

Israel's Messenger

Official Organ of the Shanghai Zionist Association

Edited by N. E. B. Ezra.

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THE LATE MRS. KADOORIE

We record elsewhere in this issue with deep sorrow the great loss which our own Community has suffered in the demise of Mrs. E. S. KADOORIE. Our Sages appositely said:—"Whosoever in life gains the approval of his fellow-creatures, is sure to be well-pleasing in the sight of the All-present." The truth of this dictum was strikingly manifested in the eloquent tributes paid to the revered memory of Mrs. KADOORIE at the Zionist memorial meeting held on the 23rd ultimo, and which is fully reported elsewhere in this issue. A great heart, overflowing with the love of God and humanity, has stopped beating, and when least expected, and in a manner most strange, the angel of death has robbed us of a beautiful jewel, or to use a Talmudic simile—"A lost jewel remains a jewel still, but the owner may well deplore its loss."

One can hardly do sufficient justice to the memory of one whose death has called forth such spontaneous expression of sorrow, when the heart of all is bowed down with grief. "A great woman hath this day fallen in Israel." Mrs. KADOORIE was indeed great in her simplicity and unassuming demeanour. She carried out practically the philosophy of the Jewish ethics, for nothing was too humble, too lowly, to command her heart and hand. We see her attending a Red Cross Society meeting, a Quest Society meeting, a School meeting, a Jewish Musical and Literary Society meeting, a Charity meeting. In January last, she took the most leading part in the bazaar given at the Palace Hotel, in aid of the local Jewish Charitable Institution, and from sunset to sundown she worked ceaselessly and whole-souledly to promote its success. Indeed it was the aim of her life to translate, in the conduct of her career, the beauties of the Jewish faith and its teachings of universal morality and ethics. Humble, unassuming, her greatness lay in her humility, and in her ability to adapt

herself to the poorest. She took delight from morn till night, in devoting her energies, her abilities and her means to the cause of the poor and the needy. By the purity of her life, by the nobility of her deeds, by the honesty of her acts, she won the heart and affection of the local Jewish Community by whom she was honoured and given a place of distinction. By the sincerity of her motives and her unselfish devotion, she has amply demonstrated that we do not come to this world to enjoy or pass a pleasant time, but to earn eternity. That eternity she has earned for herself and to-day she is hailed as one of the world's benefactresses and is crowned and laureled with the wreaths of humanity's gratitude. To her grief-stricken husband and her two sorrowing sons, the sympathy of the entire Community at large is assured in their sad bereavement. A wreath to her fragrant memory!

PURIM—ITS CHEERING MESSAGE— EDUTH L'YISROEL

The celebration of Purim next Sunday and Monday will be brought to a close by a Fancy Dress Ball organized by the local Hebrew Relief Society. In recent years there has been a tendency to relax in the observance of this minor festival, which though Biblical and Hanucah purely Rabbinical, yet the latter has taken *mirabile dictu* a far greater hold of the Jewish mind than the former. The reason is probably that the events recorded in the Book of Esther were merely local, and did not involve the fate of the entire Jewish community, whereas the victories of the MACCABEES decided the fate not merely of Jews, but of Judaism. But for those victories humanly speaking, it would have been impossible for Judaism to have survived to the present day. Hellenism would have triumphed over Hebraism, and the course of the world's history would have been far different than it has been. No such stupendous results can be said to have flowed

from the triumph of MORDECAI and ESTHER over the designs of HAMAN. Had the enemy of the Jews been successful an enormous number of the race would have been slaughtered, but there is no reason to suppose that Judaism would have been extinguished. Still the tendency of modern times to allow the observance of Purim to fall into neglect is to be regretted, for the remarkable events on which it is founded are full of inspiring teachings. The risks which ESTHER runs in order to save her people from destruction, the noble influence which MORDECAI exerts over her in her royal surroundings, his sublime faith in a Providence which watches over the Jews and saves them from extinction, the fate which ultimately overtakes the wicked schemer who is caught in his own trap—all these are features in the story which serve to point a moral as well as to adorn a tale. And what an instructive character is HAMAN, the typical Jew-hater! His speech to the King, in which he seeks to compass the destruction of the Jews, is one of the most suggestive things in the book: "There is a certain people scattered abroad and dispersed among the people in all the provinces of the kingdom; and their laws are diverse from all people; neither keep they the King's laws: therefore it is for the King's profit to suffer them." An artful accusation against Jewish separatism which anti-Semites have not been slow to copy in every age. No wonder the mention of HAMAN's name was the signal in the Middle Ages for an outburst of bitter feeling which caused the synagogue to resound with unseemly noises during the recital of the Book of Esther. It was not the vizier of AHASTERUS or any particular personage who evoked this demonstration of hostility, but the remembrance of all that Jews had suffered at the hands of one and all of their enemies of whom HAMAN was the most representative. But even impersonal feeling of hatred towards the enemies of Israel has long ago died out. To-day the Jew feels only a loathing for the actions of such enemies, not for the enemies themselves, and with the wife of Rabbi MEIR he glosses the word of the Psalmist: "Let SIX be exterminated out of the earth, and then the wicked will be no more."

THE UNIVERSALITY OF JUDAISM

The Jew knows of no passage in his great literary inheritance, the Holy Scripture, that he can refer to with more justifiable pride, deeper sorrow for past suffering, or earnestness of appeal to the world than the following: "Ye shall love the stranger, for ye were strangers in the land of Egypt." The world, which grows wiser by degrees, and learns religion not so much by sudden revelation as by the gradual process of evolution, never approached in one moment nearer to the high-water-mark of human progress than when the command, "Love ye the stranger," was

first proclaimed and placed upon the statue-book of a great and understanding people. As the Talmud appositely says: "The Lord who proclaimed the Law of Sinai is the God of all nations."

The more we take into consideration the period of the world's history at which the command, just referred to, passed into Jewish law, the more remarkable it appears for its tender feeling and the refinement of its generosity. The cradle of Israel's nationality was rocked in the storm-winds of oppression. For 200 years our ancestors were subjected to all the horrors of Egyptian serfdom, in the course of which men were born slaves, lived slaves, and died slaves, in which the birthright of unrewarded toil was man's inheritance from his father, and his cruel legacy of fate to his son. Just in the nick of time steps in the deliverer, who, in regenerating his nation, taught them those sublime truths and precious principles of humanity upon which the whole fabric of our civilisation is based and that is: "Love ye the stranger, for ye were strangers in the land of Egypt." Not slaves! What a spirit of tolerance! What a spirit of brotherly love pervaded the Law-giver! What more beautiful expression than this is found in the Bible?

And when at last there arose in Jerusalem the Temple of Humanity built by King SOLOMON, the stranger was not forgotten. At the solemn moment of the consecration service, the Wise King gave vent to his feelings in words which were characteristic of the race which had given the Bible to the world:—"Moreover concerning a stranger that is not of thy people Israel but cometh out of a far country for thy name's sake. Hear thou in Heaven thy dwelling place, and do according to all for which the stranger calleth to Thee." This touching reference in the King's prayer adds a jewel to the diadem upon his brow. Never was he wiser, never so far-seeing, never more directly under the influence of God's inspiration, than when he uttered those significant words which were echoed over and over again by the prophets and Rabbis in succeeding generations.

And the immortal principle that was dinned into our ears thousands of years ago finds its counterpart in the Talmud which represents our Heavenly Father saying: "Before me," said the Lord, "there is no difference between Jew and Gentile; he that accomplishes good, will I reward accordingly." For us who have now the advantage of the educating influence of thousands of years of the world's recorded history behind us there is no difficulty in understanding that for a nation which was to be the pioneer of the world's religion there could not be a grander training than those 200 years in which we learned how much men can make each other suffer, how much the heart of man pants and yearns for the blessed refreshment of human kindness. O, how

significant and full of meaning the soul-stirring words of the Prophet MALACHI are, when he declares: "Have we not all one Father, did not one God create us all?" And to reap in joy, we must sow in tears, as the divine Psalmist says; and to the Israelites in the first flush of their victory over a tyrannical foe, in the first moment of their gratitude in their deliverance, came that divine message, "Love ye the stranger." Surely it is something for the Jew to say with pardonable pride, that he inherits his religion from those to whom its first lesson was that they should think not of the blows they had received but of the bread they had eaten, that they forgive and forget rather than resent.

THE JEW IN CHINA

(Contributed.)

It is not easy to say with any degree of certitude when the Western Jew put in an appearance in China, but that there were Asiatic Jews in the Far East from time immemorial has been fully proved by the discovery of a remnant of an ancient Jewish colony near Kaifeng-fu, in the province of Honan, as well as by a few undoubted Jews who still survive among the native inhabitants in Cochin-China and Annam and who have retained their religion, and boast of the possession of Scrolls of Law of very ancient date.

The largest centres of Jewish population in the Far East are undoubtedly Shanghai and Hongkong, where influential and respected Communities worthily maintain the traditions and prestige of the Hebrew race. Their history in each of these places, which, it need scarcely be said, are both of vast commercial importance, dates from the beginning of British enterprise in China, in the early years of the last century. When WARREN HASTINGS was laying the foundations of the British Empire in India, the Sassoons were already actively engaged in the importation of drug into China, sending their consignments principally to Canton and thereby providing a fruitful source of revenue for the rising British "Raj" in Hindoostan; and when, in the year 1842, the British took possession of Hongkong, the Sassoons firmly established themselves there and have grown in wealth and influence with the growth of the colony.

As the other Treaty Ports of China, Shanghai, Tientsin, Hankow, Chefoo, Newchwang, were opened to Foreign trade, one after the other, the Sassoons proceeded there, being always in the forefront of British commercial enterprise and contributing not a little by the liberality and integrity of their dealings, to the high esteem in which British merchants and British commerce have always been held by the natives of this country. At all the places mentioned the Sassoons opened branches, and as

they employed in them men of their own creed exclusively, they thus formed Jewish Communities at each of the Treaty Ports as soon as the requisite number of "ten" Jews were assembled there. Although English and other European Jews were not long in following the Sassoons in Shanghai and the other Treaty Ports, during those early days of foreign intercourse with China, it is a deplorable circumstance to have to record that they did not then manifest, and have not exhibited even yet, any great desire to identify themselves with Judaism, but that, on the contrary, they have, generally speaking, entirely separated themselves from their co-religionists, and are so, practically lost to us.

Of a regularly constituted and recognised Jewish community, no other Chinese Treaty Port save Shanghai is able to boast. Of the few native Jews, brought down to Shanghai eighteen years ago from their homes in the distant province of Honan, there is little to report; they have lost all intelligible traces of their origin and history, and our readers would do well to ponder over the letter from Bishop WM. WHITE published elsewhere in this issue.

Political events since the China-Japan War have brought the Chinese Republic prominently to the notice of the Western world, and there has been a tremendous influx of foreigners, including many Jews. Shanghai as the great centre of foreign trade, and as a place enjoying a really salubrious climate, naturally possesses a larger foreign population than any other Treaty Port in China, and therefore a greater number of Jews. There are over one hundred Jewish families residing here; and it is most probable that within the next few years there will be a large influx of Jews coming to our shores. Within the last few years, the local Jewish Community has achieved considerable success in founding and developing its Institutions and these have entitled it to be looked upon by our co-religionists abroad as an organised and progressive Community. The recent laying of the foundation stone of the new Synagogue and the erection of a suitable edifice to house the Jewish Club, and the attempt so energetically being made to engage a qualified Minister from England, all go to show that our Community is awakening to do things in the right and proper manner.

Of the influence which Jews exercised in the public administration of our Model Settlement, space does not permit us to tell in detail as we would like. But suffice it to say that about a dozen of them have been Councillors of the Municipal Council; among them may be mentioned, Messrs. S. A. NATHAN, MARCUS EZEKIEL, E. SHELLIM, D. M. NISSIM, M. S. GUBBAY, S. M. MOSES, J. E. JUDAH, WALTER ELLIS, while Mr. S. A. HARDOON had the unique distinction of being a member of both the British and French Municipal Councils at one and the same time.

The last Councillor to retire is Mr. EDWARD I. EZRA, who served for seven years and was succeeded last month by Mr. A. HOWARD, Manager of the Shanghai Branch of Messrs. DAVID SASSOON and Co. In this connection it may not be amiss to state the distinguished rôle played by our eminent co-religionist, Sir MATTHEW NATHAN, K.C.M.G., ex-Governor of Hongkong, who administered for three years the Colony in a manner that won for him golden opinions everywhere

We believe the Jew has still a more important rôle to play in the Far East and given a chance to display his talent, free from the canker of anti-Semitism, which disfigures the history of Eastern Europe, and which happily is non-existent in this distant outpost of western civilization, he will endeavour to become not only a useful citizen of the country but likewise contribute his quota towards its progress and material prosperity.

Shanghai Zionist Association Inscribes Three Good Names in the Golden Book of the Jewish National Fund

In appreciation of the useful support and hearty co-operation given to the Zionist Movement in China last year, the local Zionist Association has decided to inscribe the worthy names of the Hon. Charles S. Lobinger, Judge of the U. S. Court for China; his Excellency Dr. Paul S. Reinsch, American Minister to the Chinese Government in Peking, and Dr. Eldon R. James, American legal adviser to the Royal Siamese Government.

Inscription in the Golden Book, which is to be one of the permanent records of the Jewish Nation in Palestine and will be on exhibition in a public building in Jerusalem, is limited to the names of those who have during the past twenty years rendered definite service in bringing about the realization of the Zionist ideal.

We have much pleasure in publishing the replies of the above-named distinguished personages addressed to the Association for the honour conferred on them:—

Judge Charles S. Lobinger wrote on the 7th December last, as follows:—

"With gratification equalled only by surprise I beg to acknowledge your esteemed letter of the 5th instant, and to express my deep gratitude for the great honour you have done me in causing my name to be inscribed in the Golden Book of the New Zion."

"I cannot feel that the small service which I have been able (and which it was only a pleasure) to render to the Zionist cause deserves any such recognition; but I value the spirit which prompts it and shall look forward to receiving and preserving the diploma as a prized memento."

His Excellency, Dr. Paul Reinsch, wrote from Peking under date of 24th December, as follows:—

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

Dr. Eldon R. James, wrote from Bangkok, under date of 6th January, as follows:—

"Will you not express to the Shanghai Zionist Association my very deep appreciation of the honour it has done me and of which I have just been notified in the letter of December 20?"

"I trust that the new Jewish Commonwealth will reproduce in our day some of the old glory of Israel and that in addition it will be able to give the world a clearer vision of the profound significance of the spiritual and social message of the prophets."

THE MISTAKE OF REFORM JUDAISM

The realization of Zionism which is now nearer than ever, will place a certain section of our people in an embarrassing position. We refer to the adherents of Reform Judaism, who, for the last 120 years, have been preaching the gospel of the dispersion, and whose rabbis have preached and taught the doctrine that the dispersion of Israel is God's will and included in his plans to make humanity happy. According to this doctrine, God has scattered his people all over the world with the object of spreading his gospel and of teaching humanity the word of "God." This is what the Reform rabbi says in substance.

In sticking to this doctrine, the Reform rabbis have omitted Zion and Jerusalem from the Union Prayer Book. The adherents of Reform are now suddenly called upon to admit that the idea of dispersion is wrong, that the Jews can and will return to their homeland and live a national life of their own, that Zion will be restored and Jerusalem reconstructed. Will they still continue to speak of the Jewish dispersion as a plan of God, and will they still repeat the doctrine of the Jewish mission, or will reality open their eyes and make them understand that the doctrine taught them by Reform Rabbis was false, stupid, and that the Reform conception of Judaism is wrong from beginning to end? The Reform Jews must revise their views on the Jewish dispersion whether they wish to or not, for otherwise, they will be the laughing stock of humanity.

Zionism is destroying the theological basis of Reform Judaism and aggravating the fury of the Reform Rabbis and their despair. Seeing their edifice crushed to its foundations, they resort to all means to prevent the crash. This explains why they go even so far as to oppose President Wilson and the Allied Governments and why they do not refrain from denunciations of the meanest sort.— *American Jewish Chronicle (New York)*

EDITORIAL NOTES

M. CLEMENCEAU

Although belated, we offer our sincere and heartfelt congratulations to the Premier of France upon his narrow escape from the jaws of death, to which a demented assassin had designed to consign him. Men may come and men may go, but such men who labour for the liberation of mankind from the yoke of oppression and slavery are ever hailed and crowned with the wreaths of humanity's gratitude. Such a man is undoubtedly M. CLEMENCEAU, the noble Premier of France. He has secured for himself a niche in the Temple of Fame. He has proved himself a man who is remarkably endowed by nature, gifted with the qualities of leadership, and capable of the highest enthusiasm in the cause of liberty and civilization.

The message of congratulation cabled by the local Zionist Association to the Premier, through the local highly esteemed French Consul General, Monsieur M. WILDEN, voices the sentiments of the entire Jewish Community which has abundant cause to regard the Premier as the personification of all that is good and noble in the enriched civilization of France. To him the world owes much for his unselfish devotion, brilliant genius and self-sacrificing courage in helping to bring about a new era of peace and freedom to the world. As Jews, and as devoted citizens of the respective Powers of the world, and we may add, as subjects of the coming Jewish Commonwealth, we hail to-day the deliverance of the Premier of France with joy and thanksgiving to Providence for saving his precious life, a life which will ever stir nobler

impulses and help the world to strive to reach its ideal.

OUR LAST NUMBER.

The last issue of ISRAEL'S MESSENGER was published on the 27th October last. The reception given to it by friends and well-wishers alike, both local and abroad, justifies the assumption that our labours were not given in vain nor they fell on sterile soil. It is heartening to read all the flattering encomiums bestowed upon us by those whose views count for much in all walks of life. Writing from New York under date of 11th December last, Rabbi Dr. DAVID DE SOLA POOL, says:—

"Your publication would do credit to New York City Jewry. I leave you to infer mathematically how much credit it deserves from the small Jewry of Shanghai."

Such inspiring words can hardly fail to arouse a feeling of cheerfulness and optimism in our hearts. We value them above everything else and hope that our future labours may carry us still further to the goal towards which we are confidently striving. The cause of Israel is dear to our heart, and as stated in our last number, we are always open to serve the interests of Jews and Judaism in the Far East, whenever the call comes to us. We issue again ISRAEL'S MESSENGER, the official organ of the local Zionist Association, confident in the hope that a similar reception will be given to it by the public as was accorded in the past. We hope to publish the next issue in June next.

THE WAY OF LIFE.

The why and wherefore of our existence has always been a puzzle to many. Our Rabbis and philosophers have given serious thought to this problem

of life and each arrived at some different conclusions. Against our will we come to inhabit this planet and against our will we go. We find many who agree with OMAR KHAYYAM, who says:—

"We sojourn here for one short day or two,
And all the gain we get is grief
and woe;
And then, leaving life's problems
all unsolved
And harassed by regrets, we have
to go."

And they are not few who say with BUDDHA:—

"We are the voices of the wandering wind,
Which moan for rest, and rest can
never find.
Lo! as the wind is, so is mortal
life—
A moan, a sigh, a sob, a storm,
a strife."

The Talmud furnishes a lively series of discussion on the riddle of our sojourn on earth and a student of the Talmud will find much to satisfy his cravings for knowledge. Out of the mouth of wisdom came, the conception of the Jewish master that "the way of life is, on the one hand, a flaming of fire and, on the other, a mountain of ice. Avoid the fire and avoid the ice," said the ancient Rabbis, "and walk between."

THE MISTAKE OF REFORM JUDAISM.

It has been said that a child, taken from its home in its earliest years, can learn to love a strange nurse and forget its real mother. If that can be so, how can we be surprised that Jews' torn away—even before their birth—from their mother and given suck by alien nurses have completely forgotten and fail to recognise their true mother—Eretz Yisrael. This, no doubt, explains why a coterie of men headed by DAVID PHILLIPSON, of Cincinnati, are moving heaven and earth to oppose the restoration of Palestine to the Jewish people. This explains what a grievous error was

made by the mis-leaders of Reform Judaism a century ago in expunging from the Siddur the Zionist Ideal. Now that the realization of Zionism is a fait accompli, the latter are fuming and fretting over their defeat; as the "American Jewish Chronicle," of New York, truly says, "Zionism is destroying the theological basis of Reform Judaism and aggravating the fury of the Reform Rabbis and their despair." It is indeed well that it is so. We have long ago predicted this collapse and fought the tendency of Reform Judaism tooth and nail. The discomfiture is solely due to the wonderful progress of Zionism, the rise of which was so dreaded by the leaders of Reform Judaism twenty years ago, that at a Conference of American Reform Rabbis at Pittsburgh in 1898, the Zionist Movement had been declared anathema. Recent developments have abundantly proved the raison d'être of this excommunication, and like the fall of the Kaiser, the crumbling of the theological basis of Reform Judaism came as a bolt from a blue sky. Happily, the future of Israel's destiny has been saved consequent upon the overthrow of the dangerous doctrine disseminated by Reform Judaism and there is not a single tear to be shed over its fall and well-merited defeat.

2,000 YEARS HOPE COMING TRUE.

The great hope which the Jewish people have carried with them through the centuries, the hope that one day their ancient patrimony would be restored to them, and they would be given the opportunity to rebuild Palestine as a homeland of their own, is on the brink of realization. The laying of the corner-stone of the new Jewish State has already been begun. The wires bring us news from the Peace Conference

that the Zionist Question has been discussed by the Zionist leaders and it is a question of time when the Great Powers will unanimously ratify the momentous decision of Great Britain to secure Palestine as a National home for the Jewish people. Signs are not wanting that the way will soon be clear for the actual building of a Jewish Commonwealth in Palestine. The beginning has already been made. The Zionist Administrative Commission has laid the foundation. Self-government of the Colonies has been reinstated; a Jewish military police system established. The corner-stone of the Hebrew University laid. And now for the Peace Conference to give

the matter the "coup de grace." Happily, the whole house of Israel is united in the demand for a Jewish Commonwealth in Palestine. That at this fateful moment in our history we are able to present an united front in our common cause, is indeed to be thankful for. We are able, happily, to lift up our head and say, as MACAULAY was able to say of the Romans of old:—

"Then none was for a party;
Then all were for the State;
Then the great man helped the poor.
And the poor man loved the great;
Then lands were fairly portioned;
Then spoils were fairly sold;
The Jews were like brothers
In the brave days of old."

SHANGHAI ZIONIST ASSOCIATION CABLES CONGRATULATION TO THE PREMIER OF FRANCE

The recent cable announcing the attempt made upon the life of M. Clemenceau, the Premier of France, by a demented assassin has evoked universal horror and indignation and rejoicing at his providential escape. The local Zionist Association has cabled on the 21st February, to the Prime Minister through M. Wilden, the local French Consul General, as follows:—

"Shanghai Zionist Association heard with horror dastardly attempt made upon your life and rejoices at your narrow escape and pray that your precious life may be spared to enjoy the new freedom and civilization which you have established on earth.

"E. S. KADOORIE, President,
"N. E. B. EZRA, Hon. Secretary."

To the foregoing Monsieur Wilden wrote to Mr. Kadoorie as follows:—

MONSIEUR LE PRESIDENT.—J'ai l'honneur d'accuser réception de votre lettre du 21 février et du télégramme qu'elle contient pour être adressé à notre Grand Compatriote CLEMENCEAU.

C'est avec un réel plaisir que je transmettrai vos vœux à Celui à qui la France doit tant et je tiens à vous exprimer, en mon nom personnel et au nom de la Colonie Française de Shanghai, les remerciements les plus sincères.

Veuillez agréer, Monsieur le Président, les assurances de ma haute considération.

WILDEN.

Monsieur Kadoorie, Président du Comité Zioniste de Shanghai.

IN SEARCH OF A RABBI

REV. DR. SALIS DAICHES, OF SUNDERLAND,
DECLINES THE "CALL."

Other Candidates To Be Approached.

In our last issue, dated 27th October last, we intimated that our Community has decided to extend a "Call" to Rabbi Dr. Salis Daiches, of Sunderland, in the hope that he will favourably consider the invitation and help in the reorganization of our Community. That the latter has made an excellent choice may be safely judged by the perusal of the following unsolicited testimonials which have reached us from two sources:—

Dr. David de Sola Pool, of New York, writes under date of 11th December:—

"While I regret that I personally was not the man for whom you are looking, I want to congratulate you if you have succeeded in inducing Dr. Daiches to come out to Shanghai. Dr. Daiches is a fine scholar and a sincerely orthodox Jew."

Mr. Herbert I. Wolf, Editor of *The Hebrew Standard*, Sydney, writes under date of 17th December:—

"A most interesting item to me was the intimation that Rabbi Daiches was agreeable to become the Minister of your Congregation. From my personal knowledge of him when he was Minister of Hull he is especially qualified for the post. A gentleman of wide learning and culture, orthodox without being bigoted, he possesses a depth of enthusiasm which infects the most indifferent. My outstanding recollection of Dr. Daiches is the fearless advocacy of any cause and his zealous regard for the prestige of his flock when assailed either by outside calumny or from within. He has always been an ardent exponent of the Zionist ideal with the power to convince the unattached. What I admired most of all was his power to attract by his personality the younger members of the community. His appointment will doubtless prove a tower of strength to the religious and cultural life of Shanghai Jewry."

It is, however, to be regretted that the response from Rabbi Daiches was far from being encouraging. Under date of 1st January last, he wrote to us as follows:—

"You will have learned by now through the Jewish Press that I have received and accepted a call from the Jewish Community of Edinburgh to be their Rabbi. This will make it impossible for me to consider any other offer, however favourable the terms might be. Will you, therefore, kindly convey my sincere thanks to the representatives of the Shanghai Hebrew Congregation for the flattering offer they were good enough to make me through you, together with my sincere regret at my inability to accept their 'Call'."

I am glad to learn that the foundation-stone of the new Synagogue has already been laid and I hope that the sanctuary you are erecting will become

a centre of Jewish life and true religious activity from which light and leading will emanate to our brethren scattered in the Far East, and that you will soon succeed in engaging the services of a Rabbi who will be an inspiring leader and exponent of Judaism and a tower of strength to your rapidly growing Community."

In view of the foregoing unexpected refusal on the part of Dr. Daiches to assume the spiritual leadership of our Community, and the urgent necessity of considering other candidates for the vacancy, a meeting of the representative members of our Community took place on Tuesday, the 4th instant, at the offices of Mr. Edward I. Ezra, at Kinkiang Road. Amongst those present were:— Messrs. D. E. J. Abraham, R. D. Abraham, D. M. David, Evelyn David, Edward I. Ezra, N. E. B. Ezra, H. Gensburger, Simon A. Levy, M. Myers and S. J. Solomon.

Mr. Edward I. Ezra in explaining the object of the meeting, emphasised the importance of immediately securing a qualified Jewish Minister which was the greatest need of the Community. As now things stood there was no one to assume the burden of their communal problem which had grown in recent years, and it was their duty to secure an efficient leader to preside over the destiny of their Congregation. He felt convinced that there was no obstacle in the way that could not be overcome. As far as he was concerned, he was quite ready to shoulder the financial responsibility for any deficit that might be in connexion with the Minister's salary. The Synagogue "Ohel-Rachel" will soon be ready for worship and every effort must be made to secure a Rabbi so that they might have him for the dedication service in June next.

Mr. N. E. B. Ezra, in giving an account of his negotiation with Rabbi Daiches and the latter's unreadiness to accept the "Call" to Shanghai, suggested the names of other candidates, and particularly the name of Rabbi A. Cohen, of Birmingham was mentioned, as a suitable leader to assume the spiritual leadership of their Community. He thought that the main problem before them was to first settle the emolument to be offered to the Minister and an Endowment Fund to be created so that

a definite proposal and offer might be made to some suitable candidates immediately.

Mr. Simon A. Levy said that he fully agreed that it was their duty to lose no time to enter into negotiations with prospective Ministers for their Community and he felt that if an appeal to Dr. Hertz, Chief Rabbi of the British Empire were made to assist them in the matter, a suitable candidate might be secured for their Congregation. He felt strongly over the present situation which he characterized as one full of grave consequences to their Community if left unsolved.

Mr. S. J. Solomon said that a few years ago, the Trustees of the "Ohel-Rachel" Synagogue had raised nearly £20,000—as a nucleus towards the maintenance fund of the Synagogue and that half of the sum had been collected. It was imperative to collect the balance so that the prospect of the negotiation for a Minister might not be jeopardised.

Mr. D. E. J. Abraham, suggested that it would be advisable to raise the sum collected to £25,000, so that in future no impediments might be encountered by the Community in meeting their obligations. He felt for many years the need of a qualified Jewish Minister and the steps already taken by him in the matter had proved thus far abortive. He hoped that the present agitation would prove more hopeful and successful, so that their hopes might be realized.

Mr. R. D. Abraham said that the suggestion to send an appeal to Dr. Hertz, the Chief Rabbi of England to assist them to secure a suitable Minister was most excellent and should be attended to forthwith. He felt convinced that no greater problem awaited them than the selection of a Rabbi for their growing Community.

Mr. H. Gensburger suggested that the future incumbent for the Rabbinical post should be well conversant with the need of both Ashkenazim and Sephardim Jews, so that both elements in the Community might derive the same benefit from his leadership.

Mr. M. Myers suggested that in addition to the Minister the services of a good Reader should also be secured and he felt convinced that if they were to write to Bagdad they could get a suitable Hazan.

Mr. D. M. David after explaining the present situation remarked that it was brought to his knowledge that Rabbi Elias of Hongkong would be open to accept the position of a Reader in Shanghai. It was ultimately decided to take steps in the matter.

Before closing the meeting, Mr. Edward I. Ezra suggested that Mr. N. E. B. Ezra be elected Hon.

Secretary, *pro tem*, with power to communicate with prospective candidates for the Rabbinical post and that the Shanghai Branch of the Firm of Messrs David Sassoon and Co., be requested to write to their London Firm to approach Dr. Hertz to support them in their endeavours to select a suitable Minister for Shanghai.

This was agreed to and the meeting terminated with a vote of thanks to Mr. Edward I. Ezra for the use of his offices in connexion with the meeting.

JEWISH PRISONERS OF WAR IN SIBERIA

The local Zionist Association is being inundated with letters from Jewish prisoners of War in Siberia (mainly Austrians) appealing for Jewish newspapers and Hebrew dictionaries with which to while away the idle moments to which they are now subjected. The following letter is of recent date and speaks for itself:—

DEAR COMRADES:—We beg to inform you that in the camp for German and Austro-Hungarian prisoners of war of Pervaia Reteckia, near Vladivostok, there are 300 Jewish

soldiers and 120 Jewish officers. In the name of the Zionists of this camp we beg to communicate you the following:—

"We are under Japanese administration and concerning material needs, sufficiently provided. But, being completely deprived of freedom, it is for us, as Zionists, doubly unbearable not to have any communication with our brethren. We have nothing but the rare news of the Russian papers to inform us now and then of the magnificent realisation of our ideal. You cannot imagine at all, what hard a destiny it is, to sit here inactively, whilst our brethren of all lands are working at the great task. Many of us want to go to Palestine instead of sitting here, and to work there.

Now you will understand that we need moral support and that is what we ask you for. Having heard that with you there is a highly developed Zionist activity, we beg you to send us newspapers, of whatever language they may be, especially Hebrew ones. Further, you would oblige us very much, if you were to be so kind as to forward us some Hebrew grammars and dictionaries, and manuals of Jewish history. Zionist literature, would cause us much joy and make us feel happy and thankful.

Here it is quite impossible to secure things, and we need them sorely.

With Zion's hopes and greetings.

Yours faithfully,

LT. SIGFRIED GRANBART,
ALMOSHRO EMIL.
Pervaia Reteckia, 9th February, 1919.

[It is to be hoped that readers of ISRAEL'S MESSENGER who can spare the necessary literature in compliance with the request contained in the above letter, will be kind enough to forward same direct to the individuals whose names appear in the foregoing epistle.—*Ed.*, ISRAEL'S MESSENGER.]

THE ZIONIST DELEGATES

The Claim To Palestine

London, February 27.

Reuter's Agency learns that the Zionist delegates were heard by the Peace Conference to-day and claimed the right of the Jews to constitute Palestine as their national home (the rights of all the existing non-Jewish communities being respected and safeguarded) under the trusteeship of Great Britain as the mandatory of the League of Nations.—*Reuter.*

PILLARS OF CABALA

By E. A. H. ENDRES.

In these practicable and veracious paragraphs on Moses de Leon and his cabalistic compilation "Zohar," space forbids that amplitude and fullness of detail which the subject richly deserves. Some Jewish scholars believe that de Leon is the author of the "Zohar." Others assert that the bulk of the "Zohar's" contents was originally compiled by R. Simon b. Yochi, who lived centuries before Leon's time. Personally, I firmly believe that cabala is as old as the Decalogue.

Most of Moses de Leon's life is shrouded in mystery. But there is incontrovertible testimony to the effect that, in his day, Leon was as dangerous an opponent to the colossal power of ecclesiastical authority and tyranny as was the British dialectician and metaphysician, Hobbes, in the seventeenth century. In Jewish literature Leon will always stand as a commanding figure, because his immortal book has for centuries easily held its pre-eminence over all other cabalistic writings. The "Zohar" is written in Aramaic, and is a commentary on the Pentateuch.

The cardinal virtues of the "Zohar" embrace the nature of the Deity, the Divine emanations, or Sephiroth, the cosmogony, the creation of angels and man, their destiny, and the import of the revealed mysteries of Scripture. The "Zohar" tells us that the soul's destiny upon earth is to develop those perfections the germs of which are eternally implanted in it, and it ultimately must return to the infinite source from which it came. The soul descends from heaven to acquire experience; it must reinhabit a body till it is able to ascend in a purified state through innumerable trials. When the whole plenitude of pre-existent souls in the world of the Sephiroth shall have descended and occupied human bodies and have passed their period of probation and have returned purified to the source, then Messiah will descend to earth; then the great jubilee will commence; then life will be an everlasting bliss, and all suffering shall cease.

My studies in cabala lead me to believe that one exylex of the "Zohar" contains various interpolations. These were surreptitious. I put there, I am convinced, by the early Christian fathers,* who, in making Christian propaganda, often stooped to very low methods. Needless to say, these interpolations favour the doctrines of the New Testament.

The "Zohar" varies considerably in nature and form. It alternately promises and admonishes; it persuades and rebukes, encourages and deters. But in the end it always consoles. Throughout its inspired, lucid, lofty and potent paragraphs it instructs and elevates. Every page bears the unmistakable imprint of genius. In form the "Zohar" is legendary, historical, exegetic, didactic, theosophic, epigrammatic; but always it is ethical, logical and optimistic. Its winged words of wisdom, pulsing with eternal life on account of their wonderful cipher value, reach down deep into the mysteries of creation and kindle glowing visions and iridescent sentiments in the initiated readers' heart.

This is the mighty book that has, since its publication, divided Judaism into two classes. One class is the infinitesimal minority who know that the Old Testament can be profitably explored and expounded through the noble multitude of cabalistic interpretations, with their endless, upward, soaring cycles. The other class is the uninitiated majority, who, unfortunately, not being able, through various causes, to study the Torah, look upon cabala as being an obsolete and curious relic of mediaeval imposture and credulity. To the Jewish scholar who understand how to study the Pentateuch with cabala's aid, the "Zohar" symbolizes all that is practical and just and beautiful in the Creator's plan. But to the Jewish skeptic the names of Moses de Leon, Luria and the "Zohar" are synonymous with dark ignorance and blind superstition. The scholar reveres Leon's book. The skeptic makes it the butt of his ridicule. The idealist finds unlimited satisfaction in the "Zohar." The materialist vehemently denounces it as a dark delusion.

In my estimation the permanent ethical value of the "Zohar" is not to be measured. As an influence for arousing the spirit of inquiry it ranks far above Moses Mendelssohn's "Phedon," which is that able Jew's thoughtful treatise on the immortality of the soul. Those who admire the speculative views of M. Augustine

Comte, as expounded in his *Philosophic Positive*, will, I think, find much more logic in the "Zohar." Why? "Because reason," to quote Chillingworth, "gives us knowledge, while faith only gives us belief." Belief being only a part of knowledge, is, therefore, inferior to it. What I admire about the "Zohar" is that it enable me to discriminate in religious matters through reason. And it is not by reason alone that we can distinguish truth from falsehood?

In Leon's day, as well as in the present, there were many spiritual advisors, who professed to teach what they had not learned. These men exhibited in their own persons a combination of great ignorance with great arrogance. Wherever such narrow minded creatures ruled supreme this ignorance produced superstition and arrogance produced tyranny. It was, therefore, natural that Spain's prelates sought to destroy not only Leon's "Zohar," but the Torah as well. Spain at that time had a literature which encouraged superstition, intolerance, persecution and bigotry; a literature full of dark misgivings, and of still darker threats; a literature which taught men that it was wrong to use one's reason and that it was right to allow the clergy to control all education and keep the masses in blind ignorance and fear; a literature, which, spreading bigotry and gloom on every side, soured the temper, corrupted the affections, warped the intellect and discredited the Jews. No wonder the oppressed Jews of Spain welcomed the "Zohar." No wonder many Christians secretly read and admired it. The "Zohar" offered a most striking and exhilarating contrast to Spain's prevailing literature; its biblical expositions emancipated the slave of superstition. Therefore, Leon and his "Zohar" became thorns in the corrupt flesh of Spain's priesthood.

There has been a never ceasing procession of uncurried and clumsily considered articles slandering and ridiculing cabala, made by folks who, lacking a literary ability beyond what might encompass the production of a postal card, had no better excuse for their poor scribbling than that they were on the side of the majority.

If ten thousand envious, but very mediocre, musicians criticised Felix Mendelssohn's beautiful oratoria "Elijah" would that diminish the value of the oratoria in the appreciative minds of Mendelssohn's equals—say Verdi, Mozart or Beethoven? Judaism has marched onward under the upraised throng of constant critics, but does that detract from the perfection of the Pentateuch? What is a critic? "And how did Garrick speak the soliloquy last night?"

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*These men, more zealous than scrupulous, have (as is proven) also placed interpolations about Christ into the works of Josephus.

*See hermeneutical rules in the Jewish Encyclopedia, where the commutation and permutation of the Hebrew alphabet is explained.

"Oh, against all rule, my lord—most ungrammatically betwixt substantive and the adjective, which should agree together in number, case, and gender, he made a breach, thus stopping as if the point wanted settling; and betwixt the nominative case, which your lordship knows should govern the verb, he suspended his voice in the epilogue a dozen times, three seconds and three-fifths by a stop-watch, my lord, each time!"

