to persons under 21 years of age.

"THE AUSTRALIAN JEWISH CHRONICLE"
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Editorial Office: 129 Bathurst St., Sydney, N. S. W.
Prior to the establishment of THE AUSTRALIAN JEWISH CHRONICLE four years ago, there was no outright exponent of Jewish Causes in Australia. THE AUSTRALIAN JEWISH CHRONICLE is the recognized organ of Traditional Judaism and Jewish Nationalism.

There shall be no illiterates in your land: Provide schools for strangers who may be illiterate at their arrival in your country.

Fulfill all the above prescriptions and do not cause your soul to be cast away from its place with the Divinity.

The Jews who were the first people to make known to the world the Spiritual Creator, and who suffered so much persecution on account of the belief in the Creator shall have Palestine as their Mother-land for all future time. The borderlines of the Jewish Palestine shall be: The Mediterranean Sea from the Suez Canal up to and including Aleppo, from there by a short line to the Euphrates, by the Euphrates to the Persian gulf, by a straight line from the most southern point on the coast line of the Persian gulf to the southern extremity of the Peninsula of Sinai, by the Western const-line of the Peninsula of Sinai to, and through, the Suez Canal to the starting point on the Mediterranean Sea.

I am, etc.,
ISRAEL N. PRENOVICH.

PALESTINE AND NEAR EAST MAGAZINE

No. 6 of the Economic Magazine, *Palestine and Near East*, published by the "Mishar W'Taasia Co., Ltd.," Tel. Abib, Palestine, has just appeared. It contains articles by Mr. DISENGOFF on "The Government and the Crisis;" Mr. MARGULIES—"The Palestine Budget;" Dr. A. BONNE—"Haifa;" Dr. MANDELBERG—"Health Resorts in Palestine;" Mr. J. ZIMAN—"Foreign Trade of Palestine in the First Half of 1926;" Dr. MELSON—"Th third International Fair and Exhibition at Tel Abib," Mr. THOS. HILDRETH —"Drainage." Dr. D. BOORKSER—"Irrigation Projects in Egypt;" Mr. M. J.—"Egypt's Import of Textiles."

Besides this valuable information is given on the agricultural life and the trade of Palestine and Egypt, and the other countries of the Near East. It is interesting to note that for the short period of its existence the Magazine has become a factor not only of economic but, it is hoped, of political importance, for it is the only organ which directly brings to the notice of the Palestine Government the needs and requirements of Palestine trade and manufacture. The Magazine is of considerable importance in that it aids in establishing closer economic connections between Palestine and the neighbouring countries—Egypt, Syria, Iraq, etc. Lastly this Magazine is of outstanding interest to Jewry in the Diaspora who desire to bind themselves to Palestine with practical bonds. The Magazine gives information on the possibilities of establishing oneself in Palestine, on the investment of capital and various branches of trade and manufacture.

The fact that specialists in various branches co-operate in the making of the Magazine, added to its general character—not propaganda but information—gives this publication a unique significance and single it out from the rest of the Palestine press.

OR MAYBE TWO

A father of ten children, all of whom had been rocked in the same crib, was putting the newest arrival to bed.

"Mordche," said his wife, "that cradle is nearly worn out."

"It surely is," Mordche agreed, "and now I'm going to buy a good one—one that will last."

IMPORTANT PUBLICATION

The Agricultural Colonisation of the Zionist Organization in Palestine by Dr. ARTHUR RUPPIN. *Translated from the German by* R. J. PEIWEL. *London,* MARTIN HOPKINSON *and Co.* 1926, pp. 210, 10|6. *Obtainable from the Shanghai Zionist Association, 52 Avenue Road, Shanghai, China.*

An English translation of Dr. RUPPIN'S latest work will be welcome to all English readers who take an interest in the development of Palestine. Dr. RUPPIN speaks with authority on economic questions connected with the Near East and in dealing with the growth and prospects of Jewish agricultural colonization in Palestine he is not less comprehensive, judicial and accurate than usual. His survey carries him nearly to the end of 1925 (in this respect the English version has an advantage over the German, which closes with 1924 and gives a unique picture of the efforts made by Jewish settlers during the last two or three decades to revive agricultural production in the waste places of the Holy Land. Dr. RUPPIN'S account is statistical rather than descriptive, but it is suffused with a certain warmth of feeling which puts life into his dry facts and figures, and saves them from ever becoming dull and heavy.