"Admirable grammarian! . . . Was the audience impressed? Did you look?"

"I looked only at the stop-watch, my lord!"

"Very good! And what of this new book?"

"Oh, 'tis out of all plumb, my lord—quite an irregular thing—not one of the angles of the four corners was a right angle. I had my rule and compasses, my lord, in my pocket.

"Excellent critique!"

It would be a weary and unprofitable task to try and prove to the average man's intelligence that cabala, in some of its aspects, is as exact in its reasoning as infinitesimal calculus. Can I take an English farm hand, who cannot read or write and

convince him through his reason that Descartes in his application of algebra to geometry (1637) simplified the general problem of drawing tangents to curved lines? Would I succeed if I tried to prove to a Plute Indian, steeped in illiteracy, how Malus discovered the polarization of light; or how the eminent Frenchman Hany achieved a complete union between geometry and numerology; or how Lavoisier worked out the laws of oxidation of bodies and of their combustion?

Moses de Leon is the first Jew, who, through his "Zohar," made cabala available for all sincere seekers after truth. Therefore, I think, Leon can unquestionably be considered as the founder of cabala. Why not? Cuvier, one of the greatest naturalists Europe has produced, is looked upon as the founder of geology. But Cuvier's work in geology is based entirely upon the arduous labors of Buffon, Bonelle, Desmarest, Dolmieu, Montlesier and other geologists. As soon as their labors were completed, the time was ripe for the appearance of some great thinker who could generalize the scattered observations of these men and form them into a complete and orderly science: this

was done by Cuvier. I repeat it, if Cuvier is the founder of geology, then Moses de Leon is the Jew who can with equal justification be called the founder of cabala.

As I look back upon what I've told in this and other articles on cabala, I feel that I have spoken some decent truths of a mystic system and its devotees whose memory is choked with the weeds of lie and slander. If, through my humble efforts, some are brought nearer to the great moral beauties and startling scientific facts as revealed in God's Torah, then the steep, uphill and perilous trail of my life has not been traveled in vain.

Only those scholars for whom the "Zohar" is the North Star by which to steer, seem to fully realize that the acid test is being applied to every person, institution, creed and system; that the fire of God which is burning is doing so in order to separate the dross from purest gold. The small company of cabalists throughout the world, who have by the grace of God taken valuable time and invested it in spiritual treasures, are enduring with composure the trial that is now on the whole world. They face the future with hope.

ANOTHER CATHOLIC PRELATE FAVORS ZIONISM

Rt. Rev. Msgr. J. L. Reilly, who is a leader of Catholicism in the Schenectady district, has given the following expression to his views on Zionism to the *New Jewish Chronicle*, which is published in that city:

"The favour which the Zionist movement receives in the eyes of the more civilized parts of the world at large is not only a source of gratification to the Jews, but an evidence of the more tolerant, humane and just spirit of modern times.

"This spirit sympathizes in the longings and admires the dreams of a chosen race," "a peculiar people," "a holy nation;" of people who trace their origin back to the dawn of history; to their progenitor, Abraham, "the friend of God;" to him who in order to worship "the Creator of heaven and earth" went away from his idolatrous relatives in the region of the Euphrates, dwelt awhile in Canaan and after adjourning in the fertile country of the Nile on account of a famine, returned with all his house to his fixed home in "the land flowing with milk and honey," the promised land of the Jordan; people who were the depositary of revealed religion and taught the doctrine of one God as against the various beliefs of the heathen: "have we not all one father? hath not one God created us? the people who suffered for centuries the bondage of Egypt; degraded, depressed, enslaved under Oriental despotism; persecuted with impossible tasks such as to do their tale of bricks without straw; the people who under their Emancipator, Moses, received from Mount Sinai that law which is the ground work of every worthy modern moral and civil code.

"They began their national career in Palestine under a republican form of government. For nearly 2,000 years they have been scattered over the earth and to-day they are to be found in almost every city on the globe.

"Throughout the centuries they have been made to suffer innumerable injustices and poignant disabilities, a people with a revealed religion, a divine literature, but without a country.

"Now that the "unspeakable Turk" has been routed, how natural that the thoughts of the millions of Hebrew people all over the world should fondly turn to Jerusalem with

the hope of establishing there a republic where David, their auburn haired shepherd boy of neighbouring Bethlehem, had set his capital and

"united all the tribes from Dan to Beersheba" "and reigned over all Israel and executed judgment and justice unto all his people."

JEWISH COMMONWEALTH IN PALESTINE CERTAIN, SAYS PRESIDENT WILSON

The Triumph Of The Zionist Ideal

BALFOUR CONGRATULATES ZIONIST LEADERS

Washington, March 3.

President Wilson told a delegation of the American Jewish Congress that he was persuaded that the Allied nations, with the fullest concurrence of America, were agreed that the foundation of the Jewish Commonwealth should be laid in Palestine.—Reuter.

Claims Will Be Recognised

Paris, March 3.

The Zionist Delegation has announced that they are confident that the claims of Zionism which have been submitted to the Peace Conference for the reconstitution of the national home of the Jews in Palestine will be worked out but the Zionists' ideal has already triumphed.

After the Zionist delegation withdrew from the Council Chamber of the Peace Conference the Right Hon. A. J. Balfour sent out a message congratulating the delegates upon the success they had achieved.

M. Tardieu declared that France does not object to Great Britain having a mandatory power over Palestine on behalf of the League of Nations.—Reuter.

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WORK ACCORDING TO TALMUDIC TRADITION.

By Rev. Dr. Julius J. Price, Plainfield, N. S. J.

The Jews were the first people to proclaim to the world the dignity and holiness of labor. What Israel's law-giver recognized a man's highest duty four thousand years ago, the modern world has just begun to appreciate. In the very beginning the God of Israel was portrayed as a laborer. The creation of the world is the work of His hands. He differed from the Olympian gods of Greece, who were depicted as revelers, and from Buddha, who tried to do nothing, or from Brahma, who was only thought.

In this glorified conception of labor Judaism was far superior to the civilization of all other ancient peoples. We had and respect the culture of the Greeks, yet her greatest mind derided honest labor so far as to acclaim, "The title of the citizen belongs only to those who need not work to live." Work to the Greek was servile, degrading, the lot of the slave and the contemptible poor. He only could aspire to Athenian honors whose days were free from the drudgery of toil.

Roman civilization offered no more dignified conception of labor. The workman was still regarded as a slave, a social nonentity. And these Roman traditions, together with Biblical view, tended in great measure to mold a labor policy of the Middle Ages. Labor was at necessity as a consequence and penalty of sin and directly connected as a cause with the "Fall."

In the Middle Ages, the clerics held a life of contemplation to be far superior to one of labor. Labor was regarded as a means for penance and ascetic purposes. Often it was employed for useful results and with beneficial efforts on useful aims. The purpose, however, was to ward off the vices of leisure. Labor for economic production was not appreciated by the church. It was even discouraged, since dispossession of wealth and luxury was one of the controlling principles of the external assumption of the medieval church. It is only in the more recent times that labor has been regarded as a blessing, or, at worst, a necessity which has great moral and social compensations.

The Bible praises the work of man's hands, but the rabbis are even more emphatic in the praise of labor. Many passages are cited from the rabbinical literature in honor of productive labor and in disapproval of idleness.

"Greater," says the Rabbis, "is he that maintains himself by his own labor than he that fears the Lord; for of the latter it is said (Ps. 112:1), Blessed is the man that feareth the Lord." But of the former it is said (Ps. 148:2), "If thou shalt not do the labor of thine hand, happy shalt thou be in this world, and it shall be well with thee in the world to come." "Love secular work, and eschew the rabbinical office, and have no fellowship with the government authorities." According to the Rabbis, the study of the law must be sustained by secular work, for otherwise "it must come to an end and involve in sin." Rabbi Yehudah, whenever he went to the academy, used to carry a leathern bottle on his shoulder. Rabbi Simon used to carry a fruit-basket on his shoulders. Both used to say: "See what honour work confers: for they both had something to sit upon at the academy." The Rabbis also thought work a cure for physical ailments, and Rav Yoseph, who suffered once from that malady, occasioned by a cold, turned a mill-stone; and Rav Shaseth carried heavy loads; for, said they, "physical exertion (work) heats the body." More than a hundred of those named in the Talmud, besides their rabbinical functions, followed trades. These were, amongst others, tailors, shoemakers, a baker, an architect, a gravedigger, a fisher, a dyer and a carpenter.

Although it is a common custom to rise in the presence of disciples of the wise, no workmen who are paid for their work are allowed to do so. To quote the words of the Rabbis: "No workmen who are paid for their time are allowed whilst at work to rise in the presence of disciples of the wise." But should matters of heavenly kind call a disciple of the wise from his business, the public is bound to perform the work for him.

Work, says the Rabbis, is one of the eight things which is impious when immoderately indulged in, and beneficial when done in moderation. In Egypt the life of Jesus "was made bitter with hard bondage," Rav Samuel bar Nachman said: "They, in, passed men's tasks (work) upon women and women's tasks upon men."

Rabbi Meir says: "A man should always teach his son an easy and cleanly trade, and pray for his prosperity to Him, to whom riches and

substance belong." For there is no trade which is not represented by poor and rich people, though neither riches nor poverty are due to the trade, but to merit, or the want of it. Rabbi Simon (tatter half of second century) said: "Hast thou even seen a hoist, or a fowl, engaging in trade? and yet they have no trouble in securing a livelihood. These exist only to serve me, whereas I exist to serve my Creator. How much less and yet they have no trouble in obtaining a livelihood? But my deeds being evil, they interfere with my sustenance."

"A man should not change his trade, nor that of his father; for it is said (1 Kg. 7: 13, 14): Hiram of Tyre was a widow's son of the tribe of Naphtali, and his father was a man of Tyre, a worker of brass." Rabbi says: "No trade will ever pass away from the world; but happy he whose parents belong to a respectable trade, and was into him whose parents engage in a derogatory trade. The world can not exist without a perfumer and a tanner; but happy he whose occupation is that of a perfumer, and was into him who is a tanner. The world can not exist without boys and girls; but happy he whose children are boys, and was into him whose children are girls."

Those whose occupation brings them into frequent contact with women, may not be alone with any number of them. A man may not teach his son a trade which belongs to a woman. Rabbi Nehorace said: "I leave all trades in the world, and teach my son the Law only; for the interest thereof sustains a man in this world, and the capital is reserved for the world to come. Besides, no other trade will, like the study of the Law, keep a man in illness and old age."

Certain trades were taught to influence the characters of those employed at them, for the rabbis teach that "the majority of donkey drivers are wicked men; the camel drivers are mostly virtuous men, being humbled by the dangers they encounter in the desert. The majority of sailors are holy men, by reason of their exposure to still greater risks. The best of physicians is destined to hell, and the most virtuous of butchers is the companion of Amalek."

Those men employed in productive labors suffered civic disabilities, for "dice players, usurers, pigeon fliers and dealers in crops grown in the years of release provided," adds Rabbi Yehudah, "they have no other occupation (work), can not be admitted as judges or witnesses." Our Rabbis have also taught that "those whose occupation brings them into frequent contact with women, are morally depraved, such as goldsmiths,

wool or flax carders, millstone borers, perfumers, weavers, hair dressers, washermen, phlebotomists, bathkeepers, and tanners. These are never appointed to the office of king or high priest, not because they are personally incapable of filling it, but by reason of their disreputable occupation." Work for the public benefit was even allowed in the case of a mourner.

In their home in Palestine the Hebrews were distinctly agriculturists. "Rabbi Eliazar said: 'A man who does not own a piece of land is not included in the species Homo'; for it is said (Ps. 115: 16): 'The heavens, even the heavens are the Lord's, but the earth hath He given to the children of men.'"

According to Rav Papa, there is a special blessing in working the fields. "Sow thy corn for home consumption," said Rav Papa, "rather than buy it; for although there is no immediate saving in the outlay, a blessing rests on the farmer; it gives a great way." "Rabbi Eliazar once observed a field ploughed up latitudinally. 'Plough it again,' said he, 'longwise also, and you will find commerce more profitable.'" "If a man shall steal an ox or a sheep and kill it, or sell it, he shall restore five oxen, for an ox, and four sheep for a sheep." Come and see the value attached to work: for the loss of an ox, which interfered with the owner's work, he is paid five oxen; but for the loss of a sheep, which does not work, he is only paid four."

With regard to work on the Sabbath, the Rabbis say, he that performs any work on the eve of the Sabbath and annual festivals, from the time of the meat offerings (or prayer now offered as a substitute, that is at 3:30 p.m.), never sees a token of blessing.

There are forty different works, save one, which constitute the first category, and which, if performed inadvertently on the Sabbath, require a sin-offering for each: Sewing, ploughing, reaping, binding into sheaves, thrashing, winnowing, removing husks with the hands or with a sieve, kneading, baking, shearing, bleaching, curling wool, dyeing it, spinning, weaving, making two holes for the insertion of threads, twisting two threads, shortening two threads, knotting, solving, making two stitches, tearing away for the purpose of making two stitches, hunting a stag, slaying, flaying, salting, tanning, removing its hair, cutting it up, writing two letters, erasing for the purpose of writing two letters, building, pulling down, extinguishing, lighting a fire, hammering, removing from one plot to another. All these works were carried on in the building and arrang-

ing of the Tabernacle, which had to be suspended on the Sabbath day.

Although guilds were unknown in Europe prior to the thirteenth century, there is a record of Jewish guilds existing at Alexandria in the second century. Tradition records in the name of Rabbi Yehudah Alchever has not seen the twofold gallery in Alexandria of Egypt, has not seen the glory of Israel. They say: "It was something like a large colonnade, with porches within porches, and accommodating sometimes double the number of those that had followed Moses out of Egypt. There were seventy-one chairs arranged in it, for the seventy-one members of the larger Sanhedrin, each chair of no less value than twenty-one myriad talents of gold. A dais was in the middle, upon which was stationed the public officer holding a napkin in his hand. At the end of each benediction not he heard by the reader, who could not be heard by such a vast multitude, he waved a napkin, and they all answered, Amen. The people were seated by guilds, goldsmiths, silversmiths, blacksmiths, embroiders and weavers. And when a poor man came in, he knew at once his fellow-craftsmen; he applied to them for work, and obtained his livelihood. All these, adds Abaii, were massacred by Alexander the Macedonian." Rashi says they were the descendants of the colony led by Johanan, the son of Kareah, into Egypt, some of whom survived the Babylonian invasion. Jer 43.

THE SACREDNESS OF LIFE

How often have we taken a farewell glance at a friend without having been aware of it at the time. Had we known that our eyes were meeting for the last time on earth, they would have said far sweeter words. Not until we know all that God knows can we estimate the full power and the sacredness of some one life which may seem the humblest in the world.—John Ruskin.

JUDGE BENTWICH'S LATEST PUBLICATION

"PALESTINE OF THE JEWES: PAST, PRESENT AND FUTURE." By Norman Bentwich. Publishers: Messrs Kegan Paul, Trench, Trubner and Co., Ltd., Broadway House, 68-74 Carter Lane, London E. C. 1. Price 6s.

This work, by one of the youngest and we may add the most brilliant of the English Zionist leaders, published on the eve of the Peace Conference in Europe, can hardly fail to arouse vivid interest into the question of rehabilitating the land without a peo-

ple to a people without a land. The work was written, as the author says, "during the leisure hours of camp life in the Summer of 1917 while waiting at the portals of Palestine to enter the Promised Land." Captain Bentwich has rendered yeoman services in the British campaign to drive the Turks from Palestine, and in his same work under review wrote thrilling chapters on the "Redemption of Judea" and other articles on the British advance.

Dealing on the "future of the Land and the People," Captain Bentwich makes a thrilling contribution which can hardly fail to fascinate the readers. Full of hope and optimism regarding Great Britain's Declaration for a National Jewish Homeland in Palestine, he says, p. p. 212-3.

"The events of the past century belied the high expectations of complete social and political emancipation for the Jews which accompanied the Vienna Congress of 1815, but they have also, first revived and then transformed the national yearning for restoration to the old Home into a national movement. Jewish hopes will run high again at the congress—of 1919—which is to inaugurate a new and stabler era of human brotherhood and international peace. But they will be centred now, not on civil emancipation but on national redemption, not on the means to individual freedom but on the goal of a people's striving. Palestine for nearly 2,000 years has been the object of their aspirations. At last the dream is to be reality. And if the thought of a restored national life in Palestine has been an inspiration to a people, the realisation of that people's national life in Palestine will be an inspiration to humanity. For generations the Jew has desisted his present and kept his eyes steadily fixed on the future, 'living in hope, and on that very account, eternal, like hope.' And now the day of fulfilment dawns and Jewry shall live, for a present worthy of its past, and preparing a worthy future."

The foregoing extracts are sufficient to whet the appetite of our readers to read the work in its entirety and we have, therefore, great pleasure in commending them to the public.

PRES. WILSON INSCRIBED IN THE GOLDEN BOOK OF THE JEWISH NATIONAL FUND

The Jewish National Fund Bureau for America, 55 Fifth Avenue, New York, received a check for \$1,000 from the "Nathan Straus-Palestine Advancement Society," Los Angeles, Cal., to inscribe the name of President Wilson in the Golden Book of the Jewish National Fund, in appreciation of his sympathy with the Zionist cause. A Golden Book certificate with a suitable inscription in Hebrew and in English will be ordered from the Head Office of the Jewish National Fund, and will be presented to the President in due course.

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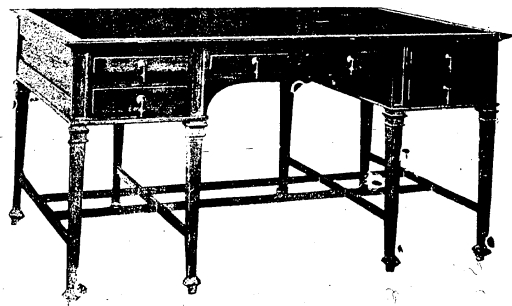


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**THE LATE MRS. LAURA MOCATTA
KADOORIE**

DEATH EVOKED WIDESPREAD SORROW

*1,200 Girls In Laura Kadoorie School At Bagdad
Mourn Benefactress' Loss.*

TRIBUTE FROM THE CHIEF RABBI OF BAGDAD

Memorial Service Held at Synagogue Beth-el; Also
Memorial Zionist Meeting.

FULL REPORT

A regrettable fatality occurred at a fire which broke out in the residence of Mr. E. S. Kadoorie at No. 161 Bobbling Well Road on Saturday morning the 15th February, the fire causing the death of Mrs. Kadoorie. Mr. and Mrs. Kadoorie, their two son and Miss Negus, Mrs. Kadoorie's companion, were sleeping in rooms on the first floor, and they were aroused as quickly as possible, but the flames appear to have spread with such rapidity that the stairway in the middle of the house was so filled with smoke and the heat was so intense that escape by that means was rendered impossible.

When Mr. Kadoorie received intimation of the outbreak he immediately went across to his wife's room and woke her. What happened to the lamented lady after this is unknown, but she unfortunately lost all sense of direction owing to the dense volumes of smoke which were filling the rooms, and succumbed to asphyxiation. Mrs. Kadoorie, it is believed, must have been moved by strong motherly instinct to warn her two children, Lawrence and Horace, who occupied separate rooms, but she could not have known that they had been previously warned by the servants.

The absence of Mrs. Kadoorie was not noticed until the family had gathered on a verandah nearby. Mr. Kadoorie and his two sons made several attempts to locate her despite the smoke and flames, which scorched them badly about the body.

The Brigade was telephoned for by a gentleman who noticed the smoke coming out of the building, and when Chief Officer Pett learned that Mrs. Kadoorie was missing, he with several members of the Brigade made a brave attempt at rescue. Several members were badly burned, but the body of the unfortunate lady was eventually located close to a linen room, which, in her

confusion, she must have mistaken for an exit. She was taken out and artificial respiration was applied, and when Dr. Jackson arrived he pronounced life to be extinct.

The late Mrs. Kadoorie was one of the leading ladies in the local Jewish community and came of a well-known Jewish family, her uncle being the late Mr. F. D. Mocatta, the well-known philanthropist.

The Funeral

The funeral took place on Sunday the 16th February, the cortege starting at 11.30 a.m. which was followed by a large number of sorrowing friends. A large number of wreaths were sent by the latter. On arrival at the cemetery the casket was lowered—the following acting as pall-bearers: Messrs. R. D. Abraham, A. E. Moses, R. H. Elias, N. E. B. Ezra, M. Myers, J. E. Salmon, T. Toledano, and E. E. Shalvason. Cantor M. Frankel officiated, intoning hymns and psalms assisted by choir boys. The chief prayer of the mourners was recited by Mr. H. A. Meyer. There was a very large gathering including the French, Russian, Italian Consuls, Judge Charles S. Lobingier, the leading members of our Community and numerous other sympathisers.

Floral Wreaths

The following sent wreaths at the funeral:—

Mr. and Mrs. T. H. U. Aldridge, the Shanghai Chapter American Red Cross, Mr. L. Ardain, Dr. Bellios, Mr. and Mrs. C. R. Burkill, Mr. Julien Barraud, Madame Julien Barraud, Mr. F. W. Day, Mrs. Black and daughter, Mr. and Mrs. Charles Burnie, Mr. Henry J. Clark, Mr. and Mrs. Ernest Clark, Mr. and Mrs. Edward Ezra, Mr. and Mrs. Isaac Ezra, Mr. and Mrs. C. E. Ellis, Mrs. James Sturgis Fearon, Mr. and Mrs. A. B. Fullerton, Mr. V. Grosse, Mr. P. L. Gausson, Mr. Hu Ka Hing, Mr. Horace Hanbury, Dr. and Mrs. Isomann, Mr. J. Joseph, Mr. G. Leon, Mr. and Mrs. Leniere, Mr. and Mrs. Simon Levy, Mr.

Leh Yuen Kee, Mr. H. F. S. McBain, Mr. and Mrs. Paturo, Mr. Pak Leung, Mr. and Mrs. Hugo Reiss, Mrs. M. A. Sopher and Family, Mr. M. Souter, Mr. and Mrs. Spaut, Mr. and Mrs. M. Simmons, Mr. and Mrs. G. E. Tucker, Mr. and Mrs. T. Toledano, Mr. Tsing Fah, Mr. Henry A. Wilden, Mr. and Mrs. W. G. Worcester, Mr. and Mrs. G. O. Wootton, Mr. Waung Sang Kee and Co., Mr. Shaw, P. K. Zundie.

LARGE DONATIONS

In addition to the floral wreaths and other expression of tributes sent by mourning friends, large sums were donated by the latter in memory of the deceased. The proceeds are to be devoted to local Jewish Charitable Institutions, Allied Red Cross Fund and the King's Daughters Society.

Memorial Service

On Sunday the 23rd February, a memorial service was held at the Synagogue Beth-El, at 11 a.m., at which there was a very large gathering, including Mr. E. S. Kadoorie and his two sons, Lawrence and Horace. The order of service which was most impressive throughout, was as follows:

Cantor Frankel *Eshet Kohatzee Yaman*, (As for man his days are as grass.)

Mr. D. M. David, Psalm 49 and 16.

Ma Adam *Wathedachoo*. (What is man that thou shouldst regard him.)

Address by Mr. J. E. Salmon.
Cantor and Chorus *El Mal'eh Bahamon*, (Almighty full of compassion.)

Mr. D. E. J. Abraham, *Eshet Hayil*, (Hashkhabeh.)

Mourners, Kaddish, "May her soul be bound in the bond of life."

Fruit Of Her Hands

Mr. J. E. Salmon's address was as follows:—*Give her the fruit of her hands; and let her own works praise her in the gates.*—Proverbs C. 31 v. 31.

Verily, Laura Kadoorie needs no earthly memorial service, no human prayers, or intercession! Like iliacs strewed on the path, innumerable acts of beneficence grace her beautiful life. Surely these are more potent advocates than our feeble prayers, and shall plead more powerfully for her before the Throne of Mercy and win her eternal glory and peace. As it is written "Then shall thy light break forth as the morning and thy righteousness shall go before thee; the glory of the Lord shall be thy reward." Further according to the dictum of Rabbi Chaima: "He in whom the spirit of his fellow creatures takes delight, in him the spirit of the All-present takes delight." The sages have taught that a pious Jewish woman's duties lie in her home and towards her family. How

have they expounded this text: what is their conception of home and family? Are these to be confined within conventional limits? No, they embrace the world and consist of the whole human family and have no barriers. In her able and unselfish life, our sister has been an exemplification of this ideal. Her husband and children had naturally the first claim on her love and solicitude. She acted like a guiding-star to them and established their lives. To her husband she was a true help-meet, taking care in every effort and undertaking. From this centre, the gentle rain of heaven, her influence for good spread far and wide. She stretched out her hand to the poor and needy, upheld him that was falling and strengthened the feeble knee—irrespective of country, race or creed.

"That but serves the virtuous mind to wake,
As the small pebble stirs the peaceful lake,
In every effort and undertaking,
The centre moved, a circle straight succeeds,
Another still, and still another spreads;
Friend, parent, neighbour, first it will embrace;
Her country next, and next all human race;
Wide and more wide, the overflowings of
The mind
Take every creature in, of every kind;
Earth smiles around, with boundless bounty blest,
And heaven beholds its image in her breast."

The scion of a great house, happy in her marriage, surrounded by every luxury and comfort, what had she in common with the disinherited of the earth? A less noble nature could neither have understood nor cared. Not so Mrs. Kadorie, her heart beat for the sufferings of her less fortunate brothers and sisters. She strove to make the world brighter and happier for them. No call whatsoever it came remained unanswered; no appeal fell on unheeding ears. Those of us who were privileged to feebly cooperate in some of her manifold activities know that in her ceaseless persistence and encouragement were superfluous. Nay—a restraining hand had often to be placed on her generous impulses lest her zeal should defeat its object. Alas! that such a beautiful and noble life should in the prime of her womanly days be cut off from the world of happiness and achievement. In the presence of such a catastrophe—emotional and unexpressed—our ignorant mortal eyes, human mind is displaced from its hinges, reason baffled and even faith sorely tried. If we could but know, the past and wisdom of the Divine decree would dazzle and stagger us as the rays of the noonday sun.

"Shall any gaze see with mortal eyes,
Or any searcher know by mortal mind,
Veil after veil will lift, but there must be
Veil upon veil behind."

Our only refuge is in absolute submission to the will of the Heavenly Judge, whose decrees are just and righteous and whose province and truth endure for ever. "O, Merciful God we are dust and ashes. Knowledge of Thee and Thy works is too wonderful for us; it tran-scendeth our understanding. Have compassion on us; forgive our presumption; enlighten our ignorance; and grant us resignation to bow to Thy judgments, destined for our improvement and correction."

If we are so crushed by grief ourselves, how much more so those, her bereaved husband and children! To them we offer the consolation of our bruised hearts. Death and suffering are the common lot of all.

"Too common! never morning were
To evening but some heart did break."

"May He who maketh sore and bindeth up; woundeth and His hands heal" send his balm to assuage their pain. Let us exhort them to ponder on the deep significance of the saying of the wisest of men who taste both the cups of joy and sorrow. "A good name is better than the most precious ointment and the day of death is to be preferred to the day of birth." Laura Kadorie is not dead, her spirit is alive and still with us. Free from earthly trammels, she abides in the realms of Bliss, whence she shall continually watch over and guide you, her beloved ones. The work that has been allotted to her in this world has been one unflinching and she is now in possession of her reward.

Memorial Meeting

The meeting at the Palace Hotel was held on the 23rd February, at 8.30 p.m., under the auspices of the Shanghai Zionist Association and was very largely attended. Mr. Edward L. Ezra was in the chair and those present on the platform were: Mr. Wilden, Consul-General for France; Judge Charles S. Lobingier, J. Aaron, D. M. David, N. E. B. Ezra, H. Finkelstein, J. M. Joseph, M. Myerson and E. Schonen.

Mr. Edward L. Ezra, in the course of a speech permeated with evident emotion, feelingly said that the assembly that evening had gathered for the purpose of paying a tribute to the memory of the noble lady who had passed away from their midst in such tragic circumstances. The Chairman said that a memorial service had been held in the Synagogue the same morning which was very impressive, but it was felt that the tribute of the Jewish community to the memory of the deceased lady could not be considered complete without a memorial meeting of the same character. Mr. Ezra traced the life of the deceased lady and her husband from time of their arrival at Hongkong to the transfer of their residence

to Shanghai. The speaker declared that it was a matter of general knowledge that the home of Mr. and Mrs. Kadorie in Hongkong while they lived there was synonymous with hospitality and it was an open secret that to one who ever came to Mrs. Kadorie for help went away empty-handed. Death came to all, but the death of Mrs. Kadorie was doubly sad in that she had been wrenched away from the bosom of the community under such unexpected and tragic circumstances, and the heart of the whole community went out to Mr. Kadorie and his two sons in their terrible bereavement which no words could adequately express.

The Chairman went on to express the thanks of the assembly for the presence that evening of the distinguished representatives of two great sister republics—Consul-General Wilden of France and Judge C. S. Lobingier of the United States Court for China. Both those gentlemen, declared the speaker, had proved themselves to be true friends of the Jews. It was M. Wilden's first official appearance before the Jewish community and he wished that it had coincided with a happier occasion. Alluding to Judge Lobingier, the Chairman said that it was a matter of general knowledge that he was an active champion and enthusiastic supporter of the Zionist ideal, which were all the more appreciated by the community by reason of the fact that Judge Lobingier had prominently identified himself with the movement at a time when the Jewish cause was languishing in the balance. Judge Lobingier's recent foreword written for the local Zionist pamphlet was not his first contribution to their cause.

The following resolution was then proposed to the meeting by the Chairman:

"That this meeting held under the auspices of the Shanghai Zionist Association and at which representatives from all local Jewish Institutions are present, profoundly deplore the lamentable death of Mrs. Laura Augusta Kadorie, and feels that in her death the Zionist Movement has been deprived of a valuable and ardent supporter; one who by her unflinching and ceaseless energy, had contributed much to the promotion of the Zionist ideal in the Far East."

"That this meeting expresses its profound and heartfelt sympathy with and offers its sincere condolence to Mr. E. S. Kadorie and his two sons in their sad bereavement."

Resolved, that a copy of this resolution be forwarded to Mr. Kadorie and that the name of his late wife be inscribed in the Golden Book of the Jewish National Fund.

French Consul's Tribute

Mr. Wilden, Consul-General for France, speaking in the name of the French community expressed his deepest feeling of sympathy with Mr. Kadorie and his sons in their loss. The name of Kadorie, he said, was ever dear to French hearts, and Mrs. Kadorie shared with her husband the respect which everyone felt. He felt sure her memory would always remain with them.

A Lady Of Charitable Disposition

Mr. D. M. David representing Synagogue Beth-El expressed the deep regret and sorrow of the whole community in the loss of one of the leading members of the Ladies' Committee of the Jewish Communal Association. He said that the late Mrs. Kadorie was esteemed and respected by all who knew her for her invariable geniality, affability, kindness, and especially her charitable disposition. The great interest she took in the work of the Jewish Communal Association and the Jewish School and her regular attendance, not only at their general meetings but also at the ladies' weekly meetings, was patent to them all, and her untimely death not only cast a gloom on her colleagues and all who were acquainted with her but also on the whole community of Shanghai, and the only thing he could add now was the prayer: "May her soul rest in peace." The entire community of Shanghai tendered their heartfelt sympathy and condolence to Mrs. Kadorie's husband, sons and relatives in their sad bereavement.

"Esheth Hayil"

Mr. R. D. Abraham, representing Shearith Israel Synagogue, said:

As a member of the Shearith Israel Synagogue I beg to add our expression of sorrow at the death of that "Esheth Hayil" Laura Kadorie and to offer our heartfelt sympathy to Mr. Kadorie and his sons in their sad bereavement. The tragic death of Mrs. Kadorie, cut off in the prime of her life, has cast a gloom over the whole Jewish Community, who mourn her untimely loss with reverence and a full heart. Her life was terminated by a death as devoted and unselfish as the life she led, and we all feel as one and share in their great sorrow. The life of such a noble woman is helpful not only to those who are her nearest but to all those who know her and recognised the sterling worth of her deeds, her unflinching faith in God, her ready willingness to help in time of trouble, her charitable disposition and her devotion to her husband and children. She acted in accordance with the belief of every man being under the control of a directing Providence, who orders the event and chooses the

lot of all and her conduct through life is an illustration that we should fall in with design of Him, who is the Ruler of the Universe and the Guide of the Individual. She was true to God and Duty and the philosophy of her life was to submit to God's will however hard it may be. That strong faith in His Love and Mercy shine like a pillar of fire in the darkest hours of misery and trouble. The world is poorer and humanity at large has cause to mourn by her loss, for she left a name to which our young people will look back to all that is best and truest amongst us and reverence so long as truth, faith, and a lofty sense of duty stir the breast of man.

She has obtained a rest sanctified by sacrifice and devotion and left an example as bright as the setting sun at its moment of departure. Mrs. Kadorie was never idle and felt that the day is given for work whatever might be, and performed it to the best of her ability. She knew the importance of giving personal attention to all the details of the work she took in hand and it mattered not whether the occupation was pleasant or unpleasant, agreeable or otherwise. She brought the high aims of her life to bear upon all her duties, the little as well as the great and went about doing good for many years unostentatiously, always thinking of others but never of herself. No one who asked for help was refused, and her gentle ways and courteous manner endeared her to all who knew her. Her life is an example for the women of Israel to follow and her good name will go down to posterity in the history of the Shanghai Jewish community. Our deepest sympathy goes towards her sorrowing people in the passing away of a good and virtuous woman.

Woman Of Sterling Character

Mr. H. Finkelstein, representing Synagogue Ohel Moishe, said: I consider it both an honour and a duty to be given the privilege of saying a few words to-night. Words are too cold to register our profound grief at the sad death of the lady who was the right hand of the President of our Zionist Association. Personally, I can state without the least hesitation or exaggeration that I never met throughout my whole life a woman of more sterling character than Mrs. Kadorie. The privilege is given to few people to command personal affection, yet Mrs. Kadorie possessed all the necessary qualifications for winning the personal affection of

those with whom she came in contact. She was loved and respected by all members of the Shanghai Jewish community and nothing can repair the great loss suffered by Mr. Kadorie, his co-religionists, and the community in general.

Community's Loss

Mr. J. Aaron, representing Shanghai Branches of the Anglo-Jewish Association and Alliance Israelite Universelle, spoke as follows:—There is something more than mere formality expressed in this meeting. We are gathered here to-night not for the purpose of formally or mechanically expressing our condolences for Mr. Kadorie and his sons in their sad bereavement, but for the purpose of expressing our genuine grief at the terrible loss sustained by us. The sorrow which we are expressing to-night springs from the bottom of our hearts. We may be able to subdue our tears but we cannot stifle the pain which we all feel at the loss of a good woman. Mrs. Kadorie was a good woman. By her conduct in the life she had lived among us, she has earned a place in the niche of immortality.

On behalf of the Anglo-Jewish Association and the Alliance Israelite Universelle, which I have the honour to represent, I beg to express their profound regrets to Mr. Kadorie and his two sons at their recent sad bereavement.

"She stretcheth out her hands
to the poor."

Judge Lobingier's Remarks

Mr. Chairman, Ladies and Gentlemen:

More than I can express to you I appreciate the kind words of your Chairman in announcing my part in this programme. What little I have been able to say on behalf of the Jewish national cause has been a pleasure and not the least pleasant feature has been the opportunity of knowing more of the Jewish community of Shanghai, which, I understand, is practically all enrolled in this Shanghai Zionist Association.

At the same time I cannot but feel that it is like "carrying coals to Newcastle" for me to address an audience like this on any topic connected with the life of Madame Kadorie. You who have been her neighbours and intimate personal friends for many years—who have known first hand of her countless charities and other good works—need no word from me. Yet there is one phase of her altruistic activity upon which it may not be inappropriate for me to speak, both because it is more recent and because under my immediate observation—and that is her part in the Jewish national movement.

I am sure that it must be a great source of comfort to her bereaved husband to recall that in their last years together this devoted couple found a common and congenial cause to which they could give their best efforts, jointly and joyously. We Christians like to think of the Jewish home life as ideal—for we are, somewhat familiar with that thoroughly and typically Jewish home at Nazareth, of which we have a glimpse in that beautiful painting which hangs in the Guildhall at London, entitled "The Youth of Our Lord"—and we know that in the Kadourie home there was common purpose, devotion to the same ideals, and unity of action. Here were well illustrated the words of Longfellow in Hiawatha, drawing his figure from the familiar Indian weapon,

"As the bow unto the cord is,
So the man unto the woman is;
The she bends him she obeys him,
The she draws him yet she follows—
Useless each without the other."

It would be presumptions for me to discuss the form of a memorial to our departed friend—for I am sure that we are all agreed that there should be a memorial—but may I suggest that it would be most appropriate if her name could be perpetuated in one or more of the numerous enterprises which are now or hereafter being inaugurated in Palestine for the repatriation of her people? If it would be too ambitious to plan for a Kadourie colony in Zion, a Laura Kadourie school or similar institution in one of those new Zionist colonies which are soon to spring up would be a fitting counterpart to the Kadourie schools of Shanghai and Bagdad and a fitting monument to one who in her lifetime answered so accurately to the description by her co-religionist, the poet author of the last chapter of the Book of Proverbs—that precious fragment of Israel's "Wisdom" literature. That idyllic picture of the "worthy woman" of long ago has been referred to, as it deserves to be, by other speakers here to-night, but it will bear repetition.

"For her value is far above gems,
The heart of her husband trusteth in her,
So that he shall have no lack of gain,
She doeth him good and not evil
All the days of her life."
She stretcheth our hands to the poor;
Yea, she reacheth them forth to the needy."

Her husband is known in the gates,
When he sitteth among the elders of the land."
Strength and dignity are her garb;
And she faceth the future with joy.
She openeth her mouth with wisdom;
And the law of kindness is on her tongue.
She looketh well to the ways of her household,
And catcheth not the least of idleness.
Her children rise up, and call her blessed;
Her husband also, and he praiseth her,
saying

"Many daughters have wrought worthily
But thou excellest them all."
Favour is fickle, and comeliness vain;
But a woman that feareth Jahweh shall be praised.
Give her of the fruit of her hands;
And let her own works praise her in the gates."

The Jewish School's Tribute

Mr. E. Salmon, delivered the following address:—

Mr. Chairman, Ladies and Gentlemen,—It is my sad duty to rise and add my small tribute to the sentiments of grief and respects, so feelingly offered this evening on behalf of the Shanghai Jewish School, an institution in which the deceased lady to whose memory we are assembled to pay this homage, took such a deep and beneficial interest. The late Mrs. Kadourie's interest in and connection with the School date back much further than the time of her joining the Committee as an active member and since she took a direct share in the affairs, and deliberations of the School, she proved herself by her influence, labour and zeal, a most valuable acquisition.

The manner in which she laboured for the success of the different Fetes and sales of work held in connection with the School—giving lavishly and ungrudgingly of her time, energy and financial support—is above all praise and cannot be recalled but with sadness and grief. Among all her various activities—and they were large—no institution has suffered so much and I venture to say, will feel more keenly, as the days go by, the cruel consequences of the lamentably less sustained, than the Jewish School, which is the poorer to-day, by being deprived of her kind sympathy and support, while for many and many a long day we shall sadly miss her place on the Committee—which she filled with so much dignity and so much charm. It is a sad reflection indeed that the Committee meetings will never more be graced by her genial presence, wise counsel and sympathetic advice. Her sterling qualities were never better appreciated than during the past year, when she took such a prominent part in all public Jewish functions. Charitable to a degree by nature, all her efforts were directed to the public benefit and to the welfare of her own and other communities, to which she devoted her noble and useful life. Into all schemes having for their furtherance the relief, amelioration and uplifting of those in need of succour, irrespective of caste or creed, she entered wholeheartedly and always nobly cooperated with her large-hearted husband.

Her charming manners and affable disposition—whether participating in social functions or

assisting in charitable works—and having known her none could fail to admire and respect her. The sentiments touchingly expressed and the part taken in to-night's proceedings by all of you, ladies and gentlemen, who compose this vast gathering are a sure indication and an unmistakable assurance of the high place the noble lady held in the estimation of all those who had the privilege to know her. She has indeed left behind a fragrant memory and an example worthy of emulation.

It is the inscrutable will of Providence that she should be taken away in the midst of her activities and that her precious life should be cut off in the performance of her manifold charities. To her bereaved husband and grief-stricken sons hearts go out to-night and it is my painful duty to offer them, on behalf of the Jewish School, our sincerest condolence and heartfelt sympathy.

Deeds Speak More Than Words

Mr. J. E. Salmon representing the Jewish Communal Association said:—

Mr. Simon Levy who was to speak on behalf of the Jewish Communal Association, requested me to take his place as owing to sudden indisposition he regrets his inability to attend this meeting and pay his homage to the memory of the worthy lady whom we are all mourning. At the outset, I am sure I echo the sentiments of all present when I say how heartened and comforted we are by the presence among us of Monsieur Wilden the Consul General for France and Mr. Lobingier, Judge of the United States Court for China—distinguished representatives of two great liberty-loving nations.

Since Mr. and Mrs. Kadourie's active association with the management of the Association, several much needed reforms have been introduced with the result that its machinery has been strengthened, its efficiency and usefulness increased, and its funds augmented. At a joint meeting of the General and Ladies' Committees it was placed on record that Mrs. Kadourie's clear head, sound judgment and warm heart were of inestimable service to them. What need I say further! Deeds speak more eloquently than words and are more faithful witnesses. As for her good deeds, we have simply to look around. As for her memorial it is engraven on all hearts!"

Under The Shadow Of A Great Loss

Mr. J. M. Joseph, representing the Jewish Club said that they all met that night under the shadow of a great loss. The death of Mrs. Kadourie will be mourned by all who know of her sterling worth and good nature, and none more so than the members of the Club which he had the honour to represent.

A Friend In Need

Mr. M. Myers representing Jewish Musical and Literary Society spoke as follows:—The centuries now and then yield us a human flower and expressive in every petal of the human garden. Nature is not so prolific. She takes but does not give much in return. The ranks of life are continually broken. We all have our sorrows, and come they must, sooner or later, it does not matter how. The lady who won our love and estimation through her amiable disposition is no more! Our institutions would keenly feel her absence, the Jewish poor children would miss and deplore her soothing touch. We have truly lost a virtuous woman and a friend in need. Though the life of the late unhappy lady was short, it has left its impress in more than one sphere of our community. Many a case was mitigated by her generous actions, many a heavy heart was alleviated by her genuine sympathy and gentleness, many a desolate case was relieved by the practical charity which she bestowed so freely and unostentatiously. She has been removed from our midst without a warning, under painfully tragic circumstances, not unlike those of an artist whose task is unfinished and abruptly interrupted. She watched her beloved husband's charitable work with tenderness, and it saddens us to think that she was cut off in the prime of life before the plans were completely accomplished, the ideals fulfilled. Really we need not grieve for her, for she has only passed away from this restless and vain world to peacefully repose in the other, but entreat our Heavenly Father to comfort her bereaved and grief-stricken relatives and grant them enough strength to bear their irreparable loss with resignation.

Talmudic Discourse

Mr. Jacob Friend said:—We have heard this evening many expressions of grief and sorrow from prominent sections of this community at the great loss we have suffered by the decease of Laura Kadourie. Her charitable works, her interest and association with everything good and noble has endeared her to our hearts. I beg to give a few quotations from the sacred literature of the Talmud, which I am sure most of you are already acquainted with. *Rabi Yohanan*, the great sage says:—*Echad min halahim ishemeth yiglahoo Kol halahim, echad min habehora ishemeth yidagh Kol hababurah Koolah*, which means that if one member of the family dies, then the whole family is plunged into mourning, but if one of the leaders of the community is lost, then all the community should mourn for him. Or

as is stated by another Rabbi:—*Tsadiq sheabad ledoro abad*, namely, when a righteous person is lost, it is a loss to the whole age, and one Talmudist exclaims *habal deabin velo nichtakhin*. Alas, that those who go from us but never return. But death can only rob us of that part of the human being that is mortal. The spirit is immortal, and for all we know her spirit is present amongst us now! Wher we come to think of her sudden departure from our midst, the interest she evinced in the welfare of Jewish youth and their education, her association with all our national endeavours, the assistance rendered to the Zionist cause by her, we feel that we have suffered a terrible loss, but nevertheless we feel that she lives in our hearts, that O, she has attained the secret of life—she has lived herself and for others too—and then the immortal words of the Talmudic scholar rings in our ears:—*Tsadikim afilu haortzuthan Kerayim haycem*. Further on it is said:—A good name is to be coveted above all things. Wealth is only for the rich but a good name is both for rich and poor. The presence of a rich man is like a perfume which penetrates from one room to the other and no further, but a good name goes from one end of the world to the other. Good perfume is only for the living, but a good name is for the living and dead. In another instant we find the following words:—

"The man who loses his wife is as unfortunate as he who witnesses the destruction of the temple, and the altar sheds tears." The way a man should resign himself to Providence and meet all vicissitudes calmly will be illustrated from the following story. Rabbi Meir, the pupil of the famous martyr and saint Rabbi Akiba, was one day preaching and discoursing in the Yeshiba on the Sabbath, when his two sons died at home. When he returned home, the Rabbi inquired of his wife, Beruriah, concerning his two boys. His wife, not wishing to disturb her husband's peace of mind before he made Havdalah, replied in an ambiguous manner and requested him to go on with the service. After Havdalah, the Rabbi inquired again for his two sons, when she requested him again to continue with the finished the Seudah. After the Rabbi approached him with the following question:—A friend of mine placed with me a precious jewel for safe custody and he wants it back. Shall I return it back to him? The Rabbi replied, "I am rather astonished that you should ask this question of me, surely you know the correct thing to do." You have to return the jewel back. Beruriah then took the Rabbi upstairs where the two children were

lying covered up and showed him his dead sons. The Rabbi burst into tears, exclaiming, O my sons in years and masters in knowledge. Beruriah replied, the Lord, the Most High, has given us two precious jewels which he hath now demanded back. These words consoled Rabbi Meir. Let these words, Ladies and Gentlemen, enter our hearts and console the family of the deceased and us. The Most High, hath given us a jewel which he hath taken back from us. Let His name be blessed. Sleep in Peace, O noble daughter of Israel.

In the land of Angels, under the wings of the Lord of Hosts, May your spirit dwell with us and with our children, and Guide us to the Way of the Lord.

A Wave Of Sorrow

Mr. N. E. B. Ezra responded on behalf of the Zionist Association as follows:—On behalf of the Shanghai Zionist Association, which I have the honour to represent, I beg to thank you one and all for your attendance here to-night, which is an ample testimony, if any testimony were needed, that the death of Mrs. Kadourie has created a wave of sorrow and affliction far beyond the confines of her own family circle. The suddenness of her death brings once more the unchallengeable fact to the fore that all things earthly fade away; "all flesh is as grass," but I can positively say that the memory of a good woman, the woman in whose honour we have assembled here to-night, shall never fade or pass away.

I have read somewhere that when a Pope is elected in Rome, after certain details have been followed according to prescribed custom, a procession of cardinals is formed to St. Peter's. Music and brilliant ecclesiastical robes add to the splendour of the occasion and as the procession reaches the high altar, a priest suddenly appears before the new Pope, holding in one hand a reed, on the top of which is a bundle of flax, and in the other hand, lighted taper. The flax is burned and as the ashes are spread around, the officiant says, "Pater Sancte, sic transiit gloria mundi." Holy Father, thus passeth the glory of the world." The same ceremony is repeated a second and a third time, as though to impress its solemn import upon him who is called to so holy and important a function. My friends, the glory of the world passeth away, but the glorious and noble influence of a truly good woman, the type of virtuous woman so glowingly depicted by King Solomon in the last chapter of the Book of Proverbs, shall never pass or fade away, so long as there are others to be impressed by her devotion and love. Mrs. Kadourie has disappeared like the setting of the

sun, which leaves a beautiful after-glow behind and will reappear on the morrow. Her name will be mentioned wherever Jews will gather and work for charity, *Tzedaka* and *Gemiluth Hasadim*. "He mourns the dead who lives as they desire," is a beautiful saying of our Sages. The late Mrs. Kadoorie loved to do things that were fair and square and noble. Hers was a beautiful soul by reason of her broad spirit, her genial temperament and her good heart. She strove to convert "the valley of tears into a gate of hope." She has been, if I may paraphrase the prophet Isaiah, blind, bread to the hungry and water to the thirsty. When Joseph Addison, the great English poet, was lying on his deathbed, he called his friends to his side and peering, as it were, into the dim beyond, said to them, "See how a Christian can die." Mrs. Kadoorie showed us in the conduct of her life how a Jewess can live. "Thrice blessed is she that while living for herself, she so lived that others were blessed and uplifted by her influence and example; so lived that, after her death, her good deeds are destined to continue to live. With the poet we may say:—

"She is not dead whose holy mind
Raised time on high;
To live in hearts we leave behind
Is not to die."

The proceedings terminated with the playing of the "Usane Tolk" by the Zimru Quartette.

FURTHER TRIBUTES

The Jewish Club

The annual meeting of the Club was scheduled to take place on February 27, but owing to the death of Mrs. Kadoorie no business was transacted, except a resolution of sympathy with the Chairman was passed amid the silent homage of those present. Mr. D. E. J. Abraham, who presided at the meeting delivered the following touching address on the occasion:—
Ladies and Gentlemen,—It is with deep regret that I take the chair this evening as our Chairman is unable to be present on account of the death of his beloved wife. This is the first General Meeting of this Club and it is a matter of profound regret that Mrs. Kadoorie is not with us. I do not think that it is necessary for me to tell you that in the late Mrs. Kadoorie the Club had its best friend. She encouraged and assisted her husband, the founder of the Club to the best of her ability. Evening after evening their walks took them to the Club to watch its progress and they took pride and pleasure in seeing the building gradually rise. The last time I met Mrs. Kadoorie

was at the Club site, a few days before the fatal fire and I little thought then that it was the last time I was to meet her. Now that the Club is nearing the time when its gates will be thrown open to members and their friends, one of its ardent well-wishers and supporters is taken away.

Mrs. Kadoorie infused all with life and at times when serious opposition confronted us, she was unfailing and inspired her husband with courage. The success of the Club spells happiness for the Shanghai Jewish Community. It is unnecessary for me to say more, for your own feelings will tell you how much Mrs. Kadoorie did for us.

I appeal to you, Ladies and Gentlemen, to continue to take a keen interest in the Club and to work indefatigably for its welfare and to maintain therein a high standard of conduct and good fellowship, in doing so you will perpetuate the memory of Mrs. Kadoorie in the way she would have liked best.

I will now ask you all to rise as a mark of respect to the deceased. While the audience remained standing, the Chairman read the following resolution which was seconded by Mr. H. Gensburger and carried silently:—

"That the members of the Shanghai Jewish Club, in General Meeting assembled, desire to express, and to place on record, their deepest sympathy with their Chairman Mr. E. S. Kadoorie, and his two sons, in the irreparable loss which they have sustained under such tragic circumstances and that as a mark of the esteem in which the late Mrs. Laura Kadoorie was held by them and their appreciation of the great interest which she took in the welfare and progress of the Club, it is resolved that this meeting be forth with adjourned without transacting further business."

1,200 Jewish Girls of Laura Kadoorie School at Bagdad Mourn for Their Benefactress.

Madhie Bassan, the Principal of Laura Kadoorie School at Bagdad called on the 22nd February, as follows:—

"Accept heartfelt condolence on behalf of Israelite Community, Alliance School's staff together with 1,200 girls are sadly bereaved of their benefactress, death, Laura Kadoorie."

"The above school was founded by Mrs. E. S. Kadoorie in 1912 at a cost of £25,000.—E.S."

Tribute From Tientsin

Mr. George E. Solodsky, President of the Tientsin Zionist Society, writes to us under date of 25th February, as follows:—

"I was in Peking when the sad news of Mrs. Kadoorie's death reached here. I hope that you will convey to Mr. Kadoorie and his sons my sincere sympathy with them for the great loss they have suffered. I met Mrs. Kadoorie in Peking in October last and I can well imagine what an inspiration she was to her husband in his great charitable works. I do hope that this catastrophe will not embitter Mr. Kadoorie and that like Job he will continue to have faith. Men like Mr. Kadoorie make this world worth while."

Tribute From The Chief Rabbi Of Bagdad

On the 21th February, the Chief Rabbi of Bagdad has called to Mr. Kadoorie the following message of sympathy:—

"Funeral rites for the repose of the soul of your wife were held here, Community deeply sympathetic with you in her bereavement."

SHANGHAI JEWISH COMMUNAL ASSOCIATION

At a joint meeting of the general and ladies Committee of this Association held on the 24th February at Mr. Edward Ezra's office, at which there was a full attendance, the following resolution proposed by Mr. D. M. David, the President, seconded by Mrs. D. E. J. Abraham, Vice-President Ladies Committee, and supported by Mr. Edward Ezra was passed unanimously:—

"That the Members of the General and Ladies Committees of the Jewish Communal Association of Shanghai wish to place on record the grievous loss sustained by the Association and by themselves personally by the sad death of their colleague, Mrs. Laura Kadoorie, who devoted herself unselfishly, wholeheartedly to the unmitigated labours of the Association and whose clear head, sound judgment and warm heart were of inestimable service to them; that an expression of their heartfelt grief and profound sympathy and condolence be conveyed to her bereaved husband and sons; and that as a mark of respect to her memory, this meeting be adjourned without transacting further business."

Jewish Musical And Literary Society

At a meeting of the above Society held on the 2nd instant, the following resolution proposed by Mr. N. E. B. Ezra and seconded by Mr. Jacob Friend was carried unanimously:—

"That this meeting of the Jewish Musical and Literary Society, expresses its profound regret at the death of Mrs. E. S. Kadoorie who has manifested in her lifetime great interest in its cause, and empowers

the Secretary to write to her husband his expression of deep sympathy with him and his two sons in their recent sad bereavement."

The Quest Society

At a meeting of the above Society held on the 3rd instant, Mr. R. D. Abraham said:—Mrs. Kadoorie was a member of this Society and took a keen interest in the subjects discussed here. I ask you Ladies and Gentlemen to pass a vote of condolence to Mr. Kadoorie and his sons on the sad loss of his wife.

Dr. H. Chatley who was in the chair seconded the motion, the meeting passed the vote in silence while standing, it being felt that this was the fitting manner in which to express the regret at the loss of a respected fellow-member of the Society.

American Zionist Organization Cables Condolence

A message of condolence was cabled to Mr. Kadoorie from New York on the 27th February, reading thus:—Accept American Zionist Organization's sincere condolences.—CHARLES A. COWEN, Zionist Organization.

A Tribute

As unto the low the cord is,
So unto the man is woman;
Though she draws him, yet she follows;
Unless each without the other.

The above beautiful passage from Longfellow's "Hiawatha" was aptly quoted by Judge C. S. Lobingier at the memorial meeting for the late Mrs. E. S. Kadoorie held at the Palace Hotel on the evening of February 23. Those lines might almost have been written of the noble and high-souled lady whose unexpected and untimely death under such sad and tragic circumstances has touched the Shanghai community in general and the Jewish community in particular of one of their brightest jewels.

There are great sorrows and trials in life that tug at the very heart-strings of men and women, and such must be the sorrow of the husband and sons of the lady who made it a way of life to scatter seeds of happiness and success wherever she went and who found her highest happiness in the consciousness of having lessened the burdens and miseries of her less fortunate placed brothers and sisters. This was in reality the whole aim and scope of her life. The late Mrs. E. S. Kadoorie, by her acts of charity and benevolence, rendered it possible for Monsieur M. Wilden, Consul-General for France in Shanghai, to declare at the memorial meeting: "Ladies and gentlemen, it would astonish you if I were to tell you the number of widows and orphans of dead or

mained French soldiers who are at this moment blessing the name of Mrs. Kadoorie without ever having seen her." Surely, one could not have lived in vain to have merited those words, which constitute the greatest monument to the sterling worth of the woman in whose memory the words were uttered. It is given to few to win such a glowing approbation of her fellow-men and women, but Mrs. Kadoorie by the invariably generous impulse she displayed towards others fully entitled herself to the lavish praise bestowed upon her. The dignity and gentleness of her character stood out in glowing outline against the background of a life singularly rich with the fullness of virtue and fine deeds, performed without noise and without ostentation.

There is no finer tribute to woman in the whole of the scriptural writings than the concluding chapter of the Book of Proverbs, in which King Solomon extols the virtues of the model woman. The chapter might have been written of the late Mrs. Kadoorie and contains many beautiful lines directly applicable to her. "A virtuous woman who can find? For her price is far above rubies."

Thus opens the chapter in question, Mrs. Kadoorie's character was abundant in all the higher virtues of life. Her worth is not to be assessed by ordinary standards of merit and virtue, for she possessed that broader virtue which transcended all other considerations in life. Not alone fidelity to home and religion did she possess, but that greater fidelity to the principles of human charity which sway few persons as they sway Mrs. Kadoorie. Valour, no less than virtue, was her proud heritage, for it requires courage to renounce the lure of luxury and comfort in the service of others. Like the model woman of King Solomon, Mrs. Kadoorie's worth is far above all the rubies in the world. "She spreadeth out her hand to the poor; Yea, she reacheth forth her hands to the needy."

The above lines from the same chapter of Proverbs convey a sense of vastness in the performance of charity. Mrs. Kadoorie's hands had stretched forth to France, to Belgium, to Mesopotamia, to Palestine. Could there be a greater tribute to her memory?

"She openeth her mouth with wisdom; And the law of kindness is on her tongue."

The sound judgment, the clear head and the warm heart which Mrs. Kadoorie brought to bear on the proceedings of the various Jewish bodies in Shanghai were of immense aid to the various committees in their deliberations. She was an apostle of kindness, and it has been truly said of her that her enthusiasm for

charity had often to be restrained lest the true object of charity would be defeated.

"Many daughters have done virtuously, But thou excellest them all." So exclaimed King Solomon in his apostrophe to the ideal woman. It is neither flattery nor exaggeration to declare that Mrs. Kadoorie was one of the purest and noblest daughters of Zion. She belonged to aristocracy—the only true aristocracy in the world—the aristocracy of the intellect and heart. Her virtues are all the more rare and priceless in that they have been manifested in an age of crude materialism, where the pursuit of wealth has engrossed the majority of men and women, to the extent of almost bringing about the death of their souls. Mrs. Kadoorie, though she will be absent from us in body, will ever be present with us in spirit.

RICHARD I. HOPE.

JACOB H. SCHIFF APPEALS TO AMERICAN JEWRY FOR PALESTINE RESTORATION FUND

\$1,000,000 Realized First Week Of Campaign.

The results obtained in the first week of the campaign by the Zionist Organization of America for the raising of the three million dollar Palestine Restoration Fund have been fully up to expectations. The total amount collected and pledged is close to one million dollars.

With one third of the amount raised the Zionist Organization of America enters the second week of the \$3,000,000 Palestine Restoration Fund Campaign which is being waged throughout the country. As incomplete reports come into Headquarters, 55 Fifth Avenue, New York, it becomes evident that American Jewry is determined to contribute its share to the Palestine Restoration Fund with every prospect that the quota of \$2,000,000 will be well over-subscribed when the drive will have been ended.

A stirring appeal for the Palestine Restoration Fund was made on January 26, by Jacob H. Schiff at a banquet given by Judge Julian W. Mack, president of the Zionist Organization of America. Mr. Schiff in his address said that Palestine could be restored unless the Jewish people restored to the needs of the Zionist Organization of America. He said in part:—

"I was so anxious to come to this banquet that I have left my own guests at home; I came here because I am deeply interested in what you are doing. There was time when I was thought a great opponent of

Zionism: but this world-war has been a great teacher, a great task-master. It has given us an outlook into the future. Russia has been for some decades, nay for some centuries, the home of the Jewish people, or for the large majority of our people, but now Palestine is to be the homeland for the Jewish people. The ideal of Zionism has made great progress during the last year or two. Zionism is better understood to-day than ever before.

"But no people has been made in a day; not even in 25 years; and it is only 25 years since the Judenstaat written by Dr. Herzl. Zionism is now entering into its real purpose. For our task is to create a Jewish homeland in Palestine, or call it a homeland for the Jewish people. It is perhaps unwise to speak now of a Jewish sovereign state in Palestine. First we must have a majority of the Jewish people in Palestine. Then we will be able to speak of a sovereign state. We shall get there but we cannot get there in a day or in a year or in a number of years. We must prepare the country just as thousands of years ago it has been prepared for our forefathers who left Egypt in slavery to go into Palestine. We must restore the country. We must first prepare educational and agricultural possibilities and we must lay the ground work for everything that can make a people happy and prosperous. And to do this we need first funds, large funds, and if we do not have these funds we cannot have any Jewish Palestine for many years to come. That it will come I have no doubt, but if you are ardent Zionists and want to have it come soon, open your pockets wide. The wider you open your pockets and to the greater extent you make this preparation, the sooner you will have a Jewish Palestine."

Others who spoke at the banquet were Bernard A. Rosenblatt, president of the Zion Commonwealth; Prof. Mordecai Kaplan and Judge Julian W. Mack said that the opportunity of the Jewish people is knocking at the door, and that the Jewish people must demonstrate to the world that it is ready to assume the responsibilities that are now facing it.

ZION FLAG WAVES ON FRENCH STEAMER

Three hundred and fifty Jewish colonists who had been driven to Constantinople at the outbreak of the war, recently returned to Palestine on a French steamer. The ship sailed under a Zionist flag and was greeted enthusiastically upon its arrival at Jaffa.

ZANGWILL POSSIBLE GOVERNOR OF PALESTINE

Ab. Cahana, who is now in Paris in the interests of his paper, the *Jewish Forward*, telegraphed last week that there were persistent rumours that in

case the Peace Conference decides on a British trusteeship of Palestine. Mr. Zangwill would be the first governor of Palestine. Whether this rumour is based on any authoritative statement or not, it is quite certain, he says, that the first Governor of Palestine will be a prominent British Jew.

RESTORATION

By P. M. RASKIN.

Bright ascends the Star of Zion
O'er the exile deep;
Slowly wakes old Judah's lion
From his age-long sleep.

Through the space resounds an echo,
Clear, impassioned, true;
Like the Eden-call "A-ye-echo"—
"Brother where are you?"

"Don't you see the fetters falling
Off your slave-bound hand?
Don't you hear the trumpets calling?
"Israel build thy land!"

"Has a day been ever greater,
More with wonders filled?
Only coward, slave and traitor
Will not help to build!"

Native land, of my deep yearning,
Once more fair and free,
With a soul all burning, burning
I haste back to thee.

Ages-long my shame enduring
Thou my hope was still,
Secretly my heart were luring
Thy fair vale and hill.

Secretly my soul was pining
Earth when I did roam,
And when now thy star is shining
Gladly I go home.

Since of home my foe bereft me,
I for thee did live,
And whatever Exile left me,
Home, to thee I give.

PRESENTATION TO MR. S. S. DAVID

A very pleasant function took place on Sunday, the 2nd February when the many friends of Mr. Salem S. David presented him at his residence No. 30 North Scochow Road, with a silver bowl and a card case on the occasion of his recent retirement from business and his departure for Palestine.

Mr. J. E. Salmon, who acted as a spokesman referred in eulogistic terms to the career of Mr. David which was rich beyond description. He knew Mr. David for a number of years and found him an amiable man and a pleasant companion. His recent retirement from business after an excellent record of 42 years service in the firm of Messrs. E. D. Sassoon and Co. was known to all of them. If Mr. David did not retire from business with "wordly goods"

he still had the satisfaction of knowing that he had behind him a reputation untarnished, a good name, a name that would be recalled with pride and affection by all who knew him. On the eve of his departure from Shanghai his many friends were anxious to make him a presentation of a souvenir in token of their esteem and appreciation. Mr. Salmon concluded his address by paying a warm tribute to Mrs. David for identifying herself with her husband in every good cause.

Mr. N. E. B. Ezra also spoke in appreciation of Mr. David's unobtrusive service which he had rendered to the local Jewish charitable institutions, and referred to his unique record of 42 years loyal services to his employers, whom he had served with zeal and efficiency of the highest order. Mr. David has made an excellent choice in that he had selected Palestine, the land of the Jewish heart's desire, as his future home. He (Mr. Ezra) felt sure that he voiced the sentiments of

all those present in wishing Mr. David a pleasant journey coupled with the hope that his future days of rest may be as pleasant and smooth as the dancing waves over the deep blue sea.

Mr. David, who was visibly affected, rose to respond and thanked all those friends and well-wishers for their good-will towards him. He said that that day had been one of the happiest moments of his life when such a great surprise had been sprung upon him. Words failed to express his sense of gratitude to all for their mementoes which he would treasure by himself and his family in years to come.

The following inscription was on the silver bowl: "Presented to Mr. Salem S. David on the occasion of his departure by his Shanghai friends in token of their esteem and appreciation." Mr. David left by the *Panora* on the 10th February for Palestine via Bombay.

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SOME TYPICAL JEWS OF SHANGHAI

Address delivered before the Jewish Musical and Literary Society, on Sunday, 2nd March, 1919,
(By Mr. J. JOSEPH.)

Mr. Chairman, Ladies and Gentlemen:

It is customary for a speaker who addresses a public for the first time to preface his words with some such remarks, as "I rise to speak before you most diffidently, or with great trepidation, etc., etc." These modest introductions are to enlist the sympathy of his hearers, in order that their criticism may be tempered with mercy. I have never held such a practice to be quite proper. It is certainly unfair to request an audience to compromise with its conscience and praise an address which is neither interesting nor instructive. Every audience has the perfect right to protect itself from boredom by being severely critical.

Now, I have been invited by the Chairman of your Committee to speak before you this evening. The choice of the subject has been left entirely to me. The invitation came as a surprise. I have been prepared to accept the honour, and I shall endeavour to do justice to it.

My presence before you this evening is to say a few words on a certain type of Jewish gentlemen that is common in Shanghai and elsewhere too. It has been a pastime of mine, during the last ten years that I have been here, to observe the characteristics of every Jewish gentleman that I came in contact with, in respect to his conduct as a Jew. I have done this not as a student but merely as a spectator; in the same manner as a person strolling casually through an art gallery, would cast a curious eye on the pictures around him. You will, therefore be disappointed if you expect something extraordinary from me.

For the convenience of classification, I have labelled this type "The Fool." He is familiar to all of us. This is the person who thirsting for applause, and incapable of obtaining it in the only legitimate way—on his own merits—seeks it by following the usual cheap and easy course open to any of us, that of making fun of his co-religionists before non-Jews. He holds up, to ridicule the weaknesses of his race, in little jokes or anecdotes, and if he is a mimic, he lends zest to his words by the imitation of accent and gesture. The poor fellow does not know that by ridiculing his own people he ridicules himself still more.

You might tell me that his jokes have a lot of fun in them. Very true, if we take the best of them; but no amount of humour will condone such a breach of good taste. Allow me to say further that it is also a breach of good faith. For, is not the raising of the whole race confided to each member of it? And, not being actuated by any such mission, nor being endowed with good sense or good nature, is there any cause for wonder, therefore, that he does not make his jokes exclusively before his own people? But in order to obtain the much desired pat on the shoulder, he chooses the simple and ignoble means of appealing to the non-Jew's vulgar prejudices of creed, by mocking his own race.

On the other hand, most of the quips and cranks which form the stock-in-trade of this type of jester, unfortunately divested of his picturesque cap and bells, are so feeble, flat and void of humour, that far from drawing a laugh from those whose taste for such things has been refined by the noses of Addison and Goldsmith, they only arouse disgust and nausea; but when he uses them as missiles to throw at his own people, then it is that he sinks very low indeed.

There is no doubt, much can be said in favour of it, if the fun is good-natured, or if some beneficial purpose is behind it all. But, to make one's co-religionists ridiculous before the world merely to feed one's vanity, betrays one to be not only a foolish but a common person. And it must be borne in mind that the cheers and encouragement and the reputation of being smart, which such a person receives, are only from the ill-natured, the ill-bred, the ill-educated members of his audience, who feel flattered into thinking themselves raised a little higher in the scale of humanity. But the intellectual, refined, and magnanimous members are not deceived by the tricks of this buffoon, and they take him for what he is—a mean thing—for his vanity becomes at once transparent to them, as they are fully aware that although we have our shortcomings (no race has its share of them), still the other part of the balance is heavily weighed down by our virtues.

Some of you might pertinently ask me, "What about that delightful little book written by Mr. Montague

Glass?" I am referring to "Potash and Perlmutter." Why, you will say, it has been dramatised and publicly staged, and would you have us regard the author a fool? No, and a thousand times no! In that little book Mr. Montague Glass has done a great service to his race. He has skillfully used the foibles of his people as a background to force up all the more clearly their admirable qualities. And, just as the humour of the book is undeniable, so is it undeniable that the last laugh is ours. Such men as the authors of "Potash and Perlmutter" and "The Children of the Ghetto," are in a class by themselves, and we are proud of them.

Wit and humour, therefore, if genuine and refined and good-natured, are harmless, and have their proper uses, to produce wholesome fun or impart a useful lesson.

Lower in the scale we have also the boisterous clown who is comical within his sphere. Life without him would indeed be a dull affair. And if any Jewish gentleman wishes to play the clown by all means let him do so. But custom has assigned to the clown his role, and time has confirmed it. A visit to any circus will show us our patished scarecrow exhibiting our laughter by "making a fool of himself" as we commonly say. We welcome him in the dramas of Shakespeare as relieving our strained feelings and provoking our mirth by rendering himself ridiculous. And we recognise him in the old court jester, who, though petted and spoiled, took liberties only on pain of the birch being applied to his back. This is the proper business of a clown is to make himself the butt of his jokes, it will not do for anyone to play clownish tricks with the failings of a race.

There are some, I am sure, who are gifted with the talent to amuse, and who are modestly as clowns or unambitiously as humourists. Let them be wary how they abuse this faculty.

Ladies and Gentlemen, this type of the Jew on whom I have been speaking this evening, I have called "The Fool," because he is an ignorant person, and his intentions are not to harm. He is prompted by a foolish vanity to shine and sparkle before an audience, to play to the gallery, to be gulled a wit and a wag. This vanity is innocuous in itself, but extremely mischievous when indulged in exhibiting the weaknesses of one sect purely for the merriment of another. He lacks education. I use the word in its best and widest sense. Far better would it be for such a person, therefore, to educate himself and correct his own faults, and if must then follow as a matter of course that he will seek to gain applause by noble means.

AN EXPLANATION The Editor,

ISRAEL'S MESSENGER.

Dear Sir,—I have at length decided to hand you my address for publication. My great reluctance for doing so at first was because the matter on which I spoke, being internal and sectarian, should not receive the same publicity as a magazine article. I still think so, even though your paper is devoted to Jewish interests. But as some very wrong notions have crept into the heads of not a few people, particularly the belief that I had Mr. X or Mr. Y in mind, when I delivered my address, I find it extremely necessary to weed out all such ideas before they become firmly rooted, by writing this letter which please publish together with my other manuscripts.

At the outset let me say expressly that I was alluding to no one in particular, and that my remarks were directed principally to the juvenile members of the audience. My sole reason for speaking on such a subject was to please a very great friend of mine, a high-souled gentleman and a staunch champion of orthodoxy. He is of opinion that the address should appear in your paper, and as I pay great deference to his opinions I have yielded to his wishes and yours. I am afraid, however, that undue importance will be given to the article by the dignity and besides, I do not think a fool is worthy of such a sumptuous execution. It would be just as absurd to use a steam-roller to kill a worm. And after all, it is a much ado about nothing, for, can the vanity of a foolish person harm a great race?

However, it is held in some circles that although this kind of vanity is harmless to the race as a whole, it is, nevertheless, an evil, and so insidious that especially the younger members of our community become readily infected with it. They feel, therefore, that some steps should be taken to eliminate it, before it assumes the nature of an epidemic. To gain their end the methods of Tanquard would be as useless as the passive attitude of folded arms and high scorn. They are convinced that the more effective course would be to evolve some system of imparting instruction to the young in things Jewish, since it is the ignorance on this head both of the speaker and of the listener that breeds and fosters the evil.

To make a beginning, they propose to have the History of the Jews embodied in the curriculum of their children's studies, and to see that special stress is laid on the teaching of it. But it would be useless to teach the subject, with an adroitness

of feeling, as for an examination. The aim should be to arouse lofty sentiments. The very nature of the study demands special treatment. For which reason the work must necessarily be entrusted to a highly-gifted teacher, one who is equal to the task, one who loves the theme, one who can present the subject in its most winning form, one who can with his imagination make the past live again, one who can give a vivid picture of our forefathers and a glowing account of their achievements, one who has the pride of our race already alight in him, and who can with his eloquence kindle it in the breasts of his hearers. If a teacher, such as I have described, be engaged, then may they hope in some measure, to attain their object.

Yours faithfully,

J. JOSEPH.

Shanghai, March 10th, 1919.

GOVERNMENT OF WORLD, BY WORLD, FOR THE WORLD

Dr. Joel Blau, rabbi of Temple Har Sinai, at Trenton, N. J., delivered an address at the community Thanksgiving services, held at the Shrine Temple, an address that attracted much attention and was highly commended. Dr. Blau has been receiving congratulations from many persons since. The address in part was as follows:

"We stand to-day at the Gettysburg of the nations. Before us stretches a world-cemetery where lie the dead who live. For these revered dead who rest there live—they have already arisen—they have already heard the trumpet-call of the new day. In dying they have poured the blood of their wounds into the veins of the world, quickening it with new life. From their last broken glance a new light and a new vision broke upon the world. What is that vision? The vision of a free association of peoples—a League of Nations—which shall render this frightful fancy the last war of history. I fancy that from these five million hearts that sleep and dream silently beneath the soil of this twentieth-century Gettysburg a new dream has sprung. What is that dream? The dream of a United States, whose confines are as vast as this wide, wide world, and whose life-principle is: Government of the world, by the world, for the world!"

My heart is too full for speech to night; but this I would say to you: that the problem now facing us is whether our American democracy, as hitherto conceived by the Fathers and beloved by the Sons, is adequate to the needs of the world to-day? I believe it is adequate provided we

make it adequate, provided we do not limit its meaning and application by our own wrongful action. Nothing can make our democratic ideal inadequate except our own inadequate living up to its full significance. I would have every American know that by his action, no matter how insignificant, he may retard, or promote, the progress of the world toward democracy. Should we fail to realize this, a darker danger than autocracy may loom up on the horizon of our national life. The clamor might be raised here for the need of a different system of government to replace our American democracy. But I believe the time for this will never come. I believe that America's shoulder is broad enough to bear the burden of the world. I believe that the time will never come when the red flag will replace Old Glory!

"The greater task still lies before us. We have won the war, but have we won the peace? Autocracy has fallen, but democracy must rise to still greater heights. Therefore, this day is not only a day of thanksgiving, but also a most solemn day of self-dedication to this larger task. By the devastated home of Flanders and France, by the shame of dishonored womanhood, by the maimed limbs of little children, by the agony of a million mother-hearts; yea, by the redeeming blood of our hero-boys, we swear to-day—we swear to work with increasing zeal for the triumph of our American ideals, for the Rise of Man as he is yet to be, and for the glory of our gracious God."

PURIM BALL POSTPONED

The Purim fancy dress ball, which was to have been given by the Astor House Relief Society at the Astor House hotel next Monday, has been postponed on account of the prevalence of influenza. The date of the dance will be announced later.

THE NEW JEWISH CEMETERY

Our readers are, no doubt, aware that the old Jewish cemetery at Mohawk Road, donated by the late David Sassoon half a century ago, has been filled up and the burial of the late Mrs. Kadoorie is believed to be the last one of its kind in that Beth-Hagim.

A new burial ground was purchased by the local Jewish Communal Association in Baikal Road consisting of several acres of land and has been equipped with modern conveniences. The first burial took place this week of an Ashkenazi Jew. The consecration service has not yet taken place although it is intended to do so at an early date.

OUR CLUB—SOME REFLECTIONS

Since the last issue of ISRAEL'S MESSENGER, much has happened. The war is over whatever the pedants may say, and nothing can revive it. Even if the clever diplomatists at Versailles over-reach themselves and devise a peace to end peace, they will never induce the war-weary world to grasp the sword again.

And one more argumentative prop is knocked out beneath the conscientious opponents of our club. For war-time is over, asceticism at a discount, and it is no longer unpatriotic to organise such luxuries as social clubs. If for no better reason, every one should join because it is no longer a nebulous hypothesis but a fact and good sportsmen like ourselves will not churlishly withhold their support from a very necessary institution which they thought ill-advised when the war was on.

Nor need the canny ones grieve, who shook their heads over the expenditure of a paltry lac or so, now that we are in for twice that sum, and Heaven only knows how much more if all the ideas of our enthusiasts mature. This is an investment beside which Docks and Cottons pale and silently steal away. No uncertain dividends here, paid or not paid in evanescent coin but returns that are hourly

reaped in health and good fellowship, and those lasting friendships that can best be formed in the natural unconstrained communion of one's club.

Here the mysteries of Exchange may be probed by those inclined, or the latest scandal whispered and improved in quiet nooks. The mysteries of the Kabbala and the deeper secrets that lurk in the depths of

".....the cup that clears
Today of past Regrets and
future fears"

may be drained. Each to their taste. Bacchus and Terpsichore will have their votaries. All the chords within in the gamut of our emotions will sound and all those imponderabilia sought not vainly, which make life more than mere existence.

Mutual intercourse, mutual sympathy and aid have raised man from the mire and have enabled his puny frame and sluggish mind to triumph over the "dragons of the prime." This, and not a selfish struggle for individual life, has been the main process of evolution in its later phases, and to-day it is the dominating characteristic of civilisation. Everywhere there is a tendency, most marked in the peoples of the highest races, to join hands with others of like interest and so to secure the downcast against the proud and mighty, till the Railwaymen's Union

and allied brotherhoods can defy the Government and dictate to their employers. Doctors and policemen follow suit, and there is no man to-day so completely self-sufficient that he can prosper in splendid isolation.

But leagues and unions and societies are not necessarily aggressive. Man is a gregarious animal and his instinct for congenial intercourse must be satisfied or he wither and wilt away.

This is particularly true of people like ourselves, doubly exiled from our common national home and from our several birthplaces. So when we meet on alien ground it is fitting that we draw closer together and exchange experiences and views garnered from the ends of the earth. The Jewish race or, if there be none, the Jewish people, are now face to face with a crisis in their history comparable only to their first sight of the Promised Land. Once more it is promised them, and their counsels must not be divided if they would make full use of the opportunity.

Have we in Shanghai no political conscience, no bond with the millions of our people whose destiny is in the melting pot? Unless it be so, we must make an effort to join hands, to make acquaintanceship with strange faces and unfamiliar thoughts, that together we may weld common ideals and a clear vision of the new world, in which we are destined to play no mean part. We may look forward then, with anticipation to the great role that our club will fill in the realisation of that hope.*

S. S.

*So, note it be.—Editor Israel's Messenger.

CONCERT BY THE ZIMRO SEXTETTE PROJECTED ARTS SCHOOL, MEDICAL COLLEGE, IN PALESTINE.

Mr. Kadoorie's Generous Gift.

APPRECIATION FROM MR. SANDELSON.

The Zimro sextette travelling under the auspices of the Petrograd Zionist Society, who are in Shanghai, en route to Palestine, via America, gave a delightful concert at the Astor House on February 1, in aid of the projected School of Arts in Palestine.

In the interval Mr. T. Toledano, speaking on Zionism, explained that he, as an Italian, thought that if all Jews were Italians there would have been no Jewish question and no Zionism. Certain countries cherish their citizens, irrespective of their religious thoughts. Jews who were lucky enough to be such citizens must nevertheless sympathize with Zionism as a matter of humanity and justice, with which feeling right-thinking Christians concurred to-day. Seven-eighths of the people professing the Jewish faith lived under political and social ostracism. They must be helped.

In the world upheaval this great wrong must be righted by obtaining everywhere a stable footing for humanity's most intellectual branch.

But the actual sufferers claim this is not enough for those Jews whose life has been ground down. They want an emblematic home on as practical lines as they can secure. They wish to rebuild Palestine as a rallying place for Israelites who have *patrie*. The speaker then said:—

"The gentlemen who are entertaining us so cleverly to-night are giving all their talent in a world tour for the praiseworthy object of raising funds to found a school for the fine arts—an idea modified by one of you so as to include science with art. This gentleman has promised to give Fes. 25,000 to help the project if others in America and Europe will respond. Anyone desiring to swell this fund should communicate with the local Zionist President. Shanghai has had a great call on its wealth; that Jews have done their duty is acknowledged by our Christian brethren.

"The projected Shanghai Palestine 100 home colony with dispensary and school has been fully subscribed

here; now that hostilities are happily over, this matter should be hustled through."

The yet more ambitious idea of a medical college and hospital for Palestinian of all creeds, which, it is understood, will be the gift of Mr. Kadoorie, is a project that has not yet materialized, but Mr. Toledano hoped shortly to see in Paris the Zionists leaders and as they had secured their charter, they could be depended upon not to let this little affair lie fallow.

"Zionists must feel it a happy augury that Mr. Taft has been mentioned as going to Paris. He Baron Sonnino, and Mr. Balfour are certain to champion the claims of those Jews who have suffered persecution."

(Mr. Toledano left for England via Canada on the 18th ultimo).

Mr. Kadoorie's Gift

On the 27th January last, Mr. Kadoorie wrote to Dr. Weizmann, as follows:—

MY DEAR DR. WEIZMANN,

In connexion with the recent visit to Shanghai of the Zimro Sextette, en route to America, travelling under the auspices of the Petrograd Zionist Society, with the object of reviving Jewish music and to founding a Jewish Temple of Art and Science in Palestine, I have much pleasure in saying that I have decided to give this ambitious scheme my moral and financial support.

I believe it is imperative that a Jewish College for music, art, agriculture, sculptor, engineering, literature, etc., should be established forthwith in Palestine, and an appeal for raising at least a sum of £25,000, to be issued by you. I am quite prepared to donate a sum of £1,000, provided you secure several others to swell the collection. I am of the opinion that the building should be of the best with a large garden surrounding it, so as to prove attractive to all. To my mind, no stone must be left unturned to make the proposed College worthy of the Jewish Nation in their historic home. Everything should be first-class to withstand the storm of ages and to be

second to none in any part of the world.

I am giving a copy of this letter to my friend Mr. S. Skidelsky of Harbin, who has kindly volunteered to aid the cause, both morally and financially.

Hoping that you will let me know if you consider the above scheme feasible and with kind regards and best wishes,

Yours sincerely,

E. S. KADOORIE.

Writing under date of February 6, Mr. David I. Sandelson, who is still in Vladivostok, writes to us in appreciation of Mr. Kadoorie's gift as follows:—

"Please tell Mr. Kadoorie how much I admire his gift of £1,000/- for a Temple of music in Palestine. Some people will criticise us and say we are beginning our National home with Universities and Colleges of music in the face of deserts and forests. But I am convinced that the Jewish peasant is different to other pioneers who merely go on the land for a livelihood and no more. The Jew will want nourishment for the soul as well as the body. We are too enlightened a people to be torn away from the cultivated arts of modern civilization. Therefore I say, we are going the right way about it, when we plan for the reconstruction of our home in such a way that life will be rendered most ennobling and attractive."

ORGANIZE!

(BY GEORGE E. SOKOLSKY,
TIEN-TSIN, CHINA)

Dispersed as the Jews have been for centuries, scattered over the face of the earth from Kaifeng to New York, they have been able to maintain themselves as a people and to avoid extinction by means of an instinctive solidarity. When two Jews meet there is a community, a commonness of kind, which makes for unity and strength. In the great centers of Jewish population, this solidarity expresses itself in organization: in the synagogue, the charity, the *kehillah*, the cemetery.

In Europe, Jewish consciousness has found its most definite expression in the *kehillah*. There Zionist and anti-nationalist and assimilationist, rich and poor, meet for the common good. In Germany the *kehillah* was almost a government institution. In Russia, the government recognized one rabbi as its representative in a community and about him and through him, the Jews exercised communal functions. In France before the separation of church and state, the Jews had a

Grand Rabbi and a recognized communal organization. In Stockholm, there is a Jewish community which cares for all the Jewish affairs of Sweden. In England, the Jews are very definitely organized, altho at least in two groups.

In the United States the Kehillah Movement is of very recent origin. It commenced in New York and it might have been of great influence were it not for some personal bickerings, which hampered its efficiency. However, the recent meeting of the American Jewish Congress has brought all of American Jewry, from the Bolsheviks to the Wall Street Bankers, into a common organization in which they forget their differences in their desire to serve the Jewish cause. However, the American Jewish Congress made an advance over the old Kehillah idea in that it came out once and for all for Jewish nationalism, for the establishment of a Jewish homeland in Palestine.

In the Far East, we are fast approaching the condition where an organized Jewry is necessary. Our numbers are constantly increasing, not only among the merchants, but also unfortunately, among the refugees. On they come from Siberia, Jews from many countries in Europe who come to the cities of the Far East not because they expect to find their fortunes here but because there is no other place for them to go. Now when a man is hungry he will eat. That is not an academic question; it is a practical explanation of most of the achievements of the human race. The poor Jew who comes to the Far East, knowing no language that is spoken here, knowing none of the ways of the countries to which he comes, finds that his only means of subsistence is in such trades as a bar, a little opium, etc. We are therefore, confronted with a growing undesirable element of our people; but an element for which we are responsible.

In each city in the Far East there are a few men who will shoulder this responsibility, and a few will do what they can. But it is unreasonable that they should be required to serve Israel alone. The pride of the Jews has always been the fact that they cared for their own, that they protected their own, that they instructed and held in moral check their own. Shall we in the Far East not maintain this laudable Jewish tradition?

The recent repatriation of the Germans brought this question to a decided head. Jews from Lemberg, Skalat, and other cities which are now Polish or Ukrainian or Rumanian, cities which have ceased to be in enemy countries, found that they were classed as Austrians; the Italians protected the citizens of re-declared Italy, the French looked after the Czechs and the Poles. Who

was to look after the Jews? An individual might take it upon himself to do so, but the situation made such interference embarrassing. No one wanted it said of him that he was protecting enemy subjects. And what can an individual do under such circumstances? How is the Chinese government to know that when he guarantees that his co-religionist is not an enemy, he really is not one? However were we organized, had we a representative body, we could make our appeal in the name of that organization.

Furthermore, the recognition of the Jewish people by the Allies and the constructive work that is being carried on in Palestine throws upon every Jew the burden of seeing that this work shall not have been in vain. One does not have to be a Zionist to be enthusiastic over Palestine. One does not have to believe in the political aspects of Jewish nationalism to approve of the rebirth of our people as an agricultural nation. One does not have to be a follower of Herzl to delight in the rejuvenated art of Bezalel. But here in the Far East most of us are too far away from the sources of modern Jewish activity to have much enthusiasm for activities about which we know so little. As a very prominent Far Eastern Jew said to me recently, "I know so little about it all that it is rather hard for me to get excited over it."

We must therefore organize—organize to bring the Jews of the Far East together to protect the poor world, organize to protect the poor Jews who arrive in the Far East as refugees, organize to assist in the reconstruction work in Palestine, organize in the reconstruction work of the Jews spiritually here—organize for the maintenance of Jewish ideals and for the development of our people.

In Shanghai there is such an organization, but it is not enough. Wherever there is a *mingan* there should be a Jewish society which ought to be part of a general organization having its headquarters in Shanghai. This general body should be representative and should have authority to speak for the Jews of the Far East. It should maintain close affiliations with the smaller organizations throughout the Far East as well as with all of organized Jewry. It might publish a monthly paper to keep the Jews here informed of the affairs of their people throughout the world. It might make certain that there is a synagogue within reach of Jews scattered thru this country, that there is a *sefer Torah*, that there is a *shofar*, that *matzoth* arrive during *Pesach*. There is work to be done here to prevent the sons and

daughters of our Jews to lose their identity with the people, to intermarry, to become Goyim. For this task every Jew is responsible and every Jew should do what he can to bring such a body into existence.

Boundary Line Of New Jewish Palestine

Palestine, the official organ of the British Palestine Committee commenting on a map of the Near East which appeared in the *New York Times*, points out the incorrectness of the boundary line which limits the territory of the new Jewish Palestine to the Jordan Valley.

"The idea that the eastern boundary of a Jewish Palestine should be the Jordan Valley must be rejected off-hand, says *Palestine*. The Palestine of history, of economics, of geography, and of politics, should properly stretch as far as the great Syrian desert. The desert is its natural eastern boundary, and were it not for the consideration that there is coming into being an Arab State with extensions in Syria, and with the necessity of a corridor communicating between Arabia and Syria, the Jewish Palestine to be created by the Peace Conference would stretch to the borders of the Syrian desert. Out of deference to the Arab State and to the existence of the Hedjaz railway, the creation of Moslem piety, the proper boundaries of the Jewish Palestine should, be contracted, but they should, as we have indicated before in *Palestine*, be contracted only so much as is necessary to give the Arab State its corridor: A Jewish Palestine reaching within three miles of the Hedjaz railway—that is the proper eastern boundary of Palestine. Our only reason for drawing attention to this map is that the *New York Times* is a paper of authority in the United States, and it is rather unfortunate that a paper of its character should circulate a map so ill-informed and so likely to mislead. We have no doubt that the *New York Times* is as zealous for the proper boundaries of Palestine as it should be, and we must suppose that this map has been passed by inadvertence, especially as the text of the article to which it is attached really lends no authority to the particular feature of the map we have criticized.

JEWISH NATIONAL COUNCILS DEMAND PALESTINE FOR JEWISH PEOPLE

"A Jewish Palestine within traditional boundaries is the demand of the Jewish National Councils of Germany, Austria, the Balkowina and Eastern Galicia, according to a cablegram received from London by the Zionist Organization of America. The cablegram is as follows:

The Jewish national councils of Germany, Austria the Balkowina, and Eastern Galicia have requested the World Zionist Organization to inform the Allied Governments and President Wilson of their hope that the Peace Conference will bring about the realization of the national aspirations of the Jewish people. The Councils favor a Jewish Palestine within traditional boundaries and ask that it be placed under such political, administrative and economic conditions as will secure the development of Palestine into a Jewish Commonwealth."

ZIONIST WORKERS SAIL FOR PALESTINE

Dr. Friedenwald to Investigate Health Conditions and Prepare Material for Establishment of Medical Faculty of Hebrew University.

The Zionist Organization of America announces the departure for Palestine of Dr. Harry Friedenwald of Baltimore, vice-president of the Zionist Organization of America; Dr. I. M. Rubinow of New York; and Robert Szold of the Department of Justice of Washington. Dr. Friedenwald will be accompanied by Mr. Rudolf Sonneborn who will serve as his private secretary.

Dr. Friedenwald is going to Palestine as a member of the Zionist Administrative Committee in that country and will act as a member of the Executive Committee of the Zionist Medical Unit as its Medical Advisor with a view to investigating health conditions in Palestine. Aside from that he will devote himself to the preparation of material for the establishment of a medical faculty in the Hebrew University at Jerusalem.

Dr. Friedenwald is one of the foremost oculists and aural surgeons in this country. He is Professor at the College of Physicians and Surgeons of Baltimore, Ophthalmic and Aural Surgeon at the Baltimore Eye, Ear and Throat Clinic, President, Infirmary Women's Surgery and Child Hospitals. He is a Fellow A.A.A.S., of the American College of Surgeons; and a member of the leading medical societies.

Dr. Friedenwald was for fourteen years the president of the Federation of American Zionists. With the merging of that body with the Provisional Zionist Committee of which Justice Brandeis was honorary President and Dr. Stephen S. Wise Chairman into what is now known as the Zionist Organization of America, Dr. Friedenwald was elected vice-president.

Dr. Rubinow who will assume the directorship of the American Zionist Medical Unit for Palestine is a well-known social economist. He practiced medicine for several years until he acquired a considerable reputation on social economic questions, particularly on Social and Health Insurance. In 1913 he entered the service of the government as Director of the Bureau of Social Research, having served as Director of the Bureau for Social Statistics, Consultant for the California State Social Insurance Co., and member of the Federal Trade Commission.

The American Zionist Medical Unit, of which Dr. Rubinow is to be the head, is the creation of Harushah, the women's branch of the Zionist Organization, and was organized in response to an invitation from the British Government to become responsible for the sanitary development of Palestine.

FRANCE FOR JEWISH HOMELAND IN PALESTINE

Le Temps of Paris prints an article giving its unreserved approval of Zionist aims, and interprets the stand of Foreign Minister Pichon as thoroughly in agreement with that of Great Britain and America.

That French opinion is rapidly coming into agreement with that of Great Britain and America is further indicated in an article in the *Bulletin Des Traités de l'Humanité*. On the Principles of Nationalities and Its Application, by Gabriel Seailles, Professor at Sorbonne, in which he stays in part as follows:—"Of all these oppressed peoples one in particular has the right to cry aloud and be heard—it is the Jewish people. For the good it has been able to do in the world, for the new religion which it gave mankind, for the sacred book in which millions of men foreign to its race have sought for guidance and consolation, it has received no wage except abuse and misery. It is to its incomparable honour that it has never been in despair. * * * They (the Zionists) will conquer by the spiritual weapons which have already given them this unexpected victory—by patience and faith, by tolerance and liberty."

POLES BAR FROM MAILS DAILY FRIENDLY TO JEWS

The Polish Military Commander of Moravia has barred from the mails the daily newspaper *Nowy Dziennik* which has been the chief authority for the facts concerning pogroms in Poland. He has declined to give any reason for this step but the Zionist Organization of America, to which they have cabled this information, that the suppressed paper, while not opposing Polish interests, has been a consistent advocate of the policy of reconciliation between the Poles and the Jews. The Moravian Zionists express the opinion that the denial of the mails to the *Nowy Dziennik* will result in depriving the Jews of Galicia and Silesia of the only source of information on public affairs, and vehicle for the expression of their attitude during the election campaign now in progress.

ZIONIST ORGANIZATION TO CARE FOR DEPENDENTS OF JEWISH LEGIONAIRES

Adopt American System of Family Allotment.

Campaign for \$3,000,000 Palestine Restoration Fund to Begin Sunday, January 19th, 1919.

The Zionist Organization has assumed the responsibility of providing support for the families of the three thousand Jewish Legionnaires who voluntarily entered the service of the British Government with her Expeditionary Forces in Palestine, according to statement issued by the Zionist Organization of America. This interesting fact was disclosed last night at Zionist headquarters, 55 Fifth Avenue, in the discussion of the \$3,000,000 Palestine Restoration Fund.

The system of allotment is similar to that of the United States War Department, with the difference that the obligation of the Zionist Organization to the dependents of the Jewish Legionnaires is greater than that of the American Government in view of the fact that the salary of the enlisted men in the British Army is considerably smaller, making it impossible for the Jewish soldier to make any allowance from his pay. The salary of the British soldier is ten shillings six pence per week, equivalent to about ten dollars a month as against thirty dollars received by the American soldier. One more consideration which the Zionist Organization had to take into

account is the fact that the British Government does not provide for dependents other than those of wife and children, ranging from fourteen to thirty-one dollars per month.

Although the recruiting of the Jewish Legionaries here and abroad was conducted through British recruiting stations established in the United States, the Zionist Organization assumed the chief responsibility for the recruiting, and is therefore looked to by the relatives of the Jewish soldiers for financial assistance.

Thus in the framing of the budget of three million dollars of the Palestine Restoration Fund, which is to be raised within two weeks beginning Sunday, January 19, an item of fifty thousand dollars has been included for the support of the families of the Jewish Legionaries in this country.

A bureau has been established by the Zionist Organization of America, whose object it will be to look into the merits of every individual case to enable it to act intelligently and amply provide for the needs of the families. While the military force in Palestine may be reduced to suit the present needs over there, it is not likely that there will be any material numerical reduction in the immediate future as the Legionaries, a great majority of whom contemplate making Palestine their home, will probably be used for militia purposes in Palestine.

ZIONIST ORGANIZATION MOURNS DEATH OF ROOSEVELT

*Administrative Committee of
Zionist Organization of America
Adopts Resolution.*

**Pay Tribute to Him As
Champion for the Rights of
Oppressed Peoples.**

The Administrative Committee of the Zionist Organization of America at a meeting held Sunday, January 12th, adopted the following resolution, a copy of which was forwarded to Mrs. Roosevelt:

Resolved: that we learn with the profoundest regret of the death of Theodore Roosevelt, former President of the United States and a commanding figure in American public life. Colonel Roosevelt has with splendid courage championed the cause of the oppressed nations and their right to self-determination. He has advocated the claim of the Jewish people to Palestine, and in his death the Jewish people suffer

the loss of a loyal and courageous friend, who by virtue of the dignity of his position as well as by his personal courage and world influence was able to lend great strength to their cause."

GERMAN ZIONISTS DEMAND PALESTINE UNDER BRITISH TRUSTEESHIP

Palestine as a national homeland for the Jewish people under the trusteeship of Great Britain is the demand of the German Central Zionist Committee, according to a collaborative report received in this country of a conference of that Committee held in Berlin on Sunday, January 19th. It was also decided to call a congress of representatives of all Jewish communities in Germany.

The Conference was attended by all the prominent Zionists of Berlin and other parts of the country. Among others present were Prof. Otto Warburg; Franz Oppenheimer, the political economist; Herman Steuck; and Arthur Hantke. The conference is regarded as the most important the Zionists of Germany have held since the beginning of the war. It is noteworthy that the resolutions adopted at this conference are in thorough agreement with the programme of the Zionists of the Allied countries. The programme follows:—

1. Palestine as the national homeland for the Jewish people under British trusteeship;
2. Full civil, religious, political and national rights for Jews in all lands;
3. National autonomy for the Jews in lands where they live in compact masses and where they make such a demand;
4. The abolition of all discriminatory laws in Germany which prevent Jewish immigration into that country;
5. The reorganization of Jewish communal institutions in Germany on a national democratic basis.

ZIONIST ORGANIZATION TO PARTICIPATE IN ITALIAN CELEBRATION

The Zionist Organization of America will officially participate in the meeting to be held at the Metropolitan Opera House on January 26th, "in recognition of the distinguished and important part taken by Italy in the great war", according to a resolution adopted at a

meeting of the Administrative Committee of the Zionist Organization of America. The resolution is as follows:—

"It is hereby resolved that we participate officially in the mass meeting to be held at the Metropolitan Opera House, New York, in recognition of the distinguished and important part taken by Italy in the great war, and in further recognition of the Balfour Declaration and of their assurance of co-operation in the establishment of a homeland for the Jewish People in Palestine.

"We look forward confidently to the maintenance of good-will and friendship between the Italian Government and the Jewish Commonwealth to be established in Palestine and recognize the just and generous treatment accorded by the Italian people to the Jewish people."

THOSE WHO SLANDER

A lady presented herself to Philip Neri one day accusing herself of being a slanderer. "Do you frequently fall into this fault?" inquired he. "Yes father, very often," replied the penitent. "Woman," said Philip, "your fault is great, for your penance you must do as follows: go to the nearest market and purchase a chicken just killed, and still covered with feathers; you will then walk to a certain distance, plucking the feathers as you go along. Your walk finished, and the feathers plucked, you will return to me." Accordingly, she went to the market, bought the chicken, and set out on the journey, plucking it as she went along. When her task was done, she returned and reported that she had done as she had been told, and ventured to inquire for the meaning of so singular a penance. "Ah," said Philip, "You have been very faithful to the first part of my orders but as faithful with the second. Go back again, over the same road you just now walked, and gather up one by one all the feathers you have scattered." "But, father," exclaimed the astonished woman, "I cast them carelessly on every side; the wind carried them in every direction. How can I recover them?" "Woman," replied he, "so it is with your works of slander; like the feathers they have been scattered. Call them back—if you can. Go, and sin no more."

A slanderer started, who can tell when it will end; and how many innocent beings may have to suffer for it? The slanderer dies. The slandered sleepeth with the dead. The wrong survives. To launch its curse on children's head.

THE JEWS OF KAIFENGU Interesting Letter From Bishop White

The subjoined letter from Bishop Wu. C. White reached us too late for publication in our last issue, on the 27th October last. The project outlined by the latter is undoubtedly one that should appeal to all Jews who regard with interest the perpetuation of the memory of the Orphan Colony. Some steps were taken since November last by the Editor of this journal, to stir up interest in the cause so ably espoused by Bishop White, and one particular distinguished co-religionist in New York was approached and the prospect of achieving some measure of success is not altogether hopeless. We hope that the perusal of Bishop White's letter will stimulate further interest in the Orphan Colony:—

Kaifeng, Honan,
October, 23rd 1918.

DEAR MR. EZRA,—I must apologize for not replying sooner to your favour of the 10th inst. Since returning from Shanghai I have been so busy with work that could not be put off, that it was simply impossible for me to prepare the information you wanted.

As it is I can only send a copy of something I prepared a few years ago which is substantially correct to-day except that we now fully own the site of the ancient synagogue. The chief of the clan—Chao Yun-chung,—came to see me this afternoon, and though I am glad to be able to tell you he does not worship idols, yet I am sorry to say it looks as if all human trace of the Chinese Jews will soon be completely lost. Not only have they no religious bond of any kind, but they have not even the simplest kind of genealogical register, which is so common amongst Chinese in general. He says they have only the ancestral tablets as a record, which they do not worship as the Chinese do but use only as a memorial of their parents, and as this generation is the first generation following the final destruction of the synagogue, the next generation will find them lost as a race. One would like to try to organize them into a community, but the lack of harmony amongst themselves at present would make this very difficult.

Now with regard to my suggestion, that your fellow co-religionists should erect a hospital as a memorial to the Chinese Jews, on the site of the ancient synagogue where for hundreds of years the God of our fathers was worshipped. This offer is still open, as I have been able to take no steps to erect a hospital while the war was on. At the close of the war, though, I hope to energetically press this forward. As it is at present you have a clear field. And in these days when the hopes of Israel for the realization of her national aspirations are so bright, surely a thank offering would be most fitting with which to provide a suitable memorial to those Israelites in China "who beheld the promises afar off," but were not permitted as a coherent body to enter into these days of Zion's hope. The cost would be about \$30,000, and to many of your co-religionists the giving of this sum would not be felt. One man in Canada has given me a sum of money of half this amount with which to build a church in Kaifeng. Do the Jews of Shanghai hesitate to give this paltry sum in such a worthy cause, and at such a glorious time in their history?

Yours, very truly,

WILLIAM C. WHITE.

Shanghai Hebrew Relief Society

PURIM FANCY DRESS BALL

In aid of Jewish, Siberian and local Charities.

ASTOR HOUSE HOTEL

On Monday, March 17th, at 9.30 p.m.

Tickets \$3.00, Including Supper

JEWISH LITERARY AND MUSICAL SOCIETY

Mr. Myers' Lecture on The Sephardi and the Ashkenazi Jew—Israel's Dream Fulfilled

A meeting of the "Jewish Literary-Musical Society" was held on Sunday, February 2, at 9 p.m. at 43 Whangpoo Road, Mr. M. Myers presiding. The house was taxed to the full. The meeting opened with a lecture by Mr. Myers on "The World is my Country—to do good my religion." (Hall Cain).

Mr. Myers spoke as follows:—I feel honoured in presiding over this meeting this evening and before taking that responsible step which very often than not makes the bravest heart quail, I must frankly admit to you that I am not one of those orators who electrifies his audience and fills a hall with eloquent speeches, so I shall thank you to extend to me the hospitality that a stranger is entitled to, in spite of my claim on the royal tribe of Judah.

Before I proceed with the subject, please allow me to explain to you my position. The above article was originally intended for to-night's occasion but as I found it rather short for a lecture I passed it on to the press. It appeared on January 29, 30 and 31 last in the *Shanghai Gazette* in three instalments. I do not, therefore, at the moment feel justified in reading it over to you this evening and it is now up to you ladies and gentlemen to consider the matter. Do you wish me to go on with it or do you not? (Voices: We do.) Well and good. But I have another more important question to thresh out which should call your earnest attention and I hope you will bear with me for a while. There are some irresponsible persons who have the lingering idea of making a distinction between the Sephardi and Ashkenazi Jew. This wrong interpretation of the truth is due to crass ignorance which must be ironed out. If it is a misunderstanding, it must be cleared up—if a malign intention on the part of one side or the other it must be nipped out. The word Sephardi stands for Spanish and Sephardim are the Spanish Jews. The others, who immigrated to Russia and Germany which we call *Ashkenaz*, are the *Ashkenazim* Jews. The adjectives were not in existence in the remote times. They were adopted after the downfall of

Jerusalem and during our exile. There was no difference between the two sections, and there never will be; but we do hear a harmless commotion—a murmur—sometimes in the rank. What is the trouble about? The whole question is in a nut shell. It is relative to the very unnoticeable pronunciation of some of the Hebrew vowels; that is the long and the short of it; as for instance, the Sephardi reads *Baruch atta hashem*, "Blessed art thou oh Lord." Now will an Ashkenazi scholar amongst you all please get up and repeat the same in his own style. (Mr. Friend repeats: "Baruch atta hashem. Blessed art thou oh Lord.") Did you hear that? Does this slight difference in the pronunciation worry us at all so long as the words convey the same meaning? Can it divide our camp in two different sections? (Voices: No.) Not in the least! Not in the very least.

A Jew of Hebrew trainings from the very heart of Russia can converse and understand the other hailing from the other corner of the world inasmuch as an Englishman would an American. We are the seeds of one pomegranate who sorely suffered together. Ashkenazi and Sephardi alike kept the foe at bay—weathered a world's storm—firmly stood the test, and faced for ages the furies of wrath. Full seas as one solid rock.

The Jews had outlived their early contemporaries who are entirely absorbed in the world's current and there remained not so much as one of them. And what has preserved us? The same links that bind us together, *viz.*, one common creed, one common life, common centre, common hope and one common age—dream of Homeland. That dream is now fully realized—it is practically an accomplished fact. Do we now not see Israel as a nation on his triumphant march to Israel's land? He is going back to the land of his inheritance where he will appreciate, under the democratic British protection, a truly tranquil life after dispersion and persecutions for about 2,000 years.

Thanks are due to the intrepid valour of the Allied Powers for our deliverance and we may verily say "This is the Lord's doing—it is marvellous in our eyes."

The Jew shall never more sit and weep by the ruins of Babylon to remember *Zion*; this war had truly awakened his traditional intellect and refreshed his brains.

The wailing wall that stood in the holy city as a symbol of the downfall of our past greatness, century after century, will no more be visited by pilgrim-mourners—it will pass away like other relics to give place to modern structures. Can I presume to see the Zionists temple under way? Leave that to them. The people at home, I mean Palestine, would look after it.

Children of the oppression, every leader in Israel should exhort our nation to rise as one body and soul to show their heartfelt gratitude to the deliverers of the Holy Land. The Jews should tell them through their acknowledged abilities—that as a nation, statesmen or any other class of men that God created and fixed under the sun the Jews are second to none. We are ready to receive and obey their doctrines as a marked record of the affection and respect we hold for them and their respective countries. Tell them, as our Suls did on land, air and water that the Jew is worthy of their confidence and trust. God save the King and his Allies.

Mr. Myers then read the articles referred to above, at the conclusion of which a hearty vote of thanks was accorded him. A musical programme then followed. The audience thoroughly enjoyed themselves and hoped that these musical meetings would be oftener.

ON THE BLACK ROLL OF ISRAEL!

The following are some of the Jewish names in America which appear on the Black Roll of Israel, and who are being arraigned before *Kenesseth Israel* for their persistent, malicious and willful opposition to the Jewish National Movement, which has been recognized by all the Great Powers, ever since Great Britain has made her momentous Declaration in November, 1917. It was the prophet Isaiah who said: "Thy destroyers and they that made thee waste shall go forth from thee." (49-17). The troublemakers and the destroyers of Israel are now known to be:—David Philipson, Leo Wise, (Editor of the "American Israelite"), Wm. Resenau, C. A. Rubenstein, Ephraim Frisch, Max Senior, Simon W. Rosendale, Michael Banberger Isaac Landman (now Editor of the "American Hebrew"), Louis Wosley and Louis Grossman.

GEMS OF THOUGHTS

By Rabbi Dr. N. Mosessohn, Editor, The Jewish Tribune, Portland, Oregon., U. S. A.,

NO ASSIMILATION

The greatest praise that Balaam had for Israel was, "Behold it is a people that dwelleth alone, and even when among the nations it is not reckoned to belong to any of them" (Numbers xxiii:9). Israel's separateness from his surrounding nations preserved his entity; his keeping aloof from other nationalities rescued his holy books from oblivion and made him the depository of the highest moral teachings and the greatest ethical and religious teachers the world ever possessed. The assimilative propensity has always been destructive for Israel, incorporation with other nationalities has always blotted out the Jewishness of Israel. "When they mingled with the heathen they learned their works," was the complaint of the Psalmist (lxxi:35). Keep within the boundaries of your tents, O Israel! No assimilation for us! should be Israel's motto.

LOVE FOR FREEDOM

In this week's Pentateuchal portion we read: "And it came to pass at midnight, and the Eternal smote all the firstborn in the land of Egypt, from the firstborn of Pharaoh that was to sit on his throne unto the firstborn of the captive that was in the dungeon." (Exodus, XII:29.)

Questioning the justice of the punishment inflicted upon the captive firstborn our sages ask: "If the Egyptians sinned, why should captives be punished, who have not sinned?" and answer "because they (the Egyptians) said, they (the captives) be punished, who have not and will not leave us (and to this the captives consented) therefore they were punished." (Baberi's *Mishnah Agadah*, *Bo*, chap. XII; *Mechilta*, chap. 13, *Tanchuma* 18.) The principal teaching of Judaism is equality of all the human race, the right of the human family to freedom, without religious discriminations. Freedom, to the Jew, is not a privilege but a right inherent to humanity; hence if a people have so abandoned their rights as to willingly consent to be enslaved, they should be punished. The punishment may awaken in them self respect, and raise their ambition to seek freedom. Judaism is the only religion that looks upon all humanity as God's children; and does not meddle with one's beliefs, hence demands equal rights for all.

humanity. Here is the difference between Christianity and Judaism: While Christianity deified a human being, Judaism has been striving to humanize humanity; while Christianity has always pursued the policy to defend their deified man by persecuting and murdering those who could not or would not accept him as a deity, Judaism, in full trust that God need no defenders, trusted all their abilities to defend humanity against the wrongs inflicted on them by those who, looking upward to God, estranged themselves from humanity and lost all humanitarian feelings.

God punished the Egyptian captives not because they were not Israelites, not because they were pagans, but because they did not seek their own happiness—freedom.

LOVE FOR HUMANITY

When our forefather Jacob was apprised of the fact that his brother Esau, who sought after his life, was coming to meet him in company with 400 men, it is told "Then Jacob was greatly afraid and it distressed him" (*Genesis xxxii:8*). One of our sages, Rabbi *Yehudah be El'ay*, asked, "Is then not fear a distress?" (Why this double expression "was greatly afraid" and "he was distressed") and answered (that these two expressions concern two separate things:) "he was afraid that he shall not kill, and was distressed that he should not be killed. Jacob said if Esau will overpower me he will kill me and if I will overpower him I will kill him, (this is what is meant by this double expression): "he was greatly afraid (of the necessity) of killing Esau, and was distressed (at the possibility) of being killed by Esau." (*Breshith Rabbah* chap. 76, sec. 2.) The Jew has always looked upon man as a son of God, created by Him in His image; he believes in the Brotherhood of Man and the Fatherhood of God, hence the murder of man even in war meant to him the murder of a brother and the destruction of God's child; that this was embodied in the Jewish heart and became his belief is expressed in this Rabbi's interpretation of the quoted verse. If such a sentiment would fill the hearts of those who have snatched the crown of Judaism's ethics and placed it upon the head of Jesus, who have for nearly twenty centuries used "Christian" as a special modification of every ethical principle, if these preachers of

Christianity would keep to the ethics of the Jewish Bible and sentiments of the Jewish people, the holocaust of murder in the European Christian countries would not have taken place.

The mere fact that the wholesale murder in the Christian countries goes on very lively, that each of the combatants prays to God for the annihilation of millions of human beings, and yet again, that each of the combatants believes that God will surely hear his prayer and take part in the war by helping him destroy humanity, proves that Christianity is not the fulfilment but the destruction of the Jewish law and prophets.

WE WERE THERE BEFORE

On the Sabbath the one year cycle of the Pentateuch reading begins. In this week's *Parashah* we read: "And God said let there be light and there was (has been) light;" "and it was (has been) evening" (*Genesis* I:3, 5).

In the commentaries of our sages we read: "Rabbi *Yehudah* the son of Rabbi *Simon* said, neither toil nor labour was used by God when creating the world, but 'By the word of the Eternal' and 'the heavens have been made' long ago; so also here *v'choyoh*—and it was light—is not written; but *vayhi* or (which means) light has been in existence long ago. Again, "*choyoh* *erev*—and it was evening—is not written but *vayhi* *erev*—and evening has been long ago. From this we deduce that the order of time has been in existence before this" (*Mitzvah Breshith Rabbah*, chap 3, sections 3 and 8).

The new (?) discoveries of the Bible critics about the chronological discrepancy between the Jewish Bible and science has been known to our sages long ago. What we learn is the fact that while the Bible critics, because of their ignorance of the spirit of the Jewish Bible, found fault with it, our sages—the masters of Hebrew and possessors of the Spirit of the Jewish Bible—found the Bible's account in full agreement with science. Everything was in existence long before it was recited in the Bible; God's orders concerned everything that had already been created by His word.

Noteworthy is the description of the formation of the world and of the many phases of its structure as given by another sage: "Rabbi *Abahu* said we learn that before He created this world, He created many worlds and destroyed them; He said "This world pleases me," the others did not please me." Rabbi *Phineas* said, Rabbi *Abahu* is supported by "And God saw that all He has made was very good" (*Genesis* I:31), which

points to the 'this pleases me but not the others' (*Midrash Genesis Rabbah*, chap 3, sect. 10).

Who cannot see the chaotic era in this description! This again proves that what is interesting goes to our new scientific men has been known to our sages long ago. Yes, we were there before.

* * * MAN GODLIKE

"This is the book of generation of man, on the day that God created man; in the likeness of God He made him," is what we read in this week's Pentateuchal portion (*Genesis* v.1).

In the Jerusalem Talmud (*Nedarim*, chapter IX, *Halachah* 4) *Rabbi Akibah* said: "And thou shalt love thy fellow man as thyself", (*Leviticus* xxx:18), is an important general rule in the *Torah*; *Ben Azai* said, "This is the book of generation of man..." (above quoted) is a greater rule. How our sages understood human nature and how they strove to propagate love for every human being, be he Israelite or pagan may be learned from this Talmudical quotation.

Penetrating the true meaning of these two opinions we cannot but learn that *Rabbi Akibah* considered one's love for another as much as for himself sufficiently ethical. However, *Ben Azai* went farther in his thoughts for the love of humanity. To love one as one's self means as *Hefel* interpreted, (*Sabbath* 31a)—what is hateful to thee do not do to others. On this negative Jesus is supposed to have originated the positive: "Therefore all things whatsoever ye would that men should do unto you, do you even so unto them" (*Matthew* vii:12; *Luke* vi:21); but even this positive Jesus acknowledges having borrowed from the Jewish instructors, "for this is the law of the prophets."

Though this rule by itself is a very ethical precept, yet it is inadequate in a case where one is not particular about his own person and does not resent any insult or wrongdoing against him. According to the said injunction he might treat his fellow man in the same way as people wrongly treat him, justifying his action by arguing that he personally does not resent such acts against him, therefore did *Ben Azai* refer to the quoted verse, that not only should a man not do to others what is hateful to him, he should not consider the question about himself at all, but remember that in the likeness of God, He made him, that every man bears the likeness of God, hence though one may be of a forgiving nature and not resent such actions, yet he cannot do them to his fellow man because he must see

in him God's likeness, which he must honour and respect. This teaching has become part and parcel of the Jewish nature. Seeing in every human being the likeness of God he cannot but respect and honour him, assist him in his need. In such acts the Jew sees in man the vision of God. If this rule would be accepted by other nationalities war would never occur and Peace would rule the world.

* * * HEBREW EXPRESSIONS

This week's Pentateuchal portion begins with: "These are the generations of Noah. Noah was a just, perfect man in his generation. He walked with God" (*Genesis* vi:9).

"Walked with God" and like expressions play a strong part in Christian theology. "And he (Enoch) was no more, for God has taken him" (*Heb.* v:24) is one of the strongest arguments for Faith (*Hebrews* xi:5).

However, to the Biblical student, to whom the Hebrew language is an inheritance, who understands the spirit of its expressions, such are of no greater value than a figure of speech. He knows well that such phrases do not express real fact. Our Rabbis who have devoted all their lives to the study and interpretation of the Jewish Bible, to whom Hebrew was a mother tongue, understood the character of such expressions. Sometimes for the purpose of deriving a moral principle they treated such figurative expressions as real facts, yet such was a licensed treatment for a high purpose, but never as a real interpretation. Comparing Noah with Abraham, *Rabbi Yehudah* said: "It is like a king who had two children, one fully grown and the other yet small; the small one he himself led on the road, but the big one he ordered to walk before him. Abraham, who was strong in his convictions, God ordered 'walk before me and be perfect' (*Heb.* xvii:1), but Noah, who was not so strong in his convictions, had to 'walk with God' (*Breshith Rabbah*, *Genesis* chap. xxx, sect. 11).

As to Enoch's translation we read that when a Christian called the attention of *Rabbi Abuhu* to the fact that in the demise of Enoch instead of *Heil* it is said "God took him," the *Rabbi* answered (*Heb.* chap. xxv, sect. 1) that *P'lichoh*—taking—in Hebrew means death, and referred to *Ezekiel* xxiv 16, 18 and 21, where the death of *Ezekiel's* wife in a plague and the death of the sons and daughters of Israel by the sword is expressed by "I will take away."

The Jewish Bible was written in Asia Minor, its expressions are folk expressions, composed of trope,

metaphors, allegories and similes; to understand which one has not only also the spirit of such expressions to learn the translation of words, but in accordance with the use which those who spoke it, made of them.

ARMENIANS GREET JEWISH COMMONWEALTH

The Armenian National Union has authorized the Zionist Organization of America to announce that the former body has adopted a resolution to express in its name and in the name of the American nation its profound sense of rejoicing and gratification at the action of the United Jewish Congress of America at the recent Jewish Congress held in Philadelphia, in which it instructed its delegation of Jews who are to attend the Peace Conference "to co-operate with the world Zionist organization to the end that there shall be established such administrative and economic conditions in Palestine as will secure, under the trusteeship of Great Britain acting on behalf of such League of Nations as may be formed, the development of Palestine into a Jewish Commonwealth."

Continuing the resolution, he says: "United in the past through fellowship in suffering and a common harmonizing of the East and the West, we are at one to-day in the hope and determination that the Peace shall secure for each of us restoration of our integral historic homeland. The Armenian National Union looks with fraternal love to the establishment of the Jewish Commonwealth of Palestine and feels confident that restored Armenian and Jewish nations will, in friendship and neighbourliness, co-operate in the noble work of civilization in the Near East."

JEWS OF MID-EUROPE FOR BRITISH TRUSTEESHIP OF PALESTINE

Three hundred and forty delegates at the National Congress of Czech-Slovakian Jews, which opened its sessions in Prague on January 4, have unanimously adopted a resolution favouring the establishment of a Jewish national homeland in Palestine; under the trusteeship of Great Britain, acting for a League of Nations, if such a League is formed.

The cable report of this resolution, which has been received by the Zionist Organization of America, states that the congress was composed of delegates from Bohemia, Moravia, Silesia and Slavonia, and included members of all the Czech political parties. Stress was laid at this conference, at the close relationship and sympathy existing between the Czech and Jewish proletariat.

ZIONISM AND THE WORLD-PEACE CONFERENCE

After exchanging wires with Dr. Chaim Weizmann, President of the English Zionist Federation, London, the local Zionist Association has despatched the following cablegram to Paris on the 7th February:—

Chairman, Peace Conference, Paris.

Shanghai Zionist Association earnestly submit petition establish conditions to secure for the Jewish people an opportunity to reconstitute Palestine National Home.

E. S. KADOURIE,
President.

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

On the 12th February, the following cable has been published in the local Press:—

Jewish Commonwealth

Paris, February 10.

A definite proposal has been filed before the Peace Conference favouring the eventual formation of a Jewish Commonwealth in Palestine, as already suggested by the American Jewish Congress.

The document is signed by representatives of the World Zionist Organization, the Zionist Organization of America, the Zionist Organization of Russia and on behalf of the Jews in Palestine. These organizations are represented in Paris by Jacob De Haas and Bernard Fleker. In Paris now, en route from Palestine with the Zionist Commission, are Dr. Harry Friedenwald, of Baltimore, Mr. Oberszold, of Wash-

ITALIAN JEWS' GIFT TO PRESIDENT WILSON

When President Wilson visited Italy recently, he received an unique gift from a deputation of Italian Zionists. The gift, which the Zionists of Italy hope will be deemed worthy of a place of honour in the Blue Room of the White House, was an address, designed in most artistic fashion, and inscribed on illuminated parchment, modelled after the tablets of the Ten Commandments, one column in English, the other in Hebrew. The text of the address, which was for-

warded to Justice Brandeis by the late David Lubin, director of the International Agricultural Institute, shortly before he died, and which, it is believed, he helped to draft, is as follows:—

"An address by the Zionists of Italy to Woodrow Wilson, President of the United States, on the occasion of his visit to Rome."

Mr. President:—In the Scriptures we read "Thus saith the Lord to his anointed, to Cyrus, whose right hand I have holden to subdue nations before him; and I will loose the lions of kings, to open before him the two leaved gates; and the gates shall not

be shut." "He shall build my city, and he shall let go my captives, not for price nor reward, saith the Lord of hosts."

And now, after a lapse of two thousand five hundred years, a new Cyrus has arisen, and like the Cyrus of old the modern conqueror, the Britain of to-day, has spoken for "the establishment in Palestine of a national home for the Jewish people."

That this stand was received with warm approval by Italy, and that it has been seconded by yourself, the honoured President of the great American people, is no matter for surprise, nor need we go far to seek out the underlying reason. It is to be found in the cause which actuated the Allies in entering and waging the world war, the cause of national integrity and national righteousness.

But apart from this reason there is yet another. The people Israel, as is attested by the Scriptures, was the pioneer of this cause, for the summary of all its teaching was national integrity, national righteousness. And the civilization of to-day, worthy of that name, is the civilization brought about by the influence.

It is, therefore, fitting that the most civilized among the nations should reach out the hand, and lift up the voice, and say to Jerusalem: "Thou shalt be inhabited; and to the cities of Judah ye shall be built, and I will raise up in the decayed places thereof."

Mr. President, the Zionists of Rome the Eternal City, and of our beloved Italy, the cradle of Western civilization, owe you their heartfelt gratitude and thanks for your noble stand in behalf of the cause so dear to their hearts. We feel assured that your stand, and the stand of the Allies, for the political rights of ethnic groups, and in behalf of Israel's restoration, will be written large on the scroll of history in ages yet to come.

THE ZIONIST CASE

The Zionist case was presented by Dr. Weismann and M. Sokolow, representing the Zionist Organization. Mr. Sylvain Levi, professor of the College of France, and a member of the Palestine Committee, M. Andre Swire, representing the French Zionist Organisation, and Mr. Uzyahkin, representing the Jews of Russia. The next meeting will be held on Saturday next.—Reuter.

CANON JONES FAVORS ENGLISH PROTECTORATE

"Not to resolve Turkey into autonomous states as some Americans propose, would be fatal to both Armenia and Palestine's absolute independence for both a national homeland and self-evolved government as first requested, England can be trusted to exercise all the protectorate needed for Zion and to withdraw at the first practicable time. I have been very much interested in the proceedings of American Jewish Congress and extend my heartiest congratulations to you all, and personally I hope that the long disgrace of injustice and oppression of the Jewish people is about to be done away."

ISRAEL HAS PREVAILED

Extracts from an Address delivered on his Bar-Mitsvah, February 1st, 1919, by Master Allan E. Noblston.

We are here to celebrate my 13th Birthday, the day on which a Jewish boy becomes Bar-mitsvah, that is becoming responsible before God in following the laws of our Torah, and as becomes a Jewish boy on such an occasion, I am delivering this address on historic facts about our nation.

No other nation or race has suffered centuries of persecution for high ideas as we have, and yet to this day, we can lift up our heads and proudly say, we have been Jews in the dim and distant past, worshipping God as He declared Himself to Noah; thousands of years ago, building our own civilization and laying the foundation of the present civilization of the world, while the other tribes, races and peoples were walking in the paths of darkness, worshipping images of stone and animals. We, Jews, have persevered to this day, and believe, worship and pray, to the same Almighty Power that Noah made sacrifice to when he left the Ark, but where are the other nations with their multitude of idols? Where are the worshippers of Baal and Ashtoroth? Where are the Egyptians with their Bull-god Apis, and their other deified animals? Where are the Chaldeans and Assyrians and hosts of others with their gods and much talked of civilization?

From ancient times we preferred honour and intelligence to other advantages, while Egypt preferred the mess of pottage—Jacob cared for his father's blessing more than for anything, and to this day we are living witnesses that we have made good use of our glorious Birth-right not only for ourselves, but for the whole world. Throughout all ages we find that it is a son of Israel that helped mankind in time of trouble. The admirers of Ramses forget that it was a Jew, Joseph, the son of Israel, who saved Ramses himself and his people, the Egyptians, and the surrounding nations from famine. It was 4,000 years ago that with all the Israel saved Egypt and the surrounding countries from perishing through famine, and now in this present age in the greatest event in the world's history, we find another son of Israel at the head of a mission, inducing a powerful ally to hasten the promised help and thus secure victory. (Referring to Lord Reading's Mission to the U. S. of America)

We are taught to admire Roman law and order, yet, people are inclined to forget the great law-giver, Moses. Throughout all the ages of the Jewish History, the Jew lived law and order, and yet we did not have to copy Roman law, and as a matter of fact, we, Jews, have good reason to remember ancient Rome with her Caesars, to copy anything of theirs, besides, when we had our civilization, our beautiful Jerusalem and our glorious Temple, the builders of Rome were just emerging from the caves where they had been residing with the wolves. Can anybody say that we have not brought forth a Napoleon? Had Joshua lived in the present age, he would have been declared as great as Napoleon, with the difference that Napoleon was ambitious to subdue the world and lost, while Joshua fought and conquered the land that was promised by God to our Fathers.

We are taught and rightly too, to admire Leonidas, King of Sparta, for de-

fending the pass of Thermopylae against the Persians, and yet we overlook our own hero, Gideon, who fought against the Philistines with only three hundred men and won the battle by sheer bravery and strategy. We did not produce an Ashurbanipal who flayed his prisoners alive, but we had a warrior and poet—King David—whose psalms are sung to this day. We did not have a Nebuchadnezzar who ran around mad in the fields imagining himself a wild beast, but we had a Solomon whose wisdom and greatness liveth to this day, and though Nebuchadnezzar succeeded in depriving us of our country and carrying us into captivity into Babylon, yet what is there left of Nebuchadnezzar, his nation and his victories; and while we, Jews, to this day celebrate the doings of Esther and Mordecai, of Nebuchadnezzar and of Artaxerxes and his minister, the great anti-semitic Haman, and all their people, there is nothing left but vague records. There is not a school boy or girl that has not heard of Garibaldi who fought for the independence of his country, but how many know of Judas Maccabees who fought against terrible odds in the defence of our position and country and came out victorious. We know now of the heroic fight the Belgians put up in the defence of their country, fortunately for them they had powerful friends to come and help them and thus save them. We, Jews, were not so favoured when Titus besieged Jerusalem, and yet, there is hardly anything equal in history of the fight we put up in the defence of Palestine, Jerusalem and the Temple. Had we half a chance as the Belgians had, Titus would have found that his health required a change of climate, and, as there was no Holland; then, he would probably have gone to Gaul or Britain for a holiday and left us in peace.

Where is Semnacheth with all the gods, and all the nations that he had conquered, his own nation included? We, Jews, as we have been 4,000 years ago, so are we now; the treaty our Father Abraham made with God 4,000 years ago and signed with the blood of circumcision, we, his children, keep it to this day, and countersign it in the same manner, in spite of Haman, Antiochus and Torquemada. Haman may plot to exterminate us, Antiochus may go mad and kill and torture our Priests and people, but it is the Samaritans and the others, that willingly submitted themselves, their temples and their priests to the worship of Jupiter. We, Jews, said, 'NO!' and stuck to it. Where is Antiochus now? And where is Jupiter with all his worshippers? Caligula Caesar, with all the might and power of Rome behind him, took it into his head to be worshipped as a god and found the nations of the world quite willing to worship him; it did not make any difference to the races, nations and peoples whom they worshipped, one more god or less would not matter to them. We, Jews, of all nations, bared our throats to the knife of his soldiers and emphatically said, 'NO!' we shall not worship Caesar or anybody else but the God of our Fathers; Abraham, Isaac and Jacob. If this episode would have taken place in any other tribe or nation, all the school books now, would

have been full of these narratives, and little boys and girls would have had drummed into their heads additional examples of utmost bravery and nobility. As it is, we are taught quite a lot about Roman and Greek heroes who did nothing but kill and finally themselves perished, leaving nothing but tales and legends; but we, Jews, are here to this day to tell our own story. We have been tried with sword, famine and fire, and have successfully passed all the tests, and now in this glorious age, we can lift up our heads and say: The Sons of Israel have prevailed and triumphed, as Israel did when he struggled with a prince of heaven 4,000 years ago, and for which we give thanks and glory to God.

WHAT IS REAL?

By The Late Dr. J. Leonard Levy

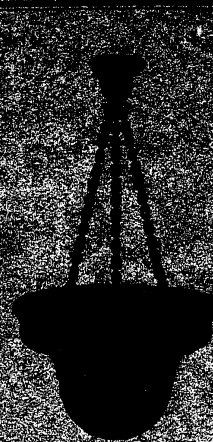
Economic conditions enable us to put the salve of necessity over the sore caused by the non-observance of religious duties. We say: "We are living in the NINTH century. We are on the very threshold of the XXth century. It is an age of progress, of reforms. Things which were good for our fathers mean nothing to us." Of course, it would be idle to assert that many a habit and custom, many a form and ceremony have not outlived their meaning and usefulness. But it is also idle to assert that we have not lost much of the spirituality for which our fathers were celebrated. How many, for example, would be willing to accept as true, as the rule of their life, as the motive of their existence, the Christian's motto called "What is Real?" and which runs as follows:

What is real? Is it glittering gold,
As worthless as it is cold?
Falling away? Can this be real?
Wealth of love, gained in patience' toil,
A glow with hope's bright rainbow tint,
This is real. It is ideal.

What is real? Is it fame's report
As unstable as it is short?
Ephemeral? Can this be real?
Character, bright as golden sun,
Embodiment of duty done,
This is real. It is ideal.

What is real? Is it glory's show
As quickly gone as ashes' glow?
Evanescant? Can this be real?
Life, devout, holy, true and pure,
That midst of sin do never obscure,
This is real. It is ideal.
Truth is real. If for'er abides
Unseen, yet o'er the world it rides
Immortal, like God. 'Tis real,
Eternal, too, like the perfect Lord,
Christ; o'er to be adored.
It is real. It is ideal.

Seek the real! Things of sense and sight
Like Jonah's gourd, depart o'er night,
Not so th' ideal, for it is real,
Years may pass; ages onward go,
The truly real no change will know,
The ideal alone is real.



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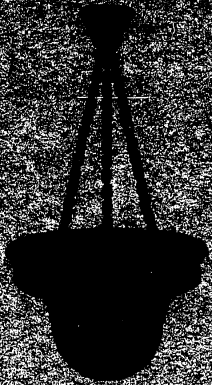
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PROSPECTS OF THE JEWISH STATE AFTER IT IS
SETTLED IN PALESTINE *



REV. FRANK RAWLINSON

Paper read before a Meeting
of the Literary Circle of the
Shanghai Zionist Association,
on Tuesday the 20th December,
1904, By the Rev. Dr. Frank
Rawlinson, M. A.

WHAT DR. RAWLINSON
PREDICTED 15 YEARS AGO

My study of this subject has led me to these conclusions, first, that the Jewish people has still great possibilities and great opportunities to do great things: second, that Palestine is still a land worth struggling for: third, that the union of this ancient people with their ancient land will be profitable and beneficial for them and the world. The prospects after the Jewish State is settled in Palestine, are the best the Jewish people have, are well worth aiming at, and are attainable!!

Though its title might imply it, this lecture is not based entirely upon conjecture. It is an attempt to gather up and put together what seem to be the tendencies in the present movement of the Jewish people and to find out where they are likely to lead. The Jewish people, any more than any other people, cannot go backward and live, and since they are very much alive it will be at least instructive to find in what ways the next Jewish Kingdom will differ from and be in advance of its predecessor.

The movement which marks the resurrection of the Jewish nation is known as Zionism. To those ignorant and indifferent to the condition of Jews this movement might bring surprise; to those who despise them it brings disgust; to those who understand its import comes a quickening of their interest; to those who sympathize—and their number is not by any means few—it brings satisfaction.

Dr. Herzl laid stress on the fact that the propelling force in Zionism is the *misery* of the Jews. They have come to the position where something *must* be done. Their long-fettered manhood demands relief; relief from burdens that have crushed entirely many other nations. Their misery creates a demand—a demand not for charity, pity or toleration but for a home of their own. A homeless nation is seeking to make for itself a home; a land where it can live out the life yet pulsing through its veins. So this long scattered people has arisen and clustered around a noble aim—the making of a State which shall relieve the sorrow gnawing at their own hearts and be a credit to the world in which it shall have a

part. It is well to keep in mind that Zionism is but the *rising* of the hope of the Jews and not its culmination; a step in advance and not the end of their efforts. Zionism has already brought recognition but does not intend to rest content until it has secured *reinstatement!* The Jewish people have raised their voices against the stigma that has fallen upon them; they will not rest content until they have raised their heads forever above it!

Zionism is not an attempt to found a nation. The nation already exists. Zionism is the evidence that it is again conscious of itself. At present it is spread all over the world. It is everywhere seeking a home and nowhere finding one. Other nations do not care to have it in its present condition. Race antipathy makes it easy for friction to arise. The hosts of this nation have come again and again to consider their quest in the way. Their feelings have been shown in *more or less* gentle ways. Slowly and surely the Jew is being forced out of his present abiding places. The result is that he begins to look around for one for himself.

Some sceptical minds might say that this people is hoping for that which it cannot attain. It at least has a sufficient number of people to form a nation. Portugal has a population of about five millions. Belgium has about six million people. Switzerland has only three million. Greece has only about two and a half millions. There are *eleven* million Jews! There is certainly sufficient human material to form a nation. The Jewish people has made and holds its fair share of worldly wealth. It is their ability along that line

that sometimes accuses Anti-Semitism. Already has Zionism shown that though the Jews have long been ground down under the heel of oppression yet there are minds in their midst capable of managing the affairs of a nation. From the Jewish Encyclopedia we learn that Jews have taken a prominent and a creditable part in science, the learned professions, and finance.

In looking for a home where could the hearts of this people turn but to Palestine? Other places such as Argentina, or Africa could at the best be only stopping places on the way home. Palestine is their ancient home. By political and religious ties they are bound firmly to Palestine.

Someone might raise the objection—"But the Jews have already tried more than once to improve their condition and have partially failed." And *apparently* the colonies founded in the United States prove that the Jew is not fitted to be a farmer. Most of them failed. The colonies in Palestine have been looked at by many with doubtful eyes. In Argentina, where most effort has been put forth, the success has been but variable. Where success has come, however, it is through there having been time to gain experience. Is it true then, as some—even Jews—have said, that the Jew has come to be dependent on the people with whom he lives and cannot get on without a host? I think not! At least the experience of the colonies does not prove it yet. In a great many instances these colonies were formed with those made up largely of already worn-out people. Again the old trouble has compelled the Jew to labor under that which made him

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begin at a disadvantage. But perhaps the reasons that have most helped to hinder these efforts to relieve the Jewish people are the following: (1) Too much charity and not enough independence. In some instances as soon as external funds dropped off and the farm was expected to be self-supporting the people abandoned their places. (2) The cramped conditions resulting from trying to be themselves in a land not their own. They have not yet been put in a place where they were free and sure that what they claimed was their own. I think we can safely say that what has been done promises better results under better conditions. These conditions are freedom, ownership, and security. It is just these things that Zionism aims at. The hope of attaining them is turning the eyes of this awakening nation to Palestine. The Jews want and must have a place of their own. They as a people neither need and ought not to depend on other nations for their subsistence. To get settled in Palestine bids fair to put them in a place where none can be jealous of them. For I think that at the present jealousy has about as much to do with their persecution as religion. Give the Jews a place of their own where they can be themselves, support themselves, respect themselves and be respected and the Jewish problem is settled. Nothing less than this is what Zionism seeks. And it can be safely said that though the road yet before them is long and steep they are nearer the attainment of that worthy purpose than for many and long weary years before. The end of the Diaspora appears to be in sight!

We will now consider the possibilities of founding a kingdom in Palestine and the shape it is most likely to take. To do this I shall treat the subject by endeavoring to answer these three questions: What are the prospects economically? What are the prospects politically? What are the prospects religiously?

It is certainly to get an idea of what prospects Palestine holds out economically. Can the country support the Jews after they get there? What will they or can they do when the country is opened to them? These are vital questions. The Jewish people may have noble ideals but ideals cannot flourish on empty stomachs. Ideals must have a basis of fact. The fact in this case is physical self-sufficiency. Can the Jews get a living in Palestine?

Palestine's primitive reputation is a good deal better than its present one. It has earned the reputation of being barren. Some of those who have already gone there—especially professional men and tradesmen—have not found it easy to get along. It is evident that something different

must be done before things can improve. But that is just what Zionists intend to do. They propose to make a new country! What is proposed to be done and what I think is practicable may be summed up in these four words: improvement, cultivation, manufacturing, and commerce. They will probably develop in the order given.

The country must be made inhabitable along modern lines. Palestine can be modernized in this way just as much as any other country on earth. Now instead of taking those Jews in most desperate straits, who are also likely to be the least able to help themselves for at least sometime, and putting them where everything depends on them right away, it is proposed to use them at first to make the country fit to live in. In other words to put them to work railroad and roads and other public works. Someone might ask, "Where is the money to come from for all this?" That is a reasonable question. Here is where the Jewish Colonial Trust comes in. It proposes to gather money and then invest it in this way. For a time at least it will give employment without heavy responsibility. It intends to stand for a business agent too. It will take over entirely or in part the business or property that a Jew wishing to go to Palestine desires to dispose of. It will in many cases, perhaps, erect houses and give what it has erected in exchange for property in the adapted land of the home-going Jew.

Almost synonymous with the initiation of the improvement of the country will come the cultivation of the land. And here is where the pull will be hardest. There was a time when the Jew's contempt for trading was so great and his love for agriculture so strong that he gave to traders the name of "Canaanite." But to-day things are entirely reversed. The Jewish people are primarily traders. It is true that this is due to the fact that in many lands other pursuits have been made or less closed to them. The cultivation of Palestine, then, as it needs to be done, almost means the creating of a new industry among the Jews. But his past record alone this line and his proof given of adaptability to other industries, (when given a fair chance) other than that which claims most of his present effort, remove fear that the Jew cannot do as much (with Palestine as others might). There is always a class among every people that cannot rise above the laboring class. It is possible that many of these first sent to Palestine will remain laborers. But it is also certain that those who are capable will be given a chance to get a holding for themselves. In other words if the plans of the Zionists can be carried out it will not be the lowest and

weakest that will mainly tackle the problem of making the ground give forth its riches.

The land itself is not without its possibilities. The possibility of increasing the value of the ground in increase and of making it produce well has been proved in more than one successful though small venture.

I have not yet called your attention to the fact that one important element of success will be the use of modern implements. Modern methods, too, will have their place. Already a farm-school has been successfully conducted at Jaffa. This means that the picturesque implements of past ages will be laid aside. They will be left to adorn museums. Part of the difficulty Jews now in Palestine have come through their being fit for work along modern lines that the country as yet does not call for. The people that go back to Palestine will not look to the primitive methods of their forefathers to help them. They will go back with the backbone of their ancient Oriental conservatism broken beyond repair. The day that sees them start home will herald the passing of many things that now lend interest to the tourist in Palestine. It is conceded by conservative estimate that Palestine can support at least six million if it is fully cultivated. Add to that what modern ideas can do and there seems little danger that Palestine cannot be made to feed all the Jews that go there.

It will interest us to know what is likely to be the probable density of the population. What is commonly considered as "Palestine" includes only about eleven thousand square miles. Taking from the eleven million Jews in the world eight million as the highest number of those likely to return to their ancient land and we have a density of about seven hundred and thirty to the square mile.

That is only exceeded in one place in the world—That is the plain in the north-east of China. But it is doubtful how much land would be handed over to the Jews. The dimensions of greater Palestine, as described by sacred writers, are about twenty five thousand square miles. Should the area occupied by the Jews equal that then the density of the population would be about three hundred and sixty to the square mile. This is considerably less than either England or Belgium. Striking a medium and taking eighteen thousand square miles as the probable area we should then have a density of about four hundred and fifty per square mile. That is a fraction less than that of England. It would seem likely that in time the density of the population would be about this last figure. It is however, impossible to speak with certainty on this point.

All the Jews will not be farmers. Some will want to do other things.

The demands of the modern life and the use of modern implements and inventions will create a demand for manufactures. Here will be a great opportunity for the Jews to put their ingenuity to work and do for themselves what at first they will be compelled to buy from other countries. And they will be a poor people, too, if they cannot also make something that the rest of the world will want to buy.

This brings us to the possibilities of trading in Palestine. That in which the Jew has made such headway in spite of tremendous odds against him he can certainly make a success of when put where he is free to do what he can and will. The facilities for trading will not be lacking. It was observed by Dr. Herzl that Palestine is the shortest route to India. It is near one of the greatest routes of the present—the Suez Canal. Two of the world-encircling railroads are to go through Palestine. It is more or less central between the East and the West. Its ancient importance came through its being a passage way for trade. Four trade routes were in close proximity to it. It bids fair to win back its importance on the same grounds. It has been said, "Whoever commands and holds Palestine commands the great lines of communication by land and sea." Let the Jew become a producer and he will have no trouble in getting at the markets of the world. Some one may say, "Well what will there be to sell?" That depends in great part upon the Jew. Switzerland in spite of great natural obstacles has taken a prominent place in commerce. If it is to be admitted in the start that the Jew's power to produce is nil then his case is certainly hopeless. But I don't believe even Jews would admit that. The rest of the world would be at least willing for them to try.

The land was never noted for its mineral products. The crops now produced are mainly fruit and certain cereals. In old times the most important crop was wheat. In this and some other things quite a trade used to be carried on with surrounding countries. Syria even now has a trade in wheat that might be much increased with good roads. It is just as easy to trade with the world now as in ancient times it used to be with the neighbour next door. It would seem then, that in these days Palestine opened up could again do what was done before only on a much larger scale. Of the eleven million Jews in the world it is not probable that more than eight million will go back to Palestine. If the land can take care of six million then manufactures and trading together with the professions and ought to take care of the rest. One writer says, "The true curses of the country are injustice and ignorance. The decay of population has led to

the shrinking of agriculture and to the spread of briars, thorns and rough brushwood." If that is so then what is in the way of the Jewish people? Nothing immovable!

That those who lead expect to go according to modern methods is shown strongly in this one fact that it is proposed to have a seven-hour day. The fact that what will be done will not be primitive makes it possible!

The second question is, "What are the political prospects of the Jewish State after it is settled in Palestine? In other words what sort of a kingdom and government can be expected?" The people that propose to go back there have lived away from home two thousand years and have absorbed to a large extent many of the ideas that have surrounded them. They began by being an Oriental nation. They will go back having been through every nation under heaven. That means that they cannot go back the same!

First it is expected that the Jewish people will be under the suzerainty of the Sultan. Just how much liberty that may allow or how much restriction it may entail it is difficult to say. Being under the suzerainty of a foreign king, however, will not be a new experience for the Jewish people. When Ezra led the Exiles back from Babylon it was to such a double government that they went. This double government continued in more or less degree for a long period. To have it again means that Palestine will have a government within government. In all probability when the Sultan lets the Jews into Palestine they will be given great liberty in the government apart from the conservation of the Sultan's paramount authority. How that authority will be conserved I cannot say.

What is likely to be the character of the inside government of Palestine? The earliest government known to Jews was that of the Patriarchs. That will hardly be re-established. Then there were the Judges—men who gained and held their influence through their ability to lead. That system is too haphazard to be depended upon. Then there came in the monarchy. This was autocratic in principle though usually weak in reality. It was never very constitutional. In later times reference is made to a great synagogue that seems to have taken the lead during the years of foreign suzerainty. Two thousand years ago the Sanhedrin had taken its place.

The power of the Sanhedrin under Roman rule was at times quite limited. It is hardly probable that any of these forms will be revived. The government of the next Jewish kingdom will be different from anything that it has had before. Dr. Herzl favored what he called an "aristocratic

republic." He means by that government by a certain portion of the people—a noble class who might elect a smaller number to act as their representatives in the government. That would mean that a large part of the people would be considered as the common people, such as the "Third Estate" in France, and would have no voice in the government. France had its own trouble over that. I am inclined to think that such trouble will be avoided in the beginning in the new Jewish kingdom.

Just what form the government will take it is of course impossible to say. It is very probable, however, that these three characteristics will be present. First it will be constitutional. To this Dr. Herzl makes reference and indeed makes provision for its being done in his pamphlet "The Jewish State." This constitution will embody some of the best things not found in constitutions. If so it will be one far advanced. Indeed I think it likely that it will be in advance of even what Herzl outlined. Second the new government will be elective. How broad the franchise will be cannot be said. It is probable that the leaders in the framing of the new laws will come from those nations most advanced along these lines. That would insure the prevailing of the world's best tried methods. One of the prominent colonies in Palestine to-day is governed by an elective committee of settlers. Again I think that the new government will be marked by the complete "separation of church and state." I am not ignoring the fact that a very large portion of the members of the new kingdom will come from Russia the stronghold of Orthodoxy. But if the mass of these are given freedom to practice their religion they will most likely allow others to run the government. Even they have raised no objection, to, as far as I know, to the Zionist Congress; certainly a modern institution. The "separation of church and state" is not a new thing in the history of Israel. It has been said of Moses that he kept the functions of the magistrate distinct a radical change from the policy of Egypt where kings were priests. This distinction was long prominent in Jewish policy. It was as late as the time of the Maccabees when the kingly power and priestly power were officially combined. One writer says that in appreciation of the Maccabees the people decreed that the hereditary rank of Prince and High Priest should belong to Simon, the third brother, and to his descendants. Another says that Jonathan the successor of Judas Maccabee accepted from the Syrian the High Priestly office and combined it with that of secular ruler. Later there was a great dispute which was to have been over this very thing

Generally speaking it is in those countries where the church and state are furthest separated that the best conditions prevail. The freest country in the world is the United States—as the Jews can testify—there the principle of the separation of church and state is fullest carried out. And generally speaking depression and oppression prevail most in those countries where the spiritual power is most in the hands of the temporal ruler.

Let me repeat that it seems to me that the new government in Palestine must take on the above characteristics because of the influence of the government the Jews now have and know, the influence of the Zionist congress, and because it is the best way to prevent one faction getting control. The Jews who come from the same lands will probably cling together. This may cause trouble unless the sovereignty is put in the hands of most of the people. Certainly the new government will be very modern!

What about this new kingdom's relation to other nations? It is not likely ever to take the leading place as a naval or military power. Israel never knew the sea. Palestine has few harbors. The numbers of the Jewish people are against their taking a leading place along these lines. Their influence and permanence will depend mainly upon their civilization. In proportion as it is cultured and civilized will it gain and hold influence. Civilization and its principles will have most to do with leading the other world powers to put the Jews in Palestine and insure them their place after they are there. One of the items of the Zionist program hinges on this very thing the enlisting of the nations to assist in fulfilling Jewish hopes. Switzerland is smaller than any nation around it. Yet the desire to conserve the balance of power leads these nations to preserve it. This same motive, indeed, leads to the preservation of less worthy nations. This might have an influence upon the permanence of the Jewish State. It has been said that Cyrus had this in view when he permitted the exiles to return. But I maintain rather that in proportion as the Jewish nation puts into itself the best that the world has by that proportion will it be strong. Its strength will depend primarily upon its character.

The third question is—After the Jews get to Palestine what will the prospects religiously? Here, too, I think there will be great changes. All men change in their attitude towards their religion. Once the great mass of the Christians believed that magical or miraculous power. There are not so many who believe it now. Once monasticism held sway. Men cut themselves off from life in order

to get near to God. Most of them do not do it now. The grub that goes into the chrysalis is the same creature that comes out of it and busts it. But he is vastly different. Multitudes of men have burst the chrysalis that held their religion within narrow lines. But the vital characteristics of their religion remain. They have got a larger and more fitting view of it.

The religion of the Jewish kingdom will be the Jewish religion. Its great and worthy characteristics will be there. Its great days will be remembered. A temple will be built. But in many points it will be changed. I do not mean that every Jew will be made over religiously. There will be an orthodox division that will be rigid. The Jew at present in Palestine tends to go to extremes. That is because the other faction has not got in sufficiently to make itself felt. But even in some points there have been changes and these not always for the good either. As for instance the custom of setting out a chair for some female saint to come and assist at a birth. This custom seems to be a remnant from some Catholic country. Again many Jews still perform the feast of booths as they kept it in the lands of their dispersion. Dr. Herzl is said to have offered a temporal and not a spiritual salvation. But that does not by any means eliminate the religions. I think indeed that the entrance of the Jews into Palestine will see a revival of their religion even among those classes now farthest away. But I cannot see how some unessential customs of that religion can escape modification. Let me illustrate what I mean. The Sabbath is one of the most important features of the Judaism of all ages. But at times there has been a tendency to exalt the form of keeping it above the spirit with which it ought to be kept. The rigidity that forbids a doctor writing a prescription on the Sabbath, an instance of this actually occurred in Palestine in recent times, will disappear as far as the mass of the Jewish people are concerned. A great many Jews have grown away from their religion. It is not good for them to have gone so far. Never, unless it is a reaction from the rigidity which I have just mentioned. Even in Russia, where Orthodoxy is most in vogue there is a large element of this kind. The almost inevitable result of bringing together in one place the liberal element of the Jews, which is composed mostly of the younger generation, and the Orthodox element, which is probably composed mostly of the more elderly Jews, will be a modifying of these extreme tendencies. At least a modifying of them as far as the mass of the Jews is concerned. I fear that unless it does so these young people will not be

attracted back to their religion. I rather think that the mass of the Jewish people who return to Palestine will have realized in a measure that religion is not form, it is spirit. I do not anticipate, however, that this modification will entail any radical change of principle.

Again, religion in Palestine will be characterized by its toleration of other religions. The leaders of Zionism have said that they will pledge themselves to preserve the relics of Christendom now found in Palestine. There has also been a promise made that Christian Jews (using the word simply in the political sense) will be welcomed and allowed a place in the new commonwealth.

But what is even more significant and it seems to me bound to come is recognition of the principle of the freedom of conscience. That means that no man will be forced to believe anything. This is one of the results of the separation of church and state. It is one of the principles over which bitter fights have been waged. It does not mean that the Jewish people will say that every religion is the right one. It does mean that they will say that every man can believe what his conscience approves though at the same time not admitting that what he believes is right. It will be a recognition of the fact that every man in matters of conscience has to settle only with himself and God.

Please take note that I am not saying that the "Reform" movement will take the lead in Palestine. The coming of the Jew to Palestine will mean the reestablishment of many worthy things dear to the Jewish heart. I do believe, however, that the young and strong Jews who will be likely to take the lead will be those imbued with the best ideas and that they will leave their mark upon their country and their religion by modifying the sternness and formal rigidity which has made it a burden rather than what it ought to be—a pleasure.

May I put in here a word as to what will probably be the language of this new kingdom. The Hebrew language is wrapped up with the Hebrew religion. Can the religion flourish without its ancient language again coming into vogue? To show how complicated a matter this is let me give you an instance from recent times. A writer records his experience while witnessing the celebration of the Passover to which he had been courteously invited. He says, "I remember on one occasion when the head of the house besides going through the..... service in Hebrew, went over much of it in Spanish for the sake of his wife and family, in French for his daughter, who had been educated in that country, and also for the benefit of the Europeans present, and lastly in Arabic for the

sake of the Arabic-speaking servant who knew nothing else." Dr. Herzl at first did not think Hebrew would ever again be the spoken language of Palestine. He afterwards modified his views when he learned more of its flexibility and possibilities as a living language. Personally I think the Jewish religion could get on without its ancient language. There seems, however, to be a tendency to revive it. At least it is quite frequently spoken of among the Jewish people and some steps have already been taken with this end in view. It seems to me that when this mixture of tongues gets into Palestine the choice will finally lie between the Hebrew and the English. The tendency will probably be stronger towards the English, first because the leaders will mostly come from English-speaking countries, and second, because English seems likely to be the leading language of the world in the future. These conclusions are largely my opinions and not inductions from disputable evidence. It is, however, an interesting point.

I have no need to dwell on the fact that all that was best in the old Jewish social economy will be permanent. They were ever considerate of their slaves above nations around them. Even here there will be an advance over the Jewish kingdom of old. In such a modern kingdom as the new Jewish one promises to be, slavery cannot exist. Rather human freedom and individual worth will be emphasized. Charity, deep respect for women and filial piety will be universal by their prominence.

I have tried to portray what will probably be some of the features of the new kingdom that will attest its newness. There will be a tremendous difference between the Jew that ever has been and its difference will be its modernness. It would be a sorry day for Israel if she returned to her native land with all the faults and weaknesses for which God allowed her to be scattered. But this is sure that whatever the character of the kingdom, the Jewish people can still have a message of righteousness for the world. Not a message of how to faithfully observe an elaborate ritual but a message of how to exemplify the righteousness of God.

My study of this subject has led me to these conclusions, first, that the Jewish people has still great possibilities and great opportunities to do great things; second, that Palestine is still a land worth struggling for; third, that the union of this ancient people with their ancient land will be profitable and beneficial for them and the world. The prospects after the Jewish State is settled in Palestine are the best the Jewish people have, are well worth aiming at, and are attainable!

An Ultra-Orthodox View

It is interesting to note that in our issue of the 24th February, 1905, we had published the following criticism of the above interesting lecture from the pen of Mr. S. J. Solomon:

To THE EDITOR OF ISRAEL'S MESSENGER

Sir, With a view of satisfying the wish of some of my friends I take the liberty of making a few remarks with regard to the able and exhaustive lecture delivered by the Rev. Frank Rawlinson at a meeting of the Shanghai Zionist Association on the 20th December last and reproduced in your issue of the 13th ultimo. The lecture was indeed exceedingly interesting as well as instructive. Considering all the surrounding circumstances and tendencies, Dr. Rawlinson's conclusions are quite natural and reasonable. But, on the other hand, on making a close investigation of our sacred Law, we find that some of Dr. Rawlinson's surmises are not quite in accord with the various promises and sayings set out in the Holy Bible, the Talmud, and their commentaries.

Before going into details as to the various points referred to by the lecturer I may here remark that according to the Bible we cannot expect the Jewish nation to succeed in the establishing a Jewish government in Palestine either independent or under the suzerainty of another nation, as such a course will be in direct opposition to the various prophecies and predictions which need not be quoted here, and a cursory glance at the Jewish Law will at once convince the reader of the fact. I may, however, refer to what King Solomon said in his Songs, Chapter II verse 7 and Chapter VIII verse 4, where we are charged not to stir up any one's God, and to be jealous of His house, however, sincerely hope and trust that the Zionists will succeed in materially alleviating the misery of our unfortunate emigrants who are scattered in some parts of the world. Zionism serves also to establish the greatly needed union among the millions of adherents to our faith scattered all over the world. I may remark that if we wake up from our indifference, and laxity in observing the word of God, repent our past misdeeds, and become again faithful observers of our Holy Law, we shall at once be redeemed from our present captivity, and led back to the Holy Land. See Zechariah Chapter I verse 3 and Malachi Chapter III verse 7. "Return ye unto Me and I will return unto you saith the Lord of Hosts."

Now with regard to Dr. Rawlinson's lecture, he presumed that the Jewish people will be under the suzerainty of the Sultan. This does not agree with what we are repeatedly promised in the Bible. I need not reproduce all the allusions in the Bible in this connection but it is sufficient for me to refer to one in Isaiah Chapter XLIX verse 23 and Kings shall be thy nursing father, and their queens thy nursing mother, etc. The lecturer also referred to the fact of the double government when Ezra led the exiles back from Babylon. The redemption of the exiles, this time, will be, according to the Bible, carried out under quite different conditions, and the government will by no means be double. See Isaiah Chapter XLIV verse 6 "Thus saith the Lord the King of Israel and his Redeemer etc." and Chapter XLVII verse 4 "Our Redeemer the Lord of Hosts is His Name, the Holy One of Israel."

With regard to the future government of the Jews Dr. Rawlinson believes that it will be constitutional and elective, but according to the various prophecies it will be quite different. A descendant of King David will rule over all Israel under the direct command of God. See

Isaiah Chapter II verses 1 to 14, Ezekiel Chapter XXXVI verses 2, 24 and 25, and Jeremiah Chapter XXXIII verses 5 and 6.

Dr. Rawlinson further presumes that the government will be the complete separation of Church and State. This also is not in accord with what we are told in the Bible. It will then be a time of perfect peace and confidence (Isaiah Chapter II verses 6, 7, 8 and 9) and the duties of the government will be entirely civil and religious, and conducted on the lines laid down in the Jewish Code of Law. Religion will also then be much more understood and readily observed by all than ever so before. See Jeremiah Chapter XXXI verse 33, Ezekiel Chapter II verse 19 and Isaiah Chapter LX verse 21.

As to the language which is most likely to be spoken by the Jewish in their father land, Dr. Rawlinson thinks that it will likely be English. This also does not agree with what we are told.

Genesis Chapter II verse 14 it is said "and the whole earth was of one language and of one speech," and then again Zephaniah Chapter III verse 9 it is also said "for then will I turn to the people a pure language etc." In both cases the word (Safah) which is rendered in English as "language" has been interpreted by some of the highest authorities on the Bible among whom are "Rashi," "Ezer Ezra," "Metsudath David," and "Metsudath Zion," to be the Holy Tongue i.e. the Hebrew language. I may also remark that as the Law was given to us in Hebrew our future language in the Holy Land cannot be anything but Hebrew.

The Talmud, Midrashim and Commentaries contain numerous quotations in support of my remarks but I have tried as much as possible to confine myself to the Bible.

Yours faithfully,

S. J. SOLOMON,

Shanghai, 16th February, 1905.

"OHEL - RACHEL" SYNAGOGUE

Consecration Ceremony After The Sukkoth Festival.

NEW HAZAN APPOINTED

The above sacred edifice endowed by the late Sir Jacob Sassoon, Bart., in memory of his late recovered wife, (the foundation stone of which had been laid in October last) is nearing completion. Contrary to expectation, the Synagogue will not be ready for worship for the ensuing High Holy-days, and the consecration service has been deferred till after the Sukkoth Festival.

Meanwhile, the Trustees of the Synagogue, have engaged the Rev. Mr. Eliahu Isaac, of Hongkong, as Hazan and Shohet, under three years agreement, his services to commence from November next.

As regards the appointment of a Minister, we are pleased to say that the Hon. Secretary, pro tem, has addressed a letter to the Rev. Dr. Hertz, Chief Rabbi of England, on the 28th March last, invoking his help for a suitable candidate and important developments may be expected shortly.

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Israel's Messenger

Official Organ of the Shanghai Zionist Association

Edited By N. E. B. Ezra.

SHANGHAI, FRIDAY, 4TH JULY, 1919.—6TH TAMMUZ, 5679.

TRADE DEVELOPMENTS IN PALESTINE

Jews throughout the world are watching with keen and intense interest the future revival of economical and industrial developments of Palestine. That the prospects are favourable none can gainsay. Now that Great Britain is likely to receive mandatory power from the League of Nations over Palestine, the future progress of that country may be reckoned upon as an absolute fact. We Jews, owe it to the past and to the present and to the future not to ignore the present prospects awaiting us to co-operate with all the means at our disposal in the regeneration of our own ancestral land and to develop its untapped resources and to make it once more a land "flowing with milk and honey," as in the days of yore. Our claim to develop the trade of Palestine is unchallengeable. We have thus far succeeded in establishing cogently our historic claims for Palestine and it behoves us to concentrate all our energies to help in the re-building of our ancient Homeland. While on the subject, we wish to draw the attention of our readers to an interesting article on the "Jewish Commonwealth" which appeared in *Asia*, the Journal of the American Asiatic Association published in New York, wherein the author ELSIE F. WEIL, writes, *inter alia*, as follows:

"The Zionists have the Jewish claim to Palestine on their ancient historical association with the land and also on the concrete results accomplished by the Jews since they have colonized there. According to the figures of E. W. Lewin Epstein, Treasurer of the Provisional Zionist Committee, the orange groves represent an investment of 200,000,000 francs; the vineyards, 13,000,000 francs; the almond, olive and other groves, 7,000,000 francs. The Jews have so far shown themselves to be the only people able to cultivate the soil and make it productive and to build up an ordered life in Palestine.

We are pleased to say that in London there has recently been formed under the able management of Mr. JULIUS SIMON, 175 Piccadilly, the Palestine Department of Trade and Industry. Mr. SIMON would be grateful if anyone would furnish him information on the following as quickly as possible:

(1)—With regard to any projects organized by Zionists' groups in your country for the purpose of trade or industry to be carried on in Palestine or with Palestine.

(2)—With regard to the amounts of capital obtained for the above purposes or which it is intended to obtain for those purposes.

Should any Societies have been already founded in your country for trade or industry in Palestine, we would ask you to kindly have the statutes of those Societies sent to us.

The foregoing augurs well for the future of Palestine. It opens a new vista for trade and commerce in which, let us hope, that members of our Community will play not an insignificant rôle.

EDITORIAL NOTES

TO THE FRONT

Once more we make our bow and dedicate our pen to the weal of Israel and the glory of Judaism. ISRAEL'S MESSENGER bids fair to be a regular fixture in future. It has a growing number of friends to-day as is evidenced by the good circulation it enjoys. In its efforts to promote the interests of Jews and Judaism in the Far East, ISRAEL'S MESSENGER has contributed immeasurably to intensifying and unifying the bond that cements the Jews and Judaism throughout the world. It is again enjoying the support of the literary men which has characterized its columns in the past. Our object is plain, and we intend to pursue it unflinchingly. Our next issue will be published on the 31st October next, or earlier, if possible.

AS OTHERS SEE US—STATEMENTS BY RENAN AND GERARD

RENAN, the great French writer once said that "Germany, after devoting herself entirely to military life, would have had no talent left if it were not for the Jews, to whom she has been so ungrateful."

This was written in 1883, while ex-Ambassador GERARD, who certainly knew all the ins and outs of Germany, had occasion to remark thirty-five years later: "Germany boasts of her kultur, her learning, that she is pre-eminent in philosophy, literature and art. But that is not true. It is not they but the Jews. Take away the Jews from all branches of her culture, and Germany is destitute."

THE JEWISH SOLDIERS IN SIBERIA

Thousands of Jews have been taken prisoners in Siberia. They have been fighting under enemy banners. Jews have fought under all banners in this war. Even after the BALFOUR Declaration, after every Jewish heart beat in harmony with the Allies, Jews were forced because of conscription to fight against their own national interests.

No nation protects the Jewish prisoners of war in Siberia. Austria has practically ceased to be. At any rate, so far as the Jewish prisoners of Austrian citizenship are concerned, they receive no protection from their government.

Many of these prisoners wish to go to Palestine to serve as pioneers in the development of their homeland. Even should arrangements be made with the Russian authorities to permit them to leave Siberia, even should Great Britain, the United States and the other Allies in Siberia agree to their repatriation to their national homeland, no ships are available for the purpose. Austria can supply no ships, and even if she could, these men would prefer not to use Austrian vessels. The Jews must supply the transportation of their co-religionists in Siberia.

An appeal has been made to the Jews of the world. In every country funds are being raised to finance the repatriation of these men. In China funds are to be raised. Jews who love their country are requested to send their contributions to the President of the local Zionist Association.

THE DANGERS OF LIBERAL JUDAISM'S THEOLOGY

It has been well said that "In the kingdom of the blind the one-eyed man is a King," whether he wants to be or not. MR. C. G. MONTEFIORE, of London, is hailed to-day as a King by the Reform Jews of Cincinnati, as a capable leader to lead the latter not to the Promised Land but to a land of promise.

MR. MONTEFIORE has recently written a lengthy dissertation on the "Dangers (sic) of Zionism." *Inter alia*, he says:—

"Let us assume that a Jewish State is founded in Palestine. It is not natural and specious that the anti-Semites should say: 'The Jews now possess a country and a State of their own. Let them go thither.' Let us show them clearly where their true place is: in Asia and not in Europe, among their own people and not among ours."

The foregoing reminds us of a story of a man who was temporarily in financial

straits, and a disgruntled and exasperated creditor charged him with intentions to cheat his creditors by taking advantage of the bankruptcy laws to declare himself a bankrupt. The debtor nonchalantly replied that he never thought of doing that, but it was an excellent idea. The anti-Zionists with their innate hatred of Zion do not stoop to condescend to any length with their grotesque campaign in order to hurt the Jewish National cause. However, we refuse to believe that the European nations desire to revert to a state of barbarism and drive away the Jew from Europe, bag and baggage. Indeed, we have irrefutable evidence that the contrary is and will be the case.

THE TRIUMPH OF ZIONISM AND THE ANTI-ZIONISTS

The triumph of the Zionist Ideal at the Peace Conference in Paris is gratifying indeed. It is due in no small degree to the matchless devotion and brilliant leadership of Messrs WEIZMANN, SOKOLOV, USISSKIN and others. We are indeed proud of their achievements and their self-sacrificing efforts to further the national aspirations of our people. Their names will loom large in Jewish history, for they have secured for themselves a niche in the Temple of Fame. It is, however, to be regretted that an historic incident for which there is no parallel in our history, had been marred by the unwarranted action of the anti-Zionists who carried their bigoted and narrow-minded campaign in the heart of the Peace Conference. Their attempt to countermand our historic claims for Palestine, has, happily ended in a ghastly failure. Representing no one except themselves, this coterie of men headed by Prof. SYLVAIN LEVI, have sought to hamper and embarrass the Zionist leaders, but fate willed it otherwise. The stars in their courses fought against them and not against us. The anti-Zionists have sought to betray their fellow-Jews and thus proved themselves traitors of the deepest dye. In the words of Dr. E. N. CALISEN, of Richmond, "There is no anathema too severe for them. Let the government do what it will with the others, but if it lay in my power I would put every Jewish malefactor, who is proven guilty, against a wall before a firing squad. Even that punishment would be too light for them. Forever should the mark of their treason be branded upon their brows and the condemnation of the whole house of Israel forever fastened upon their names."

JUDAISM AND CHRISTIANITY

The contribution made elsewhere in this issue by Dr. JULIUS PRICE on the New Testament Quotations in the Talmud is a striking testimony of Judaism's vitality to invigorate other religions with her catholic ethics and moral

precepts. It is an admission of no mean significance that the ethics of the New Testament have their sources from the Old Testament and the Talmud. This does not vitiate the value of the contributions made by Jesus and his disciples. On the contrary, it reveals in an unmistakable manner the influence of Judaism over Christianity. According to the latest posthumous work by Dr. JOSEPH JACOBS, reviewed elsewhere in this issue, "The Sermon on the Mount has been shown to be a *rechauffee* of current pharisaic doctrine, while the Lord's Prayer is a cento from the Jewish Amidah being a shortened form of five of the original six of the 'Eighteen Blessings,' and one of its phrases, 'deliver us from the evil one,' is only comprehensible by reference to the special Jewish conception of the Yezer ha-Ra, or Evil Inclination." (Vida pp. 99-100 chap. The Church and the Jews.)

This debt of Christianity to Judaism had never been overlooked or ignored by distinguished Christian scholars; on the other hand we thoroughly agree with COL. HARRIS WEINSTOCK, author of the work on "Jesus the Jew," when he says, p. 30, "Had there been no Christianity, the message of Judaism could not have been so speedily universalized. There is ample in this broad world for the followers of both faiths to accomplish, side by side, a most heroic religious and moral work. A difference in methods of theology need in no way interfere with Judaism and Christian preaching and teaching the Fatherhood of God, and living in the spirit of the brotherhood of man."

THE LOCAL ZIONIST ASSOCIATION

The rôle played by the above Association in bringing about the successful consummation of the Zionist Ideal is by no means insignificant. The Association, it must be remembered was founded in 1904 and ever since remained active and loyal to the cause. Several leading Zionists in Europe and America have testified to its useful and indispensable work and expressed their admiration of its self-sacrificing efforts. Justice LOUIS D. BRANDEIS, the eminent leader of the American Zionists, was not less enthusiastic when he wrote to the local Association on the 25th May, 1915, as follows:—

".....It was indeed great encouragement to receive from far-off China such substantial evidence of appreciation and support of our great cause. Nothing has done more to hearten us in our efforts."

The foregoing is praise indeed and one of which the local Zionists should feel proud. Happily, the activities of the local Association were doubled and trebled ever since the famous BALFOUR Declaration in November, 1917. With the help of some eminent Christians, it succeeded in securing three Declarations in favor of a Jewish National Homeland in Palestine from three

Asiatic Powers, namely, Siam, China and Japan. It is no exaggeration to say that the Association has earned unique recognition for its useful activities on behalf of the cause, and to this abundant testimony is borne by Mr. A. H. FROMENSON, one of the active leaders of the Zionist Organization of America, who, in a letter dated 10th March last, writes, *inter alia*, as follows:—

"You must feel gratified to know that even in your far-off corner of the world, you have contributed not inconsiderably toward the fulfillment of our hope."

THE CHINESE JEWS

The fate of the Chinese Jews of Kaifengku seems to have been sealed and doomed forever. For several years we had given up all hope of rescuing them from total extinction. We would refer our readers to the letter of Bishop WM. WHITE on the subject, published elsewhere in this issue. The movement initiated by the Rev. Mr. BLACKSTONE to unite the Chinese Jews into a Jews' clan has, according to the latest advice proved a failure, owing to there not being the slightest cohesion among the latter. It is thus palpably evident that the extinction of the Orphan Colony is complete and thorough. It is interesting to note that in 1900 serious efforts had been made to save the remnant from being irretrievably lost to Judaism, and a Society was formed at which some of the leading men of our Community were elected to serve, but, unfortunately the result has been nil. This tends to indicate that the missionary spirit amongst our people is practically dead and that we are even unable to save our own offshoots from coming into their own. And yet there are to-day some leading spirits in Jewry who prate about the "Jewish Mission" in our dispersion and adduce it as a reason to oppose the Jewish National Movement. As ISRAEL ZANGWILL, once so wittily remarked anent the "Jewish Mission," it is either "omission or submission."

Be that as it may, we are now face to face with a proposition to perpetuate the memory of the once flourishing Jewish Colony in Honan. It is proposed to erect a hospital for indigent Chinese on the site of the ancient Synagogue at Kaifengku and by this means commemorate the memory of the Orphan Colony. Steps will be taken to preserve all their relics and to keep a record of their history, while the name of the would-be donor be recorded by a tablet being erected in his or her memory. Jews everywhere are asked to contribute the trifling sum of \$30,000.00 for the purpose, and we hope that before very long we may be able to announce the successful consummation of this appeal which is now being considered seriously by a distinguished co-religionist abroad.

TRAGIC DEATH OF AARON AARONSOHN

A Reuter's telegram from London dated 20th May states that "the passenger who perished through the capsizing of a British aeroplane in Boulogne Harbour on the 18th May was AARON AARONSOHN, the Zionist leader."

This news was received with great shock and unfeigned regret by the members of our Community, since a noted Chief who had done yeoman services to Zionism in the past has been prematurely removed from our midst under tragic circumstances. The death of AARONSOHN will be sincerely mourned by Jewry throughout the world. He was one of the pioneers in the successful establishments of Jewish Colonies in Palestine. He was an expert agriculturist and an authority on the subject. He had recently actually declined an offer from the American Government in order that he may be able to serve his own people and his own Fatherland. He did much to combat the hostile criticism of the critics that Palestine is not a suitable country for colonization. "With irrigation fully developed," says AARONSOHN, "and wisely used, with dry-farming methods consistently applied where irrigation is not possible, the agriculture of Palestine could stand comparison with any other country in yield and quantity." Such was the conviction of the man whose untimely death we are called upon to deplore. It made him worthy of the famous tribute we find in the Talmud (Chullin 110a), *Bika'a Matsa V'egadar Ba*. "He found an unguarded field, and he fenced it in." The persistent ideal that swayed the mind of AARONSOHN was to serve his own people from whom he had sprung and whom he had served with a loyalty second to none. He is now dead, dead beyond recall. But his fragrant memory shall ever remain as an example and an inspiration to many. It is gratifying to observe that the local Zionist Association has risen to the occasion by inscribing his good name in the *Sepher Hazahab* of the Jewish National Fund. Such a name enhances the manhood and the dignity of the Jewish people and the future posterity may well keep a warm place for AARON AARONSOHN in their hearts. *Nairo Ya'ir!*

REV. DR. FRANK RAWLINSON—A TRIBUTE

We publish elsewhere in this issue the highly interesting lecture of Dr. FRANK RAWLINSON delivered before the literary circle of the local Zionist Association about 15 years ago, named "The Prospects of the Jewish State after it is Settled in Palestine." The concluding forecast of the lecturer is noteworthy and we have no doubt that our readers will peruse the lecture with vivid interest and profit. Its re-publication to-day in these columns without any change is not only timely but fully appropriate now that Zionism is on the threshold of crowning its over 20 years of labour with success, to which

Christian men of the type of Dr. RAWLINSON'S have contributed not an insignificant rôle.

It is noteworthy that Dr. RAWLINSON has actively identified himself with the work of the local Zionist Association and spoke on several occasions on its platforms. In 1904, when the latter held a memorial service for the late Dr. HERZL, Dr. RAWLINSON was the principal Christian orator and in an address headed "Broken Ranks" he delivered an inspiring message to the then drooping spirits of the local Zionists. The concluding remarks of that address was a ringing appeal to the latter to remain firm and unshaken in their determination to secure the National Homeland; we cannot, however, resist the temptation of reproducing the following words of wisdom and inspiration:—

"Many of your people have died in the service of other countries. You do not want to love these other countries less. Nevertheless, it is your duty to love your own people and country more and most. God has not preserved you all these years for naught. Henceforth every Jew no matter what the benefits of his present position or the difficulties that hedge him around, should have one ruling passion, one stirring motive, love for his country, his people and his God. There's a gap in your ranks to-day, you alone cannot fill it! But if God is with you there is no need to linger over it any longer; Rise up! Go forward! Possess it!"

Besides the lecture reproduced elsewhere in this issue, it is interesting to note that Dr. RAWLINSON addressed the members of the local Zionist Association on "The Relation of Judaism to Christianity" in 1906 and on "The Mission of Israel" in 1907. In October last year, he spoke before the Saturday Club on Zionism which was published in extenso in our issue of the 27th October. Such activities given unselfishly by one who is not a member of our faith tend assuredly to enoble and beautify human lives. Such activities are, happily, not rare in these days. They are given unstintedly wherever the spirit of real brotherhood manifests itself strongly and where the desire to right the wrong of two thousand years of homelessness of the Jew presents itself. Dr. RAWLINSON has proved himself a consistent friend of our people. His past records speak louder than anything else that we can say. He is a type of Christian whom we love and admire. We would not for the world deny that Christian character, wherever it is Christian, is beautiful indeed. As Jews we agree with the non-sectarian view of PETER, who said (Acts X. 34, 35) "Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth Him and worketh righteousness is accepted with Him." Paraphrasing Prof. HUXLEY, we would say:—"If anyone takes away from the great saying of PETER, we think it wantonly mutilates; while if it adds thereto, we think it obscures the perfect ideal of righteousness." We think we have said enough for the present and we would leave it at that.

"REFORM" IN AMERICAN JUDAISM
(Contributed.)

The history of the Jew would seem to indicate, in general, that his faith flourishes only on the stony soil of persecution, and in an atmosphere of intolerance and repression. As soon as these accessories are lightened or removed, the necessity for the comforting influence of his religion seems to pass away; and he becomes at first lax in matters of ritual, then indifferent in matters of faith, and finally altogether callous, if not professedly atheistic. It is a melancholy essential of human nature, but it is none the less true; and it seems to be more characteristic of the Jew than of his neighbours of other faiths. The very intensity of his zeal and love for his religion in times of adversity and persecution is a measure of the intensity of his lack of zeal, to use a Hibernianism, in times of prosperity and tolerance.

The faith of the Jew amid the inhuman conditions put upon him by the infamous and unspeakable Russian theocracy, shines with marvellous brightness in contrast with the faith of the same Jew when transplanted to the hospitable and tolerant soil of America. In his native land he has been the epitome of ritualism and of the strict observance of all the religious practices of his ancestors. In his new home, he usually becomes the citizen of the world, and as he feels the coils of his political bondage removed and finds himself free to drink in the free air of a free land, he also drinks in the free thought of deliverance from all restraint, political and religious. In his succeeding years of material prosperity, he is very prone to forget and even to discard the faith that was to him such solace and support in his darker days and in his hours

of trial. But, let evil things again befall him; and the faith of his fathers is once more dragged out from its well-nigh forgotten recesses, and for the second time made to serve as a comfort and beacon in his misfortune to be again, however, relegated to the limbo of oblivion, when the gruesome night has happily changed into brighter day.

I have said that freedom from persecution and from intolerance is the main cause of the decay in faith; but the vital final cause is so-called "Education." "A little learning is a dangerous thing." And nowhere is it more dangerous than in sapping the foundations of religion. Immured within the walls of Talmudical and Rabbinical Tradition, the religious Jew is apt to confound the essentials of his faith with the shadows, the kernel with the husk; and later on, when carried over into the new atmosphere of tolerance and into new conditions of life and learning, he is more than apt to discard the one for the other, to cast away the substance instead of the non-essential, and in the end to throw both to the winds.

But even if the transported Jew remains steadfast to the ideals of his faith, amid the temptations of his new surroundings, his son and his daughter brought up in the new land, in constant contact with playmates and companions of another belief, inducted into a new and modern system of learning, with its wonderful dealings and easy familiarity with the mechanical and material forces of nature—are bound to be weakened in the creed that nevertheless still abides in their father. With their new-fangled possession of a small knowledge of the natural

sciences, chemistry, physics, astronomy and geology, do they not readily see the miracles and revelations related in the sacred books must be untrue; does not their new science—primer absolutely prove it? And in their mistaken confusion of the substance of their faith with its shadow, of the living ideals of the ancient system with the verbiage in which it is clothed, of the beautiful moral kernel with the, mayhap sometimes unsightly, allegorical husk, what wonder is it that the callow and immature zealot in the new learning becomes at times as indifferent and even intolerant of the old faith as was beforetime the olden zealot in his attitude toward the modern learning. Deep down and responsible for all this, is the dangerous little learning or half-knowledge—half-knowledge of true Judaism and half-knowledge of the true import of the teachings of science.

This has had much to do with the growth of "reform" in American Judaism, which could more properly be called an attempt to "conform" the Jew to the tenets and practices of his gentile neighbours. In this unfortunate movement, the so-called "rabbis"—graduates of the so-called Hebrew Union College at Cincinnati—have taken an important part—most of them, as a rule, men of small learning, indifferent ability, and an abundant lack of sincerity. Forgetting that Judaism has ever been a peculiar religion and its adherents a peculiar people, singled out among the creeds and the races of the world to bear aloft the banner of pure monotheism and to "diffuse the great moral precepts of the decalogue throughout mankind; forgetting that Judaism only, among all the religious faiths, is at the bottom of and has made possible, the wonderful modern civilization of our day; forgetting that Judaism alone, of

all the creeds of ancient times, has survived in its pristine moral purity, has outlived as a vital moral force the ethical systems of India, Assyria, Babylonia, Egypt, Greece and Rome; forgetting that through its very peculiarity and because it has kept itself morally and religiously apart from the surrounding nations, Judaism has managed to breast the storms of centuries, to bear with heroism the assault of tyrants and the fiendish cruelties of inquisitors, and to take front rank in these later days among the vivifying forces of humanity; forgetting all this, and more, of the glorious history of their race and of its glorious mission to mankind; these self-appointed doctors of divinity, have ruthlessly laid unclean hands upon the ritual and even upon the ethics of their faith, in the vain hope that by "conforming" to the ways of the gentiles, they might make the synagogue service more popular and incidentally make the rabbi's position more lucrative. Removal of hats, abolition of Hebrew, installation of Sunday worship, acquiescence in mixed marriages, abolition of dietary laws and such like have been but some of the successive steps in this shameful pandering to the reform idea. In their crass ignorance of their faith and literature, these rabbis have been unable to see that the indifference of the people at large was in great measure due to lack of knowledge, to ignorance on the part of the Jew concerning his history, his people, his belief, and his sacred writings.

In recent years, some of the wiser of these ministers have wakened to the fact that this ignorance is very largely responsible for the smallness of their flock and for the general lack of interest; and recognizing the futility of other methods, they are even now bestirring themselves to excite interest by organizing classes in Hebrew history and

literature. But after all is said and done, it must be admitted that many, if not most, of the so-called Rabbis in America are not of the character of calibre to excite interest and respect and confidence in the average American-born and educated Jew. Unfortunately too many of these men are of small mind and their words lack the ring of genuineness. Instead of being the superiors mentally and morally to the people to whom they undertake to preach, they are often of very mediocre character in both of these regards. And as it takes superior talent to construct, and only inferior ability to destroy, so most of their efforts to excite interest in Judaism have been in the direction of destroying and tearing down the faith of their fathers.

To me it seems that regeneration and awakening of American Judaism must come from below, from the mass of the people themselves. The Rabbis have had their try and have made a sorry mess of it. There are three factors in American life that may be helpful in this regard. First and foremost is the latent anti-Semitism that exists even in that free and tolerant country; and second is the work of the Council of Jewish Women, and Zionism.

American anti-Semitism is of a peculiar character. It does not manifest itself in brutal and fiendish outbursts of physical violence as in Eastern Europe, nor as general social ostracism to such a degree as in Western Europe; but it does exist in the latter and more refined form in America, in a mild degree. It is mainly evident in the matter of admissions to clubs and other social organizations, in the army and navy life, and in the so-called and self-styled high society. Being in a free country, our American Jew feels that he is fully as good as the American of any other creed, and he therefore

often foolishly aspires to admission to circles where he is not wanted. I am not passing judgment upon the wisdom or the unwisdom of this device. Much can be said on either side. The fact remains that although there are many Jews who are better and truer gentlemen than the average of the membership of the most exclusive gentile clubs in America, still, as a rule, "no Jew need apply" for admission to such organizations, no matter how high his position in the Community, how sterling and pre-eminent his mental and moral qualities. This club-ostracism is merely an incident of the form of social ostracism that is generally practised in higher social circles in America, where and when the gentile practitioners feel sure that such practice will not rebound to their own pecuniary disadvantage. The American Jew naturally resents this in a free country where all men are said to be created equal. Feeling that all his efforts to modernize himself, to render himself just like his gentile neighbours in dress, carriage, food, habits, education and even in mimicry of religious worship, have failed to give him the open sesame to his neighbour's innermost social institutions, the educated American Jew is forced back upon himself and given fresh incentive to seek a knowledge of his faith and of the history of his race. His pride being wounded, he finds balm in the newly discovered glory of his people; and he learns more highly to esteem his patrimony. Truly a very paltry and sordid incentive to a highly commendable study, but none the less an efficient and important force in the conservatism of the Jewish faith.

Second among the forces tending toward the regeneration of American Judaism, I have mentioned the Council of Jewish Women. Organized some twenty six years ago, in

Chicago, I believe, it has spread rapidly all over the United States; and it is now doing a vast amount of good work in interesting its members in the study of Jewish history and religion and in thus contributing to the perpetuation of a knowledge of the faith. By classes, circles, lectures and social meetings, it instills and keeps alive the interest of its members. The annual fee is very small, and the membership is growing very fast. It includes among its members, earnest women from all stations in life, university graduates, high-school girls, wives of bankers, lawyers, doctors, merchants, teachers and so on, down the whole category of metropolitan occupation. Such an interest on the part of the women cannot fail to have its influence on the men; and there is much augury for good for Judaism in this enthusiasm of the women, to whom we must look in a large measure for the recrudescence of the ancient faith.

Third among the forces tending toward the regeneration of Judaism in America is unquestionably the Jewish National Movement. It is the vital force to-day and amongst its ranks may be counted the best preponderating elements of the American Jewry (with the exception of the disgruntled, hard-shelled Reform Rabbis, who would rather see the Jewish Nation destroyed root and branch than witness in their own eyes the revival of the Jewish State). No better testimony to the progress of Zionism in the United States was ever given than by a noted opponent—the *Jewish Comment*, a weekly journal in Baltimore, whose Board of Editors (less than a dozen) conducted a campaign against it until the paper was compelled to suspend last year because of the unpopularity of its attitude. In the words of the now defunct *Comment*, "The Movement has grown into a great international issue

in Jewish life and thought. Brilliant Jewish minds all over the world have given it character, world renowned statesmen have imparted to it a force, a great world war has created for it an appeal that strikes the universal imagination. It has dwarfed the REFORM CAUSE into relative insignificance, AND REFORM LEADERSHIP IN AMERICAN JEWISH LIFE IS A THING OF THE PAST."

Another, but minor, force for good, is the work of the American Jewish Historical Society. This organization, formed about twenty-seven years ago to investigate the influence and efforts of the Jew in the settlement and development of America, has brought to light the interesting and valuable fact that the Jew was amongst the very first settlers in the Western Hemisphere, and that he performed yeoman and heroic service in the struggles of the early colonies and in the upbuilding of the republic. Organized entirely on a secular basis, for the scientific study and investigation of historical subjects, this society has done much for American Judaism in completely refuting the slanders of former blatant American anti-semites to the effect that the Jew was merely a recent interloper, a stranger, one who came merely to exploit the country and its people for his own pocket, one who had no interest in, nor love for, America. How much alike indeed, are the accusations of the genus anti-Semite, whether fiercely inciting the murders of Kishneff, or whether scholastically and anonymously sending out his poisonous shafts in the land of the free:

The material position of the Jew, as above intimated is, in general, far superior in America to what it is in most European countries. Every avenue of employment and endeavour is professedly open to him; and he has earned

distinction there in every honourable walk of life. The absence of the coarser and more brutal form of anti-Semitism has left him a free land and a free brain to do and to dare for himself; and he has not been unmindful of his opportunities. In return for the protection and the encouragement given him by his American citizenship, he fondly yields to his country a fidelity and a patriotic love exceeded by no other class of citizens of that great commonwealth.

But in the same degree that he has there obtained political, commercial and professional emancipation, he has managed, as above noted, to free himself, the Rabbis helping thereto, from the requirements of his faith. The signs of the times indicate, however, that this destructive movement has gone far enough; and the present apparent gradual awakening of the educated Jew to the glories of his heritage, will doubtless instill into his bosom, the desire to save from an ignoble death that which has kept alive his race through all the thousands of years of martyrdom, that which has given to the world the basis of all that is good in modern life, that which has given to him personally—aforgone time despised of all the earth—glory in art, in science, in commerce and in war, surely that which has been worth all these centuries of bitter persecution and thralldom his religion and his faith!

THE JEWISH CLUB

We are pleased to announce that the progress made in the building has been so rapid of late, that it is expected to open the Club for members in September next. The Club will be the most up-to-date in every respect and will compare most favourably with the other leading Clubs in the Orient. We hope to publish in our next issue an extensive description of the building; also an account of the inauguration ceremony.

THE NEED OF A JEWISH HOMELAND

Under the above caption, Mr. Jacob H. Schiff, of New York, contributes an intensely interesting article in *The Nation*, from which we take the following extracts as printed below. Our esteemed contemporary, *The Jewish Exponent*, of Philadelphia, commenting on the above, says:—

"Whilst this essay, is not an out and out plea for Zionism, it is nearer to it than Mr. Schiff has hitherto gotten. It is a plea that the Holy Land be made a centre of Jewish life and culture. Well, the world is certainly seeing many changes in these stirring times. It is a good article from any Jewish standpoint, and shows that Mr. Schiff is always loyal to his religion and people."

It is a matter for gratification that so good and distinguished a co-religionist as Mr. Schiff undoubtedly is, should at these "stirring times" throw out the weight of his ripe counsel and influence on the side of Zionism and thereby co-operate with the Zionist Organization to establish the Jewish Commonwealth in Palestine. At no time did Mr. Schiff endear himself more to the heart of his co-religionists than in "these stirring times." Men like Louis Marshall, Judge Julian Mack, Oscar and Nathan Strauss, Justice Brandeis, Dr. Wise et al. count for much in New York Jewry and their influence to-day is directed towards the support of the Jewish National Movement. It is a pity that some of our American exchanges had given too much attention to the senseless agitation of the anti-Zionists, headed by Julius Kahn, who, apart from his disloyalty to Judaism, represents an infinitesimal minority and should not be seriously heeded by any one. It is indeed a matter for congratulation that the American Jewry is to-day being led by men of mature judgments; men of international

fame whose words carry weight and backing in the Chancelleries of Europe. It is to men of the stamp of Jacob Schiff and others, that we look to for leadership when we are face to face with the establishment of a Jewish Commonwealth in Palestine, and so long as we are blessed with a gifted soul like that of the writer of the following essay referred to above, we may truly say, "Ki Lo Alman Yisroel," "Israel is not widowed!"—

The sooner practical steps are taken to create in Palestine a homeland pure and simple for Jewish people who may desire to settle there, the sooner the Jewish question will begin to come nearer its solution. So long as national aspirations remain in the foreground, so long real progress will not be made, so long shall we continue to hear of pogroms, persecution and intense prejudice against the Jew, wherever he finds it necessary to segregate himself from the rest of the population, as is the case in most of the countries of the Near East. So long also will it continue to be necessary for Western Jewry to collect huge sums with which to alleviate the suffering and misfortune of its Eastern co-religionists. Such suffering is unfortunately chronic; it has existed for years, and has only been accentuated and made more horrible by the war, because the actualities of the war, to so great an extent, occurred in the area so largely inhabited by Jews, against whom the meanest human passions have in consequence been brought into play.

With the first opening of Palestine to larger Jewish immigration, with a steady, even if at first a slow, outflow of the Jewish population from the scenes of its present suffering and persecution, a bettering of these conditions is likely to begin.

Political Zionism for the time being has fulfilled its purpose. Its leaders, from Herzl down, have deserved well of Israel, for the movement they have inaugurated and promoted has awakened in the Jew self-respect, self-consciousness, and perfectly justifiable race pride. It has swept away indifference and kept within Jewry many who were on the way to being lost to it. The task ahead of it, however, is still greater, if it is to be courageously undertaken, without any side issues. Besides the redemption of Palestine in the practical sense of the

word: a great system of irrigation, that shall make the land available to the husbandman; a system of popular and vocational education, in which Hebrew shall become once more a living language; and the provision of all the paraphernalia required in the upbuilding of a new country. Truly, here is a task worthy of the best efforts of great and efficient leaders, with whom all Jewry should join hands in this work.

Nothing, however, must and should at any time be permitted to alter the position of the Jew in those Western countries where for many years he has exercised the rights and duties of citizenship, and where he has become part and parcel of the general citizenry. He will ever remain in America an American, in England an Englishman, in France a Frenchman, in Italy an Italian, in Germany a German. These who will choose Palestine as their homeland will probably, in due time ask to be entrusted with the responsibility for the local government of the country, through autonomous municipalities under the sovereignty of Great Britain.

Palestine is, however, by no means to be a refuge or an asylum. On the contrary, it is to become the land where opportunity will present itself to the Jew to live under conditions which, freed from the materialistic influences of the western world, will make it possible for him to develop to the full those qualities which have enabled the Jew to make such valuable contributions to the highest assets of mankind. A Jewish homeland in Palestine will mean a reservoir for Jewish learning and for the further development of Jewish literature, of which the world already possesses so many great examples.

LEADING BRITISHERS FOR JEWISH HOMELAND

Sir Oliver Lodge, Gilbert K. Chesterton and Hal Caine Among Prominent Englishmen Petitioning Peace Conference To Restore Palestine To Jews.

Two hundred and nine leaders of every walk of life in England have joined in a petition to the Peace Conference that it "make such provisions regarding Palestine as shall secure to the Jewish people the fullest rights and the opportunity to reconstitute Palestine as its National Home." Among the distinguished signatories are Sir Oliver Lodge, Field Marshal Wood, Lord Hugh Cecil, Earl Browlow, Neville Chamberlain, Hal Caine, The Bishop of London, the Catholic Archbishop of Liverpool, Sir Conan Doyle, Editor Stead of the London "Times," Prof. Gardner, editor of the London "Daily News" and Gilbert K. Chesterton.

THE FAST OF AB AND THE ZIONIST MOVEMENT

By the Late Rev. S. Alfred Adler, London (England).

This article was written specially for ISRAEL'S MESSENGER by the late Rev. S. Alfred Adler, of revered memory, and was published in our issue of the 11th August, 1905. The late Mr. Adler was the only son of the late Chief Rabbi of England, of blessed memory, and was a frequent contributor to our columns in the past.

The late Mr. Adler was a scholar of exceptional ability, being imbued with a zeal and enthusiasm for the Jewish cause and his premature death had removed a brilliant young man from the ranks of Anglo-Jewish Ministry. A month from date, the Fast of Ab, commemorating the downfall of the ancient Jewish State, 1,851 years ago, will be universally observed by Jews throughout the world. It is, therefore, peculiarly fitting and appropriate to listen once more to the message of optimism of the late Rabbi Adler and to reflect seriously on the present brilliant prospects awaiting us, now that the wrong of 2,000 years ago is being righted by the Great Powers. It is quite

If the Day of Atonement appeals to the individual consciousness of the Israelite, the sad Fast of Ab may be said to appeal to the collective, national consciousness of the Jewish People. The Day of Atonement is the Great Fast of personal penitence; the Fast of Ab is the Great Fast of national repentance; the Yahrzeit of a people's remorse. It is difficult to estimate whether the celebration of the Fast of Ab—as something really vital to Jewish Destinies, and not merely as a formal, perfunctory, mechanical rite increasing in its hold upon the Jewish People. To vast numbers, alas! its significance is absolutely trite and commonplace.

It is at one with meaningless, ineffectual waiting at the Western Walls of a shadowy Jerusalem: it is at one with prayers, torn ruthlessly from their historic context, and misinterpreted into the platonic love for a vague Zion of the spirit. To such, it does not suggest a glowing past; a present full of potentialities; a future "which shall be as the past, and much more abundant." And to others, with the national ideal grown cold and dim it is even a day of rejoicing. They hold that only by dispersion can the mission of Israel be effected; and so, from the *diaspora* they date Israel's salvation, the gradual working out of Israel's message to mankind. We are told in the Talmud (Megillah, 56) that even so great an authority as Rabbi Jehudah, the Prince, desired to abolish the observance of this day. In his great book on "Judaism as Creed and Life," the Rev. Morris Joseph, speaking of this standpoint, well says (p. 279). "In their view the downfall of the Jewish State, far from being a calamity, was a beneficent event, for it directly contributed to that dispersion of the Jews which

has powerfully helped to publish the creed to the world, and so to promote the fulfilment of their great mission. We mention this opinion, but do not adopt it." I quote Mr. Joseph because, although he does not see eye to eye with political Zionism, he shows the true national and historic consciousness in all his writings. Throughout his splendid book, which is not only an admirable digest, but also a work of great eloquence and deep spiritual feeling, any reference to Zionist Movement is couched in language, temperate, sympathetic and respectful in the extreme. In fact, it almost bears out Zangwill's pleasant *bon mot*—that there are no longer anti-Zionists, only anti-Zionists!

But to us Zionists, the Fast of Ab has a deep and special significance. We are, one and all, loyal citizens of the great Empires wherein God has placed us. My own motto is in the words of the late Colonel Goldsmid, than whom no truer Zionist, no better Englishman, ever breathed—"A man must love both his father and his mother: Palestine is my fatherland; England is my motherland." But I believe, even as you beyond the seas believe, not only in the great ideals and principles of Imperial Federation, not only in the alliance of England and America, with Japan the new nation of the Far East,—in furtherance of the peace of the world,—but also, in the regeneration, the national rebirth of the ancient people of the Near East, the historic Jewish nation. And believing this as I do, the Fast of Ab is, for me, a day of prayer and hope and *work*—For in Herzl's stirring words "Nilt Klagen, sondern schaffen."

Work, work, in the living present, for a future which can come to pass to-day "if we listen unto His Voice."

possible that in view of the imminent restoration, the Fast of Ab will hereafter be abolished and that that day be instituted as a day of joy and thanksgiving by Knesseth Yisroel. It is rumored that the so-called Liberal Jews of England, France and America intend to institute the 27th February, 1919 (the day when the Big Five admitted the Zionist Leaders to present their claims for Palestine), or possibly the day when the League of Nations will unanimously decide to allow the restoration of the Jewish State, as a day of annual mourning in sackcloth and ashes, owing to the downfall of their new-fangled Judaism established "in Germany" a century ago. If so, let them. They owe Zion one hundred years of mourning and some kind of restitution, reparation and guarantee must be made before they are allowed to return to the Jewish fold as "good men." Meanwhile, we commend to the attention of our readers the following brilliant essay by one who, in his lifetime had forcefully and eloquently pleaded for unity, for concentration and for Jewish solidarity in our rank:—

The Fast of Ab is meaningless, senseless; is a thing of futile breast-beating, a "thing of sound and fury, signifying nothing," unless we make a solemn resolve, in God's realized presence, to try to conquer those personal faults and national failings which near two thousand years ago resulted in our *debauch*; our tragic national overthrow. When the Romans entered Jerusalem, they found the Jews fighting among themselves. With the inevitable result that Judaea, as a political force, ceased henceforth, to exist. So long as we quarrel among ourselves do we not unfit ourselves absolutely for the sacred right to be nationally and politically independent?

Of what use is the Fast of Ab to us, if we relearn this lesson one day a year, and forget it for the remaining 364 days. Zionism has done much, is doing much, to teach the Jewish nation, the ideals and the principle of self-government. We are learning, slowly, it is true, with many a painful set-back, but none the less surely, that nationality without the ideal of unity, and the reality of Peace, is worth very little. Opposition is healthy; no Parliament can prosper without an "Opposition," but we Zionists have sufficient opposition to contend with outside our ranks. We do not wish for any opposition *within*. It is true that, as Marcus Aurelius says—"We cannot make the guiding principles of one man, the guiding principles of another man." But if we cannot have uniformity, we can at any rate, have unity. The power of the personality of the late Dr. Herzl was contained just in his capacity to act as peacemaker. Now that he has, alas! been taken from us, and there is no one man to take his place, this lesson of peace, of harmony of unity, is his sacred legacy, his dying

bequest—a death-bed injunction invested with the sanctity of a personal command to each individual Zionist.

The East of Ab must teach us to come into line: must make for concentration for Jewish solidarity, so that we can shew a united front in our protests against all persecution and oppression. And all these things are not easy. There are many grave defects of national and personal character still to be overcome, before we can ever hope to have a land of our own. In the first place, the remaking of Jewish character, the remoulding of the rare products of Jewish psychology, involve much renunciation, much self-denial. There is materialism—the Mammon of

unrighteousness, to be strenuously fought against. We Jews can only gain our national and spiritual salvation, through a self-denial life; not "Self-denial week." And as Dr. Eichholz, an acute Jewish thinker wisely says: "Along the path of renunciation lies the liberation which our people can accomplish for himself. Other paths are many and more tempting, but along them lie absorption and annihilation."

This, then, is my message to your Zionist Association and your Journal. May God guard and guide the destinies of our people in the Far East, and may the bond of Zion ever bind us one and all in a true and indissoluble holy brotherhood about the Throne of God!

BOLSHEVIKI MEET MORE THAN MATCH IN THE ZIONISTS

Notwithstanding the fierce opposition of the Bolsheviki Soviets, the Zionist Organization of that country has succeeded in enrolling 600,000 adult Jews in the movement to establish a Commonwealth in Palestine, and in organizing a regulated migration to that country as soon as political conditions will permit an exodus to be undertaken. In view of the fact that because of the prominence of Leo Treitzky and a few other renegade Jews who are in the very forefront of the Soviet regime, the impression has gained ground that all the Jews of Russia are Bolsheviks, these facts which are taken from a report just received by the Zionist Organization of America are enlightening as to the real Jewish attitude toward the extreme Marxists.

"Regardless of all obstacles, the Zionist ideal has swept the Jewish masses of this country like a tidal-wave," says this report. "Nothing can stop it, and we pay absolutely no attention to the many prohibitive Bolsheviki decrees." We go right on with our work, even though in many districts the commissaries for Jewish Affairs raid our headquarters, confiscate our assets, seize our books, seal up our meeting-places and inhibit our propaganda. The measure of our success can be judged from the fact that in 1917-1918 our membership was 150,000 sheet payers, each paying a tax of 25 cents in American money against our present membership, each paying two roubles."

The report gives details of the futile attempts of the Bolsheviki to prevent the spread of Zionist propaganda in Russia. The assembling in Petrograd of a Jewish Congress, similar to the one that was held in

Philadelphia recently, was prohibited when it developed that over 50 per cent. of the delegates were Zionists. In Petrograd and in Moscow where the opposition is not so strenuous as in other sections of the land, many well known Zionists were arrested for making speeches and writing articles favoring Jewish National aspiration, nationalism being the subject of bitterest hatred on the part of the advocates of Marxism. Periodicals dealing with this subject were suppressed, although the Zionists in Petrograd finally secured permission to publish a weekly bulletin, on condition that it should contain only news items of special Jewish interest and to refrain from the discussion of Russian politics. In spite of these limitations and the arbitrary restriction of its size, the bulletin has become an important factor in Zionist propaganda.

"But if conditions are somehow endurable in Moscow and in Petrograd, where the Jewish Commissary is a rather decent chap," continues the Zionist report, "the case is quite different almost everywhere else. Throughout the land, the Soviet governments are as arbitrary as were the Czarist officials in the 'good old times' of Nicholas the Second. They refuse to recognize that Jewish life concentrates itself around the Zionist ideal and appoint as commissaries persons who have for years been our bitter opponents and who now have fine opportunities for paying off old scores against us. It is a simple matter. All they need to do is to call us 'counter-revolutionaries' and then they can raid us, arrest us and give us a merry time generally."

The report from which the foregoing passages are quoted came as a

verification of a statement made by Dr. Harold Williams, Petrograd correspondent for a number of English and American newspapers, shortly after the overthrow of the Kerensky government. At that time even his distinguished reputation for impartiality and accuracy did not prevent most newspaper readers from discounting his assertion that the Zionists were the strongest Jewish party in Russia. It is all verified by a report made at the International Zionist Conference held in London recently, by Z. Isserbon, a delegate from Petrograd, who declared that less than two and a half percent of the Jewish population of the Russian capital are Bolsheviki, even though Soviet regime opens the way to good jobs and even sinecures under the present government.

JEWISH HYGIENIC LAWS

The Government of India provided the other day instructions as to what course ought to be followed by the people in this country in the event of a recrudescence of the influenza epidemic. None of these instructions referred to the people's food. Yet it is possible, the origin and method of transmission of the disease being still matters of doubt, that attention to the food supply may prove helpful in checking the ravages of the disease should it ever arise again, in this connection it is worth noting that a member of the Swansea (Wales) Health Committee at a recent meeting asked: "Is it not a fact that not a single Jew has died from influenza?" The medical officer undertook to make enquiries. "Food and influenza are largely related," continued the interlocutor. "The Jews had fresh meat all along whereas other people had to be content with what they could get. Although the influenza epidemic raged in the East End of London the death rate from the complaint in the district was the lowest in England." A doctor with one of the largest practices in the Commercial Road (London) district states: "I have not come across a single fatal case. Nearly all my patients are Jews and there may be a good deal in the theory that kosher meat is placed in salt water for a couple of hours and is, therefore, free from germs."—*The Times of India* (Bombay.)

In these democratic days, social rank and wealth have ceased to outweigh numbers.—Judge JULIAN MACK, President, Zionist Organization of America.

A GLIMPSE AT JEWISH MYSTICISM

Lecture Delivered Before The Quest Society On April 1st, 1919
By Mr. R. D. Abraham.

Before proceeding to address you I must tell you that not being a mystic nor having deeply studied the subject this paper will treat purely from the Jewish layman's point of view. To do more than this would be treading on dangerous ground as the many difficulties and subtleties of the subject would lead astray any but the mind trained in such theological speculation. The Hebrew terms used are necessary and I am sorry that in translation they lose some of their value.

Mysticism is the name given to the belief in direct intuitive communion with God. All true religion holds that man can commune with God, soul with soul. In the Psalm God is the rock of the heart, the portion of the cup, the Shepherd. All this is in a sense mystical. It goes without saying that Jewish mysticism is based on the Cabala. Cabala does not mean Magic or Witchcraft as is generally thought. Cabala literally means "received," that is the mystic doctrine concerning God and the Universe, which was received by revelation by pious and saintly men in ancient times, who in turn passed on the knowledge to those men who were fit and eligible to receive the teaching, hence the meaning of the word Cabala. There are two forms of Cabala called the "Innith." That is the theoretical system, and which this evening interests us most, and the other "Maa Sith" which is practical and "which aims at producing effects by spiritual means."

The orthodox Jewish view of mysticism is clear and decisive. It is based on Deuteronomy 29:28, and is often the reply given to the student who is over curious. "The secrets things belong unto the Lord our God, but the things that are revealed belong unto us and to our children for ever, they may do all the words of this Law." That is the law of Moses contained in the Pentateuch, but Man ever restless continues to think and speculate and is not satisfied with the outward appearance of things. The great poet and mystic R. J. Ha'levi warns, and at the same time encourages us, in his magnificent poem:—

"Therefore, Oh! Mortal, apply the reasoning powers
Reflect and consider within thyself,
what thou art
Whence thy existence, who it was that
formed thee
Endowed thee with intelligence and
with the faculty of action.
Behold God's Mighty Powers! Awake
thy soul!

Examine his glorious works, but dare
not attempt
To investigate the nature of the Divine
Essence
When thou searchest into the origin
and end of things,
Or into what is occult and above human
comprehension."

The verse just quoted above puts into words the aim and limitations of the Cabala. He can only know God by his works and manifestations. More than that he cannot do, for no man shall see God and live. The Cabala, by which speculative Cabala is essentially meant was in its origin merely a system of metaphysics, but in the course of its development it included many tenets of dogmatics Divine Worship and Ethics, God, The World, Creation, Man, Revelation, The Messiah, Law, Sin, Atonement; and such are the varied subjects it discusses and describes.

The doctrine of the Ensof is the starting point of all Cabalistic speculation. God is the Infinite, Unlimited being to whom one neither can nor may ascribe any attributes whatever, who can therefore be designated merely En-Sof, that is without End—The finite. According to the Sefer Yesirah, the book of Creation, an ancient book of Jewish Philosophy, bases the fundamentals of all existence on the Ten Spherah or Spheres, and is the most important doctrine of the Cabala. God is the Ensof, the Infinite and we learn of His Immanence through the Ten Sefirah. Let me say here that all these terms are used in a metaphorical sense and are not to be taken literally. The Ten Sefirah are as follows:—

The first Sefirah is Kether—Crown. It is the first effect from the first cause. Ensof. This Sefirah contains within itself the whole Universe. Out of this Sefirah which is an "absolute unity," emanates the apparently opposed but really united Sefirah.

Hekhma—Wisdom. The active principle.
Binah—Understanding or intellect, the passive principle. The combination of these two produces Deah—reason. The above three manifestations in turn produce Hevel—matter and Geburah—strength. These contrasting principles combine in Tiphareth—Beauty.

These expressions are symbolical and if you ponder over the significance of the words you will see that the union of parallel principles in the Universe tend to Harmony.

The next two Sefirah are Nesah—Triumph and

Hod—Glory, representing dynamic nature. The former standing for increase and the latter for force from which proceed all the forces produced in the universe. Nesah and Hod join to produce Yesod—foundation. The reproductive element, the root of all existence.

The tenth and last Sefirah is Meleuth—Dominion that in which the will, the plan and the active forces become manifest. The sum of the permanent and immanent of all the Sefirah.

We now come to the four worlds:—

In the first "Olam Asiluth" or "realm of emanation," The Sefirah are conceived merely as conditions of the Finite that is to be. The activity begins with the other three worlds to follow.

Olam Haberiath—the world of Creative Ideas.

Olam Hayesirah—the world of Creative Formation.

Olam Hausiah—the world of Creative Matter.

These four worlds are comprised in the Sefirah. Study and reflection will show how this is arrived at.

In the Cabala man is represented as the sum and the highest product of creation, but man proper is the soul, for the body is only the garment, the covering in which the true inner man appears. The soul of man is threefold being comprised of Nefesh, Ruah and Neshamah, corresponding to the worlds—Nefesh to Asiah, Ruah to Yesirah and Neshamah to Beriath.

Nefesh is the animal sensitive element in man.

Ruah represents the moral nature, being the seat of good and evil.

Neshamah is pure intelligence, pure spirit, incapable of good or evil, it is a pure Divine Life.

Before going further I would like to say that I am indebted to the Jewish Encyclopedia for the details of the Sefirah, worlds and souls just mentioned.

We see now that man possesses a soul wonderful for its source is in the Ensof, as the Blacksmith hammers on the anvil and the miss (sparks) fly, so man radiates with a spark of the Divine Aura (or Light). This Aura or Force in him is active, but it can only be so in harmony with his material body, called Kaylim (or Talk). The Union of these two produces Poulah—action.

The highest aim of Cabala is ethics. It can be shown indeed that metaphysics is made subservient to it. It declares the action between the real and the ideal world as brought about by man whose soul belongs to Heaven while his body is earth. Man connects the two worlds by means of his love for God. The study and the knowledge of the Law in its ethical as

well as in its religious aspect means the union of man with Divine Wisdom. To attain a saintly life simplicity and self-restraint had to be practised although asceticism was not enforced. In the Perak Abeth the Ethics of the Fathers in the Perak of R. Meyer, he says:—

"This is the path of the Torah—a morsel with salt (a poor man's fare) shalt thou eat, thou shalt drink water, also by measure and shalt sleep upon the ground and live a life of painfulness and in the Torah thou shalt labour."

The Hasidim—the Followers of the Cabala, under Baal Shev (see Schechter Studies) assigned the highest places to the three virtues Shiphuth—Humility, Simha—Joy or cheerfulness and the third cardinal virtue Hitlahbuth which means to kindly or rendered best "enthusiasm." This enthusiasm is only begotten of love, and even at the risk of taking up your valuable time will repeat them again. Purity of deed and thought, Humility in its truest and best sense, Joy, cheerfulness, believing with calm that God does everything for the best. Enthusiasm—Joy in what we do permeating it with life which is born of Divine Love. Love which loves all and has compassion for all.

Man is given Behirah (choice) or free will—that is given choice to do good or evil. Evil according to the Cabala belongs to the finite world. It is unreal and according to the learned writer in the Jewish Encyclopedia, evil in relation to man is manifested in that he takes semblance for substance and tries to get away from the Divine primal source instead of striving after union with it. That is, man seeing the material and taking it for the real strives after it forgetting the spiritual which is infinite and real.

The venom of the serpent entered into man poisoning him and all Nature which then became susceptible to the influence of evil. Then human nature, he goes on to say was darkened and made coarse and man received a corporeal body at the same time the whole Asiatic world of which man had Lord and Master was condensed and coarsened.

Man having fallen is not lost, but by penitence he can regain his lost status "for he that covereth his transgressions shall not prosper, but he who confesseth and forsaketh them shall obtain mercy."

And now we come to the efficacy of prayer. Cabala taught that without forsaking the wrong doing, prayers are useless and in praying one had to practice Kavanah—concentration, as that would bring him into communion with God. Man could by earnest

prayer get into touch with the Supreme power.

The Cabalist believes that God's spirit permeates the whole universe, yet He does not form part of it. The world was created from Ain—naught. This belief is different to the Pantheistic Doctrine of Spinoza. The Shechinah—God's spirit is the unchanging, though the manifestations may be different yet it is the same unalterable spirit, undiminished for all time. Thus the human soul emanating from the Supreme is undying.

The Cabala succeeded in being merged so entirely in Talmudic Judaism, that for half a century the two were almost identical. Although some Cabalists were not favorably disposed towards Talmudism, yet some celebrated representatives of true Talmud, were its supporters. But the great importance of the Cabala for Rabbinical Judaism lies in the fact that it prevented the latter from becoming fossilized. It was the Cabala that raised the prayer to the position it occupied for centuries, among the Jews as a means of transcending earthly affairs for a time, and of feeling oneself in union with God, and just as prayer was ennobled by the influence of the Cabala so did most ritual action cast their formalism to become spiritualized and purified. Schechter says in his "Jewish Studies" that Judaism was always broad enough to accommodate itself to the Cabalist formulae which for the one may mean the most holy mysteries and not so for the other. The objection, the active opposition of the Synagogue began when these explanations tended to transgress the bounds of abstract speculation and passing over into real concrete beings to be worshipped as such, an instance from comparatively modern times in one of the vagaries of the followers of Shabbetai Zebi. The practical side of Cabala, the Cabala Massih, deals with the functions of the angels and anyone knowing their names could control all nature and its powers, and there are various mystical names by which a man may guard himself against sickness, enemies, and other ills and may subjugate nature. Most of these names the orthodox Jew is forbidden to utter.

Aliah Neshama or Soul Ascension was also included in, but the study, even more, the experimenting in this form of Cabala is greatly discouraged. I will not the man with the other methods of Cabalists exegesis, such as Temrah Permutations, Gematriah, the arithmetical method in which the values of the Hebrew letters were used. The powers the letters possessed, the Tetra-grammaton, the Four Lettered name of God and the

mystical numbers which were formed, would require special study.

I will give you an example of latter day use of Gematriah. A certain Jewish gentleman in London wrote to Lloyd George that the armistice was signed on the 11th day of the 11th month and at the 11th hour—total 33. The numerical value of the Hebrew letters are Lamed and Gemol. The English transliteration of which is L. G. Lloyd George. But of course this is not Cabala.

The Cabala produced a number of great writers, the best known are Simon Baryohai, the author of the Zohar, the book of Illumination and R. Isaac Luria, also the great mystical poets R. J. Hallei and R. Solomon Ibn Gabirol. We must not omit to mention the Agada, the Rabbinical literature which explains the Bible homiletically contains much that is mystical. Israel Abrahams says of the Agada, its function as a species of popular homilies, made it necessary to appeal to the emotions. In its warm and living application of abstract truths to daily needs, in its responsive and hopeful intensification of the nearness of God to Israel, in its idealization of the past and future of the Jews, it employed the poet's art.

The Cabala was at first a protest against too much intellectuality and rigidity in religion, it remained religion for the heart. Its great original idea was that the revealed word of God—The Torah was designed for no other purpose than to effect a union between the soul of man with God.

WEDDING

The wedding took place on the 1st June at the home of the bride's mother, 170c Babbling Well Road, of Mr. Richard Hope, Assistant Editor of THE SHANGHAI TIMES, and Miss Sonia Godkin, younger daughter of Mrs. V. Godkin. There was a large attendance present of friends of the bride and bridegroom. Miss Rachael Godkin, sister of the bride, was bridesmaid, and Mr. Fred Elias was best man, while Mr. Joseph Godkin, the bride's brother, gave away the bride. Mr. S. S. Somchik officiated at the ceremony. The bride, looking very charming, was beautifully attired in a white chiffon dress, lined with white tulle, trimmed with silver leaves and orange blossoms. She carried a beautiful flower bouquet of white roses and carnations.

After the ceremony a well-attended reception was held, at which Mr. and Mrs. Hope received the congratulations of their friends.

Isaiah, The Father Of The League Of Nations

The League of Nations has been unanimously endorsed at the Peace Conference in Paris and duly ratified by all the Allied and Neutral Powers. It is to-day no longer a theory but a fait accompli. It is the Magna Charta of bleeding humanity. The first Seer who prophesied the cessation of hostilities and the appeal to a Court of Arbitration as the best means of settling International disputes was unquestionably Isaiah, who is rightly hailed to-day as the father of the League of Nations. The eminent French philosopher, Joseph Reinach, has recently asserted that Isaiah would have been worthy to have a seat of honor at the recent Peace Conference. About 2,400 years ago, Isaiah, prophesied the Golden Era, of which we begin to catch a glimpse, in the following flaming language:—

And it shall come to pass in the end of days, That the mountain of the Lord's house shall be established as the top of the mountains, And shall be exalted above the hills; And all nations shall flow unto it.

And many peoples shall go and say: 'Come ye, and let us go up to the mountain of the Lord, To the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths.' For out of Zion shall go forth the law, And the word of the Lord from Jerusalem.

And He shall judge between the nations, And shall decide for many peoples; And they shall beat their swords into plowshares. And their spears into pruning-hooks; Nation shall not lift up sword against nation, Neither shall they learn war any more.

ISAIAH, POET AND PROPHEET, COMPARED WITH SHAKESPEARE

By JOSEPH MEDOFF, PH.D.

The Bible, most scholars concur, is the first great classic in the English language. Shakespeare is the second.

Shakespeare's work as all know, is classified into three parts: Histories, comedies and tragedies. The Bible is also divided into three parts: The Torah or he law, the Prophets or preachers, and the Hagiographa or sacred writings. But it is further divided and sub-divided into quite a number of parts. The Bible, too, has its historical or narrative part; its drama, its epic and its lyric poetry.

In order to comprehend some of the most difficult and deeper books of the Bible, a few definitions must be introduced to elucidate those difficulties that are bound to come up in course of this article.

We know, for instance, that some poets think poetry must have a lesson to teach. Such poetry is technically known as Didactic Poetry. There are, however, differences of opinion on this point, hence those that differ will define poetry as art written or existing for art's sake.

The book of Isaiah is one of the grandest books of the Bible. It is true, in a certain sense, each book of

the Bible may be considered "grand," but literary critics look for one thing and moralists or preachers may look for another. But the Bible is truly such a store-house that many a masterpiece may be found in it. However, we shall confine ourselves this time to Isaiah only.

To have a perfect knowledge of the man, we must know more of him personally. He lived in the Eighth Century B. C. E. He was a descendant from the royal family of Judah. He was brought up in or about the court, possessed a wonderful mind, was a great statesman, made a life-study of men in various stations of life.

Coming in contact with kings, princes, priests and the common people, he knew them all, he watched their conduct, their morals, their daily life, the extravagance of the aristocracy, the injustice and oppression inflicted by them on the poorer classes.

Having possessed a noble soul, a fine sense of justice, the courage of a leader and the eloquence of an orator, he was appointed from on High to champion the cause of righteousness, to teach his people, to point

out their follies to them, to reprove them, to warn them of approaching calamities, to bring to them the message of love, of righteousness, of hope and consolation.

He had all the qualities of the great reformer: he was the poet, the seer and the man of the world. He had an insight into the lives of individuals, as well as nations. Hence he became the leading man of the times, and his prophecies teeming with instruction of the highest order eventually became the heritage of his people.

The lessons that he inculcated to his people from time to time, abounded in the richest thoughts, in the most high-sounding lines, so that one who made a careful study of the same will soon feel as James R. Lowell, the distinguished American poet sang:

"A poem every flower is
And every leaf a line,
And with delicious memories
They fill this heart of mine."

Indeed, his language is so charming, so powerful, so impressive, that every intelligent reader cannot help but feel the effects of this wonderful genius in every word uttered by this master, that only by the inspiration of the Divine in him, could Isaiah exert such influence on his contemporaries and leave lasting impressions on the sons of men for many a century after.

Isaiah's prophecy extends over a wide area of space and time, since



he was not concerned with the present only, but like all great teachers, utilized the present and the past to enable man to reflect on the future.

To be sure, Isaiah was well acquainted with the glorious past of Israel; he also saw the people ill-treated and misled by the so-called upper classes, and would not pass over iniquity without pointing out the punishment he foresaw in store for his people as a whole, because of the wrong-doings of those who considered themselves privileged characters.

All the atrocities that he had seen perpetrated during the period of the kings, Uzziah, Ahaz, Jotham and Hezekiah, he did not overlook without reproaching those who had the power and frequently misused it.

He pointed out to the kings, the princes, the clergy and the people, God's will, his contempt for their misinterpretation of His laws; that God did not wish sacrifices that had been offered by the men that committed outrage, murder and adultery. God, said he, preferred a clean heart and clean hands, justice administered to the poor, the oppressed, the orphan, the widow and the stranger, any time, to sacrifices or to mere ceremonial observances or practices.

Nevertheless, we find that he did not by any means discourage the existence of religious institutions, particularly the observances of the Sabbath and the festivals.

In the case of Isaiah, too, we find followers of his teachings, of his art, of his diction, of his oratory, not only among his contemporaries, but also among the most illustrious men of letters of all times.

Traces of this kind we find among the different poets of ancient and modern times. Indeed, nearly a line of Shakespeare resembles the splendid lines of Isaiah.

In the book of Macbeth, we encounter two passages sounding almost alike and equally enigmatical. They read as follows:

"Fair is foul and foul is fair, etc."

The question arises there: how can foul be fair; or fair be foul?

But when we are acquainted with the facts that both Isaiah and Shakespeare have been great psychologists as well as moralists, we must likewise understand the existence of three kinds of consciences: one the right conscience, the other the sleepy conscience and the third the erroneous conscience. The first is the mature conscience that knows how to distinguish between right and wrong, the second is the conscience of a child, who cannot yet discriminate between right and wrong; and the third the perverted conscience, i. e. one that has gone astray so often, that he cannot distinguish any longer between the

one and the other. Hence to such persons fair is foul and foul is fair.

This may be discerned in Isa. 5:20: "Woe unto him that call evil good,

And good evil;
That change darkness into light,
And light into darkness;
That change bitter into sweet,
And sweet into bitter!"

In such a passage you can see how Shakespeare tathomed the Bible; he not only read and reread it, but mastered it, understood every word of it.

It is true the poet speaks in enigmatical language, leaving enough for others to imagine, to reflect over, but it takes another poet to transplant the seed into another garden and to produce fruit of the choicest kind, to multiply thousandfold.

If figures of speech are the flesh and blood of poetry, then Isaiah is the prince of poets. Among luxurious examples of Isaiah, compare Ch. 5, the allegory of the Vineyard, Ch. 6, the Vision of the Seraphim, Ch. 11, the prophecy of the Messianic times and Ch. 13 and 14, the prophecy concerning Babylon and many others.

Shelley defines poetry, on the other hand, "The best poetry is the one that tells of the saddest thoughts."

If so, you cannot have any more touching strains than those of Isaiah, when he predicts the coming storm of the sinful people, as he foresaw it, because of the indiscretion of the king, the profligacy of the lords and the idolatry of all that followed the heathen abominations.

But Isaiah is not only deploring their follies, but is most bitterly denouncing them. Read Ch. 44 and you have the most ironical picture on human folly ever penned by any orator on any occasion.

Isaiah, however, having been the greatest prophet, the most enlightened, the lord of righteousness, the lover of his people, did not only denounce the misdeeds of his brethren, but he longed to see the Jewish state restored; nay, he prophesied, and expected that all mankind would become aware of their shortcomings, be enlightened and eventually be saved.

As a teacher of his day, he, like all great reformers, foresaw that progress. Hence, he also predicted that the final redemption would only come through humanity: "when the whole world will be filled with knowledge as the waters cover the sea."

Thus we can see from the various passages that have been or may be quoted from Isaiah, that if great critics ascribe to Shakespeare the multifarious greatness of knowing man and nature, how much more credit does Isaiah, one of the intellectual giants of the Bible, deserve, who was a teacher and artist, poet and philosopher combined!

Read his prophecies with the eye of the critic, and you will soon recognize that he is entitled to the epithet, "the prince of poets and teachers of mankind," and that Shakespeare had to go to school to Isaiah, because the word of God "was in his mouth."

To be sure, the truths that he uttered Shakespeare never could tell. For he did not come of his own accord, he had a message to deliver to his own people, as well as to humanity at large. That message held good through the ages. It is the message that will finally save mankind, that will bring permanent law and order, joy and happiness to every living being. That is, the message of justice, of righteousness. This will be on that Great Day when all the nations will recognize that the Lord is one and that His name is One.—*The Jewish Exponent* (Philadelphia.)

JEWISH MUSICAL - LITERARY SOCIETY

A full house and an appreciative audience were the reward of the efforts of the organizers of the first public concert of the Jewish Musical-Literary Society has given, which took place on Saturday night the 31st May at the Russian Assembly. A short but excellent programme was gone through and thoroughly enjoyed by the members and friends of the Society.

Opportunity was taken of the presence in Shanghai of Messrs. Schegloff and Kaplan, their improvised recitations, particularly Sholem-Aleichem's (the Jews' Mark Twain) "What a Doctor cannot do," by Mr. Kaplan, of the Jewish Theatre in Harbin creating much merriment. The famed Moscow Trio, were greeted with a storm of applause, and they soon transferred the audience to regions of mystery; the "Elegio" and "Scherzo," by Aronsky, as rendered by the Trio, enchanted and hypnotized the audience.

Jewish local talent has shown that it fully deserves the encouragement and high praise it receives. It is hoped that with the re-awakening of Jewish national life and activity, the Jewish talented youth will come more and more to the foreground.

The programme was brought to a close by the President of the Society Mr. R. M. Nobliston, in a few but well-chosen words thanking the artists, members and non-members for their ready response to the Society's call.

Written for ISRAEL'S MESSENGER.

THE TALMUD ON DREAMS

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

The human mind has at all times sought to arrive at some explanation of what on the surface appears mysterious or wonderful. Man through the centuries of his development has endeavored to account for these strange phenomena of his sleeping hours that we call dreams. (1) The suspension of the will-power clothes the ideas with reality; and, as a result, one man acts many parts. (2) The phenomena of dreams has not only occupied the minds of the superstitious, but it has engaged the careful attention and earnest study of the scientist (3) as well as the scholar (4), by reason of its points of contact (5) with other mental conditions (6). A scientific study of dreams proves that there is a similarity between the suspension of the higher mental activities known as the dreaming state, and the instinctive state of human development observed in the lower orders of human and animal life.

But though these phenomena might seem to the average man of to-day to be but a "state of mind," (7), yet we find that even such a cyclopedic work as the Talmud has endeavored to give an explanation of the observed facts. Let us then briefly see what the Rabbis have to say on the subject.

In one passage we find that the Rabbis are of the opinion that we dream at night what we think in the day time. Rabbi Jonathan said: (8) "It is the thoughts of his heart during the day which appear to a man in a dream," for it is said: "As for thee, O king, thy thoughts come into thy mind upon thy bed" (Deut. ii. 29). Rava observed "It must be so; for they never show to a man a golden tree or an elephant passing through the eye of a needle," inasmuch as man never thinks of these.

The expression, "thoughts of his heart," sounds like an anticipation of the Freudian theory of "wish-fulfillment." Is Professor Freud acquainted with this interpretation of dreams in the Talmud, and, if so, may he not possibly have been unconsciously influenced thereby?

A further utterance of the kind we have referred to is to be found in several other passages of the Talmud, "Caesar said to him as follows: (9) one of which reads as follows: (9) "Caesar said to Rabbi Joshua ben Chananyah who is supposed to have been a contemporary of Trajan: 'You say that you are exceedingly wise; tell me what I shall see in my

dream?' He replied: 'You shall dream that the Persians will make you work for them, spoil you, and make you tend cattle with a golden crescent.' He thought of it the whole day and saw it at night." The Talmud has still another passage, as proof of the above, in the following: "Shevur, the king of Persia, perhaps this is none other than Sapor (10) who took Valerian prisoner, once said to Samuel the Babylonian: 'You say that you are exceedingly wise; tell me what I shall see in my dreams.'" (11) He replied: 'You shall see the Romans come and take you prisoner and compel you to grind date-kernels with golden grinders.' He thought of it the whole day and saw it at night."

In another instance we find that the Rabbis are of the opinion that it is the interpretation that we give of dreams that is really realized. (12) Thus Rabbi Boris related of the aged Rabbi Benaah "that one day he went to all the twenty-four interpreters at Jerusalem to tell them his dream. Each gave a different interpretation and each was fulfilled, which says the Rabbi confirms the saying that it is the interpretation and not the dream, that is realized." (13.)

The Rabbis give various interpretations of the phenomena supposed to have been seen in dreams. In one case I find that the Rabbis state: "If one dreams that he is excommunicated he requires ten men to absolve him." (14) Another passage reads as follows: "Among the four wise men, (15) he that saith Rabbi Yochanan ben Nuri in a dream may hope to be a sin-eschewing man; if Rabbi Eleizer ben Azaryah, he may hope to be a great and rich man; if Rabbi Ishmael, he may hope to be a wise man; if Rabbi Akiba, let him apprehend misfortune." The Rabbis also give an interpretation of the meaning of various animals seen in a dream. For example, we read: "He that sees a goose (16) in a dream may hope for wisdom; for it is said: 'Wisdom crieth in the streets' (Prov. i. 20) and so does a goose, will he made the head of a seat of learning. At this Rabbi Ashi remarked: 'I had such a dream and I was thus protected.'"

In another passage we read as follows: "If one sees a dog in a dream, let him when awake say: 'But against any of the children of Israel shall not a dog move his tongue' (Ex.

xi. 7), before he is anticipated by the text: 'They are greedy dogs' (Is. lvi. 11). If he sees a lion in a dream let him when awake say: 'The lion hath roared, who will not fear?' (Amos iii. 9), before he is anticipated by the text: 'The lion is come up from his thickets' (Jer. iv. 7). If he sees a bullock in a dream, let him when awake say: 'His glory is like the firstling of his bullock' (Deut. xxxiii. 17), before he is anticipated by the text: 'If an ox gore a man' (Ex. xxi. 28)." (17.)

In two cases we find that dreams (18) accurately forecast events that were to occur in the lives of several of the Rabbis. (19) "Ben Damah, the son of Rabbi Ishmael's sister, said to his uncle: 'I have seen in a dream both my cheeks drop off.' The latter replied: 'Two Roman military bands have resolved to do thee mischief, but they died.' Bar Kappara said to Rabbi Judah-ban-Nasi: 'I have seen in a dream my nose drop off.' 'I have seen in a dream both my hands cut off.' He replied: 'Thou wilt be spared manual labor.'" (20) Another example is found in the following quotation: "Rabi Yochanan ben Zakai saw in a dream, the night following the Day of Atonement, that his sister's son would lose one thousand seven hundred denars in the course of the year. (21) He therefore asked them again and again for sums of money to be given to the poor, till, on the eve of the next Day of Atonement seventeen denars remained with them of the sum they were destined to lose. (22) On that very day the government of Caesar demanded seventeen denars of them. Rabbi Yochanan told them that they need not fear lest more should be exacted from them. 'And how dost thou know it?' they asked? (23) He told them of his dream which had induced him to make them distribute the doomed money in charity. 'But why?' they asked, 'didst thou not tell us of it before?' 'I wanted you,' said he, 'to give the money from a pure motive.'"

Various counsels are given by the Rabbis as to what is to be done in the case of a dream being forgotten or left uninterpreted. The following would take place when a dream was forgotten, according to the interpretation of Mar Zutra and Rabbi Ashi: "Whosoever has had a dream and cannot call it to mind, let him stand before the priests when they spread out their hands to bless the people, and say: 'Lord of the Universe, I am Thine and, my dreams are Thine; I have dreamed a dream and know not what it is; whether I have dreamed about myself, whether my neighbors have dreamed about me, or whether I have dreamed about others; if the dreams be good, strengthen and confirm them, like the dreams of Joseph; if they require

healing, heal them as the bitter waters were by Moses, as Miriam was healed of leprosy, Hezekiah of his illness, and the waters of Jericho by Elisha, and as thou didst turn the curse of the wicked Balaam into a blessing, so turn all my dreams into good." On the other hand, if a man had dreamed, and his dream was interpreted as of ill omen, the Rabbis prescribed as follows: "Rabbi Chanah said: 'A man should not despair of money, even when the master of dreams has told him that he should die to-morrow; for it is said: "In the multitude of dreams, and many vanities and words, fear but God." (Eccles. v. 7).'

While the Rabbis at various times stated that dreams were of comparatively small significance, and in many cases that little attention was to be paid to them, yet I have found one instance where the Rabbis urge the interpretation of dreams. For according to Rabbi Chisda a dream not interpreted is like a letter not read, of no consequence, says Rashi, for all depends upon the interpretation; if so, Joseph was guilty of deliberate murder. Rabbi Chisda further said: "Neither a good dream nor a bad dream is wholly realized." again, "A bad dream is better than a good

dream; for a bad dream is neutralized by the sadness it causes, and a good dream is realized by the joy it brings." (26.)

We see then that although some Rabbis regarded dreams as of no consequence, yet some (27), on the other hand, were able to foretell future events (28) as well as ward off hardships that were to come upon them. Although dreams in general are made little of, yet people (29) from the earliest times (30) to the present day have believed in them as something more than the result of a full stomach or a cherished thought.

1. Plutarch, *De Placitis Philosophorum*, V. 2, pp. 969f.
2. Xenophon, *Cyrop.*, VIII, 21; cf. also Cicero, *De Divina*, I, 304f.
3. Aristotle, *De Insomniis*, II.
4. Aeschylus, *Prom.*, 483f.
5. Hesiod, *Theog.*, 221; also Euripides, *Iph. Taur.*, 1262.
6. Maimonides however regarded dreams as a form of prophecy; see *Guide of the Perplexed*, tr. by M. Friedlander, p. 210.
7. Cf. *Odyssey*, XIX, 562f., tr. by Butcher and Lang, 8. Berachoth, 55b.
8. Berachoth, 56a.
9. Meyer's *Recent History*, Part II, p. 149, note 1.
10. Berachoth, 56a.

11. Cf. Apuleius, *Metam.*, IV, 910; *ibid.*, II, 125.
12. Berachoth, 55b.
13. Berachoth, 55a.
14. Avoth d'Ray Nathan, Chap. xii.
15. Berachoth, 57a, 13a. Berachoths given in Hebrew are untranslatable, but their import can easily be ascertained by reference to a lexicon.
16. Berachoth, 56b.
17. Cf. Plutarch, *Vit. Pelop.*, XXI, 19.
18. Cf. Aeschylus, *Eum.*, 404, and *Pindar*, F.
19. Berachoth, 56b.
20. Cf. Plato, *Crito*, 44; also Herodotus, III, 123, and I. utorch, *Cimon*, XVIII, p. 490.
21. Cf. Also *Iliad*, XXIII, 65; also *Odyssey*, IV, 796f., and XIX, 587.
22. Bava Bathra, 10a.
23. Berachoth, 55b.
24. Berachoth, 10b.
25. Berachoth, 55a.
26. Cf. Pansanias, IX, xxxix, 5f., where we are told that the oracles of Trophonius and Aesculapius were dream-oracles where the sick slept, seeking means of cure, and where those who desired to know future events went to obtain it through dreams.
27. Xenophon, writing about the retreat of the 10,000, states that he constantly depended on dreams. Cf. his *Hipparchus*, I, 1; also *Cyropet.*, I, II.
28. Hippocrates, *De Insomniis*, I, 633; Cf. also Artemidorus, *Oneiroc.*
29. *Iliad*, II, 322f.

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"NEW TESTAMENT QUOTATIONS IN TALMUD"

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

After a careful study of both the Talmud and the New Testament one is struck with the similitude of expression and ideas. As some parts of the Talmud (1) were written and most of it quoted previous to the preaching of Jesus, it is quite obvious to the scholar that the greater part of the New Testament sayings must doubtless owe its origin to the Talmud. Let us carefully and in an unprejudiced manner examine the examples quoted below.

- a. A man transgresses in secret and the Holy One, blessed be He, proclaims it openly. *Sotta* 3a.
- a1.—That thy Alms may be in secret and thy Father who seeth in secret may recompense thee. *Matt* ch. 6:4.
- b. Whoever profains the name of Heaven in secret, no matter whether intentionally or not, of him the penalty is exacted openly. *Aboth* ch. 3.
- b1.—That thy alms may be in secret and thy Father who seeth in secret may recompense thee. *Matt*, ch. 6:4.
- c. My Father said Monobazus laid up treasures for themselves below, and I lay them up above; they laid them up where the human hands cannot; I where the human hands cannot control them. *Bava Bathra* 11a.
- c1.—Lay not up for yourselves treasures upon the earth where moth and rust consume and where thieves break through and steal. *Matt*, ch. 6:19.
- d.—Rabbi Simon the son of Eliezer said "Just that ever seen an animal or a fowl engaged in trade?" and yet they subsist without difficulty. They were created to minister unto men, whereas I was created to minister unto my Creator. Should I not then be able to subsist with much less trouble? But my deeds being evil, they therefore interfere with my means of subsistence. *Kiddushin* 82a.
- d1.—Behold the birds of the Heaven that they sow not, neither do they reap nor gath in; harvest; yet Heavenly Father feedeth them. Are not ye of much more value than they? *Matt*, ch. 6:26.
- e. Be not anxious for tomorrow; for thou knowest not what

today may bring forth." (pr. XXVII, 1). There may be no to-morrow for thee and thou wilt have troubled thyself about what was not thine. *Sanhedrin* 100b, comp. also *Ben Sirah*.

- e1.—Be not therefore anxious saying "what shall we eat?" or "what shall we drink?" or "where withal shall we be clothed?" Be not therefore anxious for the morrow, for the morrow will be anxious for itself. *Matt*, ch. 6:31,31.
- f.—He that judges his neighbor charitably is himself judged charitably. *Sabbath*, 127b.
- f1.—For with what judgment ye judge, ye shall be judged, and with what measure ye mete, it shall be measured unto you. *Matt*, ch. 7:2.
- g.—Rabbi Yochanan said, "what is it that is written (Ruth ii) "In the days of judging the Judges." It was a generation which judged with Judges. If one said to another, remove the mote from between thy eyes, the reply was; remove the beam from between thy own eyes.
- g1.—And why beholdest thy mote which is in thy brother's eye, but considerest not the beam that is in thine own eye. *Matt*, ch. 7:3.
- h.—He whose wisdom exceeds his deeds, is like a tree having many branches and few roots, which the blowing wind uproots and throws upon his face. *Aboth* ch. 3.
- h1.—Everyone that feareth these words of mine and doeth them shall be likened unto a wise man who builds his house upon the rock and the flood came and the winds blew and beat upon the house; and it fell not for it was founded upon the rock. And everyone that heareth these words of mine and doeth them not shall be likened unto a foolish man. And the rain descended and the floods came and the winds blew and it smote upon the house and it fell and great was the fall thereof. *Matt* ch. 7:24,27.
- i.—The day is short, the work is abundant, the laborers are idle, the reward is great, the master presses. *Aboth* ch. 2.

- i1.—Then sayeth he unto his Disciples, the harvest indeed is plenty, but the laborers are few. *Matt*, ch. 9:37.
- j.—Behold I have fought you statutes and judgments even as the Lord my God commandeth me. As I have taught you freely so teach you freely. *Nedarim* 37a.
- j1.—Freely ye receive, freely give. *Matt*, ch. 10:8.
- k.—It is enough for the servant to be as his master. *Berachoth* 58a.
- k1.—It is enough for the Disciple that he be as his teacher, and the servant as his Lord. *Matt*, ch. 10:25.
- l.—With what measure a man meets, it shall be measured to him again. *Sotta* 8b.
- l1.—For with what judgment ye judge, ye shall be judged. *Matt*, 7:1.
- m.—Rabbi Joseph, the son of Josnah ben Levi was in a trance during his illness. When he recovered his father asked him what he had seen. I have seen an inverted world; those that are here high, were there low; and those that were here low were there high. Sen. said the father, thou hast seen a real world. And how hast thou seen ourselves? The same there as here was the reply. *Pessahin* 30a.
- m1.—But many shall be last that are first; and first that are last. *Matt*, 19:30.
- n.—Rabbi Eliezer the son of Jacob said, "A man may not marry wives in two different provinces, or there may be incestuous unions between his children. May he not? Did not Rav when ever he came on a visit Darda-shir ask by proclamation whether any woman would be willing to be his wife during his stay there, and did not Rav Nachman do the same when he came to Strachanzif? With the Rabbis the case is different, their names are universally known. *Yev.* 37b, so also *Yoma* 18b.
- o1.—All things therefore whatsoever they bid you, these do and observe; but do not ye after their works; for they say and do not. *Matt*, ch. 23:3.

LUKE.

- p.—Ben Azzir said, descend from thy place and sit down two or three denarii lower. Let them rather bid thee to sit up higher than come down lower; as it is said (pr. XXV, 7) "For it is better that it be said unto thee, come up hither, than thou shouldst be put lower in the presence of the prince, when thy eyes have seen." *Aboth d'Ray Nathan*, ch. 25.

a1.—When thou art bidden of any man to a marriage feast, sit not down in the chief seat, lest happily a more honorable man than thou be bidden of him. And he that bade thee, and him shall come and say to thee, give this man place: and then thou shalt begin with shame to take the lowest place. But when thou art bidden go and sit down in the lowest place: that when he that had bidden thee cometh he may say to thee friend go up higher: then shalt thou have glory in the presence of all that sit at meat with thee. For every one that exalted himself shall be humbled: and he that humbled himself shall be exalted. Luke ch. 14:8-14.

b.—Greatness charges from him who strives for it, but it follows him who flees from it. Erubin 13b.

b1.—For everyone that exalted himself shall be humbled and he that humbled himself shall be exalted. Luke ch. 14:11.

c.—This day he sits in the bosom of Abraham said Rabbi I. e. his bed. Kiddushin 72b.

c1.—And in Hades he lifted up his eyes being in torments and saith Abraham afar off, and Lazarus in his bosom. Luke ch. 16:23.

d.—If the net is thrown in flooding streams what chance of security is there for stagnant pools. Moed Katon 25b.

d1.—For if they do these things in the green trees what shall be done in the dry? Luke ch. 23:31.

ROMANS.

a.—Taunt not thine neighbor with defects from which thou art not free thyself. R. M. 25b.

a1.—Thou therefore that teachest another teachest thou not thyself? Romans 2:21.

b.—Wee unto me because of my Creator (who frowns upon sin) and wee unto me because of my sinful desires (which will be gratified). Berachoth 61a.

b1.—Compare the whole chapter of Romans 7.

c.—Let not a man be merry among mourners nor mourn among the merry; let him not keep awake among sleepers, nor be asleep among those that are awake; let him not stand among those that sit nor sit among those that stand. In a word let him not do differently from other people. Derech Eretz ch. 7.

c1.—Rejoice with them that rejoice; weep with them that weep. Be of the same mind, one towards another. Set not your mind on high things, but condescend to things that are lowly. Be not wise in your own conceits. Romans 12:15,16.

REVELATIONS.

a.—The Angel Gabriel has three names: Bold Pleader, Eraser, and Shutter; because he pleads boldly before the highest; because he erases the iniquities of Israel and when he shuts, no one opens. Sanhedrin 44b.

a1.—These things sayeth He that is Holy: He that is true; He that hath the key of David; He that openeth and none shall shut; and that shutteth and none openeth. Rev. Ch. 3:7.

CORINTHIANS.

a.—If a man be worthy, the law is made to him as a medicine of life; if unworthy, it is made unto him a medicine of death. Yoma 72b.

a1.—To the one a savor from death unto death; to the other a savor from life unto life. 2nd Cor. ch. 2:16.

TIMOTHY.

a.—All including a male child and a woman may be of the seven who on the Sabbath are called up to the reading of the Law, but the wise men say a woman shall not read in the Law. Megillah 23a.

a1.—But I permit not a woman to teach nor to have dominion over a man, but to be in quietness. 1 Tim. ch. 2:12.

EPIHESIANS.

a.—Let a man never allow an obscene word to proceed out of his mouth. Pesachim 3a.

a1.—Let no corrupt speech proceed out of your mouth, but such as is good for edifying as the need may be that it may give grace to them that hear. Ephesians ch. 4:29, comp. also 1st Ch. 15:33.

From the above number of citations we may safely conclude then that by means of a careful comparison one can well find the best part of the New Testament in the Talmud.

NOTES

(1) It is now commonly acknowledged by even the most conservative Talmudical Scholars that in order to assist the memory some teachers had private Scrolls on which they for their own use entered single thesis of the traditional law. Such a scroll was called "Secret Scroll." Comp. Mitzner. Intro. to the Talmud p. 4.

THE JEW IN CHINA

We regret to say that by an oversight we have omitted to credit the above article which appeared in our last issue on the 11th March, to Mr. M. Myers. It is noteworthy that Mr. Myers had been Co-Editor of this journal since its inception, namely, April 1904 to February 1910.

LIMIT PALESTINE IMMIGRATION TO 50,000 ANNUALLY

Interallied Zionist Conference In London Plans Regulation Of Human Tide Toward Jewish Commonwealth, And Adopts Land Taxation Measure Akin Single-Tax.

Immigration to Palestine will be limited to 50,000 a year, during the first period of development of the Jewish Commonwealth which is to be established in that country under the trusteeship of Great Britain. This is one of a series of important resolutions which have been tabled to the Zionist Organization of America, as having been adopted by the Interallied Zionist Conference which has just concluded its sessions in London. Clearing-houses for this immigration will be established in London and in a neutral country.

The London Conference, which was attended by about 20 delegates from New York, as well as by representatives of the Zionist Organizations of all the Allied countries, also adopted a resolution offered by Mr. Bernard A. Rosenblatt, of New York City, that all lands in Palestine, irrespective of their present ownership, shall be assessed by the government to be created in that country, according to their value on August 31, 1914, and that any unearned increment created by the entry of the British Army is not to go to the present landlords of Palestine, but to the whole community, Jew and Gentile alike, such unearned increment to be taken by the state in the form of taxation. This is in keeping with a resolution adopted at the convention of the Zionist Organization of America in Pittsburg, last June, laying down as one of the fundamental principles of the Jewish Commonwealth in Palestine the prevention of land speculation.

"AGUDATH ISRAEL" PLAN TALMUDIC ACADEMY IN JERUSALEM

Agudath Israel, through their recently opened bureau at Zurich, Switzerland, which was a result of the Congress of Orthodox Jews, has resolved to found a Talmudic Academy at Jerusalem. The aim will be to get the most highly equipped rabbis of the day as teachers for the academy, and it is hoped this academy will become, in time, the most important Rabbinical Seminary in the world.

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JEWISH NATIONAL MOVEMENT

Local Zionist Association Adopts Loyal Resolutions And Pays Tribute To Zionist Leaders.

SIBERIAN SITUATION GRAVE

FULL REPORT

A meeting was held on the 4th May on the premises of the Shanghai Jewish School in Whangpoo Road under the auspices of the Shanghai Zionist Association, when addresses were delivered by Mr. N. E. B. Ezra, Hon. Secretary of the Association, Mr. David A. Lunden, Vladivostok Correspondent of *The Times*, and Mr. George E. Sokolsky, who had recently resigned from the post of Assistant Editor of *The North China Star* of Tientsin and joined the *Shanghai Gazette*. There was a fairly large attendance of members of the local Jewish Community.

Mr. N. E. B. Ezra, who presided, delivered the following address:— "We have met here to-night to extend a cordial welcome to two distinguished co-religionists, Messrs Lunden and Sokolsky who have done valuable services to the Zionist Movement. They came to us at a time when we are able to congratulate each other on the triumph of our ideal at the Paris Peace Conference, where our claim for a Jewish Palestine had been laid by our trusted leaders.

"For the first time for 2,000 years," says the *London Jewish Chronicle*, of March 7, "the dignity of nationhood was formally and publicly rendered to the Jewish people; and the deepest thanks, as well as unstinted praise, must be accorded to the men who, with matchless devotion, have obtained at least that much." We echo that sentiment of the leading Jewish organ, and right here we wish to lay our need of tribute to Messrs. Weizmann, Sokolow and Ussidkin for their unselfish devotion, brilliant genius and self-sacrificing courage in furthering triumphantly the Zionist Ideal, which will not fail to redound to the greater glory of God, to the greater usefulness of Israel and to the greater good of humanity. Whatever may be the outcome of their earnest leadership, let us not forget the one all-important fact that it was through Great Britain and Great Britain alone, that there has come the revelation of the real Jew and his status radically transformed. Israel, the age-long wanderer, will soon cease to be a globe-trotter. By the dedication of one of the greatest of the world powers, greatest in point of material

resources, territorial deminion and political influence, the Jew has recovered his lost prestige and is about to enter once more the crumpled nations. The Peace Conference will thus return the land without a people to the people without a land. The Peace Conference will bring about the fulfillment of the prophecy of Isaiah, who is rightly regarded as the father of the recently formed League of Nations.

At no time in our history was there a stronger need for a Jewish homeland than now. The baffling problem besetting our people still remains to this day unsolved. A distinguished co-religionist in Siberia sends a pitiable description of the tragedy of the Jewish situation in that part of the world. Listen to his own words:—

"I just received a letter from Captain M. who feels the situation keenly and informs me regretfully that the anti-Jewish feeling up country is most violent. All sorts of threats of vengeance etc., are the order of the day," says he. "I only know it too well. I have read sufficient literature inflaming the people to begin pogroms and this by the most responsible to feel that it is high time our people in England and America took action. From the foreign Minister of the Omsk Government down to the lowest official all declaim against the Jews and do not hesitate to spread the wildest of calumnies. A few minutes ago, a Russian Jew who after the Revolution became an officer came to see me. Think of the monstrosity! This officer was wounded in the war and possesses high credentials. Since the Omsk Government began mobilising this man too was called up. But how are the Russians to swallow the pills of 'Jew-Officer'. So this fellow in sooner was sent to one regiment than he was impolitely told to go elsewhere. Jews are not wanted here. He and at least another ten like him were thus treated until they appealed to me. I feel deeply for them. Jews are to-day being taken into the 'episcript' army by the thousand—some of our finest and best educated. Even Dr. Kauffmann, of Harbin, is now mobilised and is at

Habarovsk. Yet, I have it on the highest authority that not only are Jews not being allowed to be officers but there is an order that they are to be sent into the Infantry only. Well then in the case of the officers sent wandering from Regiment to Regiment most shamefully. I took the matter up with the High Commissioner; I had long and earnest talks with him and he promised to look into it. Captain M. and I are lying before him statistics showing that it is a calumny to say the Bolshevick movement is Jewish and relies on Jews for support."

The foregoing situation is doubtless appalling. Our one and only hope is the recovery of our ancient patrimony where the eyes of millions of Jews are focussed to-day. In the words of that noble leader in Israel, Dr. Stephen S. Wise, of New York, "We have reason to be hopeful and even confident unless the League of Nations becomes a delusion and the purposes for which the world has spent life and substance prove nothing more than a ghastly mockery. I turn to my fellow-Jews throughout the world and I remind them that if the day of opportunity has come, so also has the day of inevitable responsibility. Were unto those who seek, though it will be vainly, to avert the resettlement of the Jewish land by the Jewish people. To the Zionists I say, the time for service has come; the day for sacrifice has come. If Zionism is no more and Zion is about to be, it will not be because of what Britain pledges or France assents to, or America furthers, but because the will of the Jewish people is engaged, the will to recreate its life, to end the centuries of homelessness for them that have been and are homeless and to begin again where nineteen hundred years ago we left off the maintenance and magnifying of the Jewish Commonwealth that shall bring peace to many Jews and the exaltation of self-reference to all Jews."

In conclusion, I beg to submit you the following resolutions:— "That this meeting of the Shanghai Zionist Association hails with the deepest satisfaction and joy the triumph of the Zionist Ideal at the Paris Peace Conference and the statements made by the Zionist Leaders that the latter recognize the claim of the Jewish People to their National Home in Palestine.

"That this meeting extends its sincerest and heartfelt thanks to the Zionist Leaders for their unselfish devotion, brilliant statesmanship and self-sacrificing courage to further the age-long aspirations of the Jewish nation, and pledges itself to support whole-heartedly the great task that awaits them to transform the ancient land of Israel into a Jewish Commonwealth.

"That a copy of the above resolutions be forwarded to the Zionist Organizations in London and New York."

Mr. S. J. Solomon seconded the resolutions and they were carried unanimously.

Lack Of Propelling Power

Mr. Lunden spoke in his capacity of representative of the Zionist organization in Siberia. He said he had come to Shanghai to tell them how they lived, how they thought and what they did for Zionism. He described what the Jews in Siberia had done within the short space of time of two years. There were Zionist organizations all over Siberia, east and west, but he asked the gathering to pause to ponder what it was that they really required. Was it sufficient for a few people to come together and call itself an organization? Morally, it was quite sufficient, but technically and physically it was not enough. He wanted to see results and activities. What was required was energy, enterprise, initiative. Their organization was in its childhood by comparison with other organizations. They had not the push and lacked the initiative. Every time they had come together on paper which never materialized. He said that a Press Bureau should be organized in Shanghai as the nearest adjacent town of importance to Siberia. The time had come when they should not compliment one another at Zionist meetings but should criticize one another. He was not satisfied with the audience which faced him that night. He said that he might as well be perfectly frank and candid about the matter. He was dissatisfied with his audience because he failed to find the real impulse, the real force that should have brought every Jew in Shanghai to that meeting. In Siberia the Jews were surrounded by anti-Semites and had enemies everywhere. In Shanghai they were free and had means to advance the Zionist cause, but he regretted to see that they sadly lacked the propelling power. Were they going to pass resolutions, go home to have supper and then drift into a state of self-complacency? It was a piece of utter futility to pass resolutions which would not be realizable.

The Jews of Siberia were very enthusiastic about Palestine. They were ready to sell everything and go to Palestine. He begged them to get together and work and act together. He wanted everyone there to represent a fraction of that unity which was called the nation of Israel. He wanted everyone of them had a share in Palestine—the feeling that he was a partner. He hoped that that meeting would only be an introduction

to another meeting which would be better attended. If not it would be a shame. They were citizens of Palestine no matter in what part of the world they happened to be. He hoped that the force would be created among them that would unite all classes of Jews.

Zionism Ceased To Be Party

In Israel

Mr. George E. Sokolsky, spoke as follows:

Ladies and Gentlemen:—Zionism has become an agency for the Government and control of the Jewish homeland in Palestine and in the enthusiasm of the acceptance by the great masses of the Jewish people of this gift—of this recognition of our rights, the Jewish people became united as they never were before in the two thousand years of their dispersion.

The Diaspora scattered our people over every country across every sea so that every state of Europe, every country in Asia, distinct America, all became havens for our people, and during the course of centuries one learned to denominate our people as German Jews, Polish Jews, Arab Jews, as Sephardim, as Ashkenazim. And even among ourselves we failed to possess that national solidarity, that national single-mindedness which makes for greatness. What kept us together was our common heritage in religion, our common hope for the restoration of the homeland, our common belief that the day would again come when Israel would rise among the nations of the earth.

That day has arrived, the great War has brought to us our home but it must bring to us more than our home, it must bring to us solidarity among our people, wherever we live we must live together in peace and friendship.

Each individual Jew must remember that the gaze of his neighbours is upon him and that the success of our great experiment in Palestine in no small measure depends upon our conduct—upon the conduct of those Jews who are not in Palestine. Anti-Semitism is not yet dead, the enemies of our nation are everywhere; from Paris we hear of occasional opposition to the great programme of Mr. Balfour and to the wonderful work of General Allenby and the Zionist commission. From Harbin the news is almost startling, there is a recrudescence of antisemitism in its blackest form and the unstable Government is attempting to strengthen itself by the old trick of the ignorant masses against the Jewish people. Our Siberian leader, Dr. Kaufmann, has been drafted into the ranks of Admiral Koleschak's army at a time when the Allies in Europe are giving Zionists freedom to serve their Fatherland. A campaign of

agitation of this nature in Siberia can only result in pogroms in which thousands of Jewish lives will be lost. At such a time as this a great burden must fall upon the Jews of Shanghai—the wealthiest Jewish community in the Far East. It is up to the Jews in Shanghai to make themselves responsible for the safety and the welfare of the Jewry of the Far East. The Jews of the world do not appeal to the Jews of Shanghai. They place before them their duty. And the future must tell whether you are to be recognized as faithful servants of our people or to be execrated.

In America, in the pioneer days when Jews came from all countries of Europe, before families were established, before the soul of Israel had an opportunity to express itself, we also had Jews who failed to realize their duty to their people. These Jews have been driven from public life, they have lost the esteem of Jews and Gentile alike. In the great national movement of our people in the growth of the Zionist movement from a small European organization to a world-wide expression of Jewish pride and solidarity comes the realization of this one fact which all conscious Jews and all forward-looking Gentiles recognise: The Jew who is not a Zionist is not a good Jew, and he who is not a good Jew is a bad citizen of the world. We neither want him nor do the Gentiles want him. He is now a man without a people.

Mr. Sokolsky made some pungent remarks about the callous attitude of a certain class of Jews to their less fortunate brethren and made a ringing plea for succour to his suffering co-nationals in Siberia, who, he said, were entitled to the assistance of those in a position to afford succour. He described conditions in Siberia as pitiful.

At the conclusion of Mr. Sokolsky's address the Manifesto of the Jewish National Fund was read by Mr. R. H-p-e, and subscriptions were invited and names signed in the Fund Book. About £50 was collected.

CHILDHOOD WITHOUT TOYS

Ever since the outbreak of the war, the children of Palestine have been without toys, and a whole generation is growing up that has not even "mother's" a doll. The miseries that have all but overwhelmed the city of Jerusalem have rebuffed even the bias of any inclination to play, except now and then a pathetic imitation of football as indulged in by the British "Tommy's" of General Allenby's liberating army. So writes Miss Libby Oppenheim, a New York girl, who is the secretary of the American Zionist Medical Unit, which is now operating in Palestine.

MEETING OF THE LITERARY CIRCLE OF THE SHANGHAI ZIONIST ASSOCIATION

TWO INTERESTING PAPERS

The Late Mr. Aaron Aaronsohn's Name Incribed In The Golden Book.

A meeting of the literary circle of the above Association took place on the 15th June, at the Jewish School, Nos. 41 Whangpoo Road, at which Mr. J. E. SAMOIS, B.A., LL.B., presided. There was a very large attendance.

Prior to the reading of the papers, the CHAIRMAN referred to the death of the late Mr. AARONSOHN and called upon Mr. N. E. B. EZRA to move the resolution of condolence to the family of the deceased and asked all those present to remain standing as a mark of respect.

Mr. EZRA subsequently proposed the following resolutions which were seconded by Mr. E. SAMOIS and carried silently:—

"That this meeting of the Shanghai Zionist Association desires to record its sense of deep loss sustained at the tragic death of Mr. Aaron Aaronsohn in Paris on May 18, 1919. As an agricultural and botanical expert Aaronsohn has rendered yeoman services to the Jewish Colonies in Palestine and always combatted the hostile criticism of the critics regarding the alleged barrenness and the infertility of the Holy Land. As Director of the Jewish Agricultural Experiment Station at Haifa, Palestine, his loss will be deeply felt and mourned by the House of Israel, now that we are confronted with the herculean task of having, with the aid of Great Britain, the foundation of a Jewish Commonwealth in Palestine. Aaronsohn's work on 'Agricultural and Botanical Explorations in Palestine' which had been issued by the U. S. Department of Agriculture in 1910 will ever remain a monument to his ceaseless endeavours to convert the barren land that was having fallen under the cruel Turkish regime, into a land 'flowing with milk and honey.' As such, his premature death removes a prominent figure from our midst and thereby leaving an unfillable gap.

"That this meeting extends its sincere and heartfelt condolence to the bereaved family of the deceased, and as a token of esteem in which he was held by all readers to inscribe his name in the Golden Book of the Jewish National Fund.

"That a copy of the above resolutions be forwarded to the late Aaronsohn's family and to the Zionist

Organizations in London and New York.

The CHAIRMAN referred to the papers prepared by the lecturers, one by Mr. J. JOSEPH on "Some Typical Jews" and the other by Mr. D. S. GURRAY, of Hongkong, on "Peace and its Significance." He felt sure that they were all delighted of the privilege of listening to the addresses of these two talented members of their Community and that a real intellectual treat was in store for them all.

The lectures referred to above were then read and are published elsewhere in this issue.

An interesting discussion followed in which the CHAIRMAN, Mr. R. M. NOMBROSKY and Mr. N. E. B. EZRA took part.

With a hearty vote of thanks to the lecturers and the Chair and a collection made for the Jewish National Fund an interesting meeting came to a close.

THE CHINESE JEWS

Interesting Letter From Bishop White

DEAR MR. EZRA,—I have to thank you for your very kind congratulations; and for the newspaper clippings which I have read with a great deal of interest.

The proposition re the site of the ancient synagogue is still open, and will remain so until you hear from your friends.

I am writing now about a matter which I know will greatly interest you.

Rev. J. H. Blackstone of Nanking, (whose father is a great friend of the Jews and who is a strong Zionist, if I may say so) is keenly interested in the Kaifeng Jews, and some months ago when he stayed with me in Kaifeng, tried very much to reach the Jews. He has lately suggested coming to Kaifeng to hold a series of meetings for Jews, only, for lectures, moving pictures, and social fellowships, with a view to interesting them in Zionism and Jewish subjects. He has left all arrangements to me at this end, though he will bear all the expense of the effort. We have now

decided to open this movement on the 26th inst., to last 3 or 4 days. We are finding great difficulties in bringing the Jews together, and there is not much response so far, but my own feeling is that we shall be able to get some accurate figures regarding their numbers and their conditions. The latter is lamentable. We already find many are zealous idealists.

At the suggestion made to one of the leading Jews yesterday, that at the meals we shall prepare for these meetings, no pork or lard would be used, but that great care would be exercised according to Jewish practice, he laughed, and said they all ate pork and that these things were nothing to them! I believe it will be difficult to lead them to a realization of their God, but—and this will be a valuable step forward,—I am hoping that we may be able to organize them into a Jewish club with an authorized club register. It will help to make this object if I can promise them a guild hall for their club, similar to the provincial guild halls to be found in every Chinese city. This guild hall ought to be erected on part of the ground of the old Synagogue. Should I feel it advisable to propose this to them,—that is should it promise the attainment of the above object,—may I count on your financial help? Say to the extent of \$2,000 if necessary. I do not hesitate to suggest this, for it seems to be the only way to restore this remnant of Chinese Israel, and I trust you will be as frank with me in saying yes or no.

I will let you know of any developments that may occur.

With kind regards,

Yours truly,
W. C. WHITE.

CUBA OFFICIALLY ENDORSES ZIONISM

The Republic of Cuba may now definitely be added to the roster of nations endorsing the Zionist aim to establish a Jewish Commonwealth in Palestine.

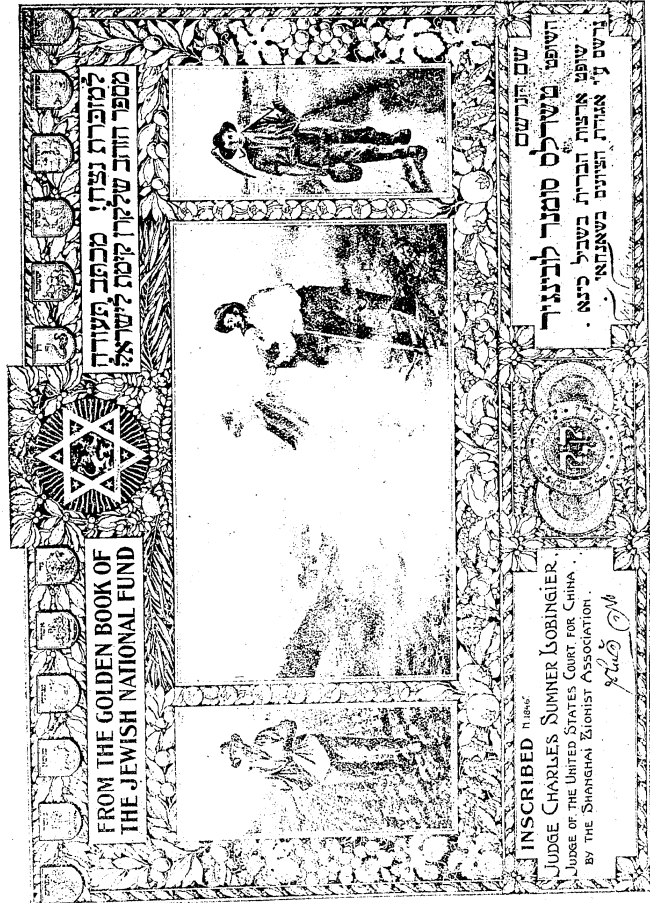
On April 30, the Cuban Senate, on the recommendation of its Committee on Foreign Relations adopted the following resolution introduced by Dr. Antonio Gonzalo Perez:

"The Senate of the Republic of Cuba follows with great interest and sympathy the efforts which the Jewish people are making in behalf of its liberty and national independence, and it has faith in the promises made in the doctrine of self-determination proclaimed by the eminent statesmen who to-day direct the destinies of the great peoples of Europe and America."

JUDGE LOBINGIER'S NAME "LIVETH FOR EVERMORE"

On this page is a facsimile of the diploma just received from the Head Office of the Jewish National Fund at the Hague, showing the entry of Judge Charles S. Lobingier's name in the Golden Book, to which reference was made in our last issue dated 14th March.

It is interesting to note that the worthy Judge of the U. S. Supreme Court for China came out as a champion of the Zionist Movement soon after the momentous Declaration made by Mr. Balfour on behalf of the British Government in November, 1917, to secure a National Homeland in Palestine for the Jewish people. In fact, as late as January, 1918, Judge Lobingier had lectured before the American Song Service on "Jerusalem Delivered," a lecture which has attracted considerable attention and favourable criticism. Judge Lobingier has ever since been actively identified with the political work of the local Zionist Association and rendered the latter a great service in its endeavour to secure from Siam, China and Japan an endorsement of the British Palestine Declaration. These Declarations from the latter were published in February last in pamphlet form by the local Zionist Association and the foreword thereto was written by Judge Lobingier.



Besides the local Zionist Association endorsing its appreciation of Judge Lobingier's invaluable services to the cause, the Zionist Organization of America, through its Acting Executive Secretary, Mr. Charles A. Cowen, has equally expressed its deep sense of admiration to the latter as per-

following extracts taken from a letter dated 23rd February last:—

"Permit me to thank you on behalf of the Zionist Organization of America, and to express my appreciation, as a Zionist and an American citizen, of your sympathy with the ideals and aims of the Zionist Movement, which are shared in by the great majority of the Jews of America. It is particularly gratifying to us that our American

representatives abroad should be the means of bringing nearer the realization of our aims..... We shall deem it a great pleasure to meet you upon your arrival in America next autumn, and extend to you the freedom of our headquarters if not as yet of the city of Zion. We shall enjoy hearing from you and trust that this will be the earnest of your continuous co-operation with the Zionist Organization in the common cause of Israel redeemed and Palestine restored."

THE SITUATION

The Political Status