Jewish agricultural colonization of Palestine commenced in a very tiny way just over forty years ago, and it has been going on more or less continuously ever since, though never very rapidly. It falls into two distinct phases. During the first two decades the would-be colonists were mostly men who derived their attachment to Palestine from their early training in the Hebrew Bible and the Talmud, and who belonged in outlook, if not always in position, to the bourgeois class. Their aspiration was to own land in Palestine, and it was to them purely a question of convenience whether the soil should be actually worked by themselves or by others, by Jewish or by Arabic labour. They found a munificent—perhaps too munificent —supporter in Baron EDMON DE ROTHSCHILD of Paris and with his help succeeded after numerous vicisssitudes in founding a number of colonies in which the landed proprietors were Jews, while the labouring class was largely, though by no means wholly Arab. To this class belong the five large villages or country towns of Petach Tikwah, Rishon le Zion, Rechoboth, Zichron Jacob and Rosh Pinah with populations of from 1000-5000. During the last two decades the settlers have been preponderatingly young men and women strongly impregnated with the Socialistic idens current in Eastern Europe and laying an almost religious insistence on the principle of *personal labour* whether in the service of others or in the cultivation of their own property. Settlers of this type are commonly known as Halusim (pioneers) and they have imported into the country a remarkable fund of enthusiasm and idealism which is not the least wonderful of the things it has to show. They display in a marked degree the spirit of self-sacrifice, devotion, integrity and class-pride which impartial observers have admired in the Russian Bolshevists with a fervent Jewish nationalism substituted for Bolshevist ideas of world-revolution. Nearly all the more recent colonies, founded mostly under the aegis of the Zionist Organization have been formed by settlers of this type. Most of the new settlements are of the "group" type, some being communistic in their organization and in all the labour is performed practically, exclusively by Jews. Dr. RUPPIN'S treatment of the Halusim and their problems is both discerning and sympathetic. Like most others who have come into contact with them, he sees in these idealists of the spade the great hope of Palestine, in fact one of the hopes of humanity. He points out their failings and shortcomings in a kindly spirit, and makes valuable suggestions for turning to the best account their energy and capacities.

Dr. RUPPIN insists that in the building up of a Jewish National Home in Palestine, agriculture must be as he expresses it, the base of the pyramid. He dismisses the idea that a Jewish settlement there can be permanently based on manufactures or commerce, or that it is possible, much more desirable, to reproduce in Palestine the economic stratification prevailing among the Jews in Eastern Europe. He does not minimise the difficulties in the way of planting in Palestine a large and flourishing Jewish agricultural population—difficulties in part peculiar to the colonization of Palestine by Jews, in part inherent in every attempt at agricultural colonization under present conditions. Nevertheless he points not without pride to the wonders which have already been achieved in this field, and he does not despair of ultimate success provided the lessons to be derived from the experience of the last twenty years are duly laid to heart. And what those lessons are no one is more competent to demonstrate than Dr. RUPPIN.

SHANGHAI JEWISH CLUB NOTES

As stated in our last issue, the J. R. C. and the "Ahduth" Club have amalgamated and the club will be known in future as the Shanghai Jewish Club. It will be its aim to promote the unification of the members of the local community, by affording them the means of meeting together for mutual intercourse, and to provide social, dramatic and cultural entertainments and outdoor recreations for its members.

The new club has its home in the premises previously occupied by the Shanghai Jewish Club "Ahduth" on the corner of Seward Road and Fuhtch Road.

A strong and representative Committee has been elected, with Mr. B. TOPAS as President and Mr. A. S. GRIMPEL as Vice President.

Under the name of the Jewish A. D. C., the Dramatic Section of the Club will present a Russian play on the Club's stage on at 11th instant. This production is in the hands of Mr. WAIKOVSKY. Rehearsols have also began for a play in English, "Two Blocks Away," which is being produced by Mr. J. H. LEVIS and staged at one of the local theatres. Mr. SIPITSKY has assumed responsibility for the production of plays in Yiddish.

The organization of a Chess Circle as a section of the Club is being kindly undertaken by Mr. B. RADEMISHELSKY and it is anticipated that it will be enthusiastically supported.

Mr. GOLDBERG has in hand the formation of a Literary Section which should also prove popular.

The sporting activities, are being conducted in the name of the Jewish Recreation Club, and are in the able hands of Mr. J. B. KATZ. This section is interesting itself in football, basket-ball, tennis, ping-pohg, boxing, etc.

Besides these attractions the club provides an excellent library of Hebrew, Yiddish, English and Russian books and periodicals, two billiard tables with possibly the addition of a third, and well furnished premises designed for the comfort of Members.

There shall be no discrimination in your land: Provide schools for strangers who may be illiterate at their arrival in your country.

Failed all the above provisions and do not cause your soil to be cast away from its place with the Divinity.

The Jews who were the first people to make known to the world the Supreme Creator, and who suffered so much persecution on account of the belief in the Unity, had also Palestine as the place in which God had given them the Torah. The Mediterranean Sea shall be the Palestine Government Railway, and the most [illegible] Port, the southern extremity of the Peninsula of Sinai by the Western extremity of the Peninsula of Sinai, and extending the Suez Canal to the starting point on the Mediterranean Sea.

Langley, B.C.
ISRAEL N. PRENOVICH.

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[illegible] that [illegible] Jews [illegible] the [illegible] cigarette [illegible]

OR MAYBE TWO

[illegible] cradle

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The club's headquarters is one of the two houses [illegible] by the Shanghai Jewish Club "Avtria" on the corner of Seward Road and Fahsien Road.

A meeting of provisional committee was held, when Mr. B. TORAS was President and Mr. A. S. GRIMPEL as Vice President.

Under the name of the Jewish A. D. C. the Dramatic Section of the Club will present a Russian play on the Club's stage on at 19th instant. This production is in the hands of Mr. WAIKOVSKY. Rehearsals have also begun for a play in English, "Tuvia Ba'al Ayag" which is being produced by Mr. J. H. LEVIS and staged at one of the local theatres. Mr. SIPITSKY has assumed responsibility for the production of plays in Yiddish.

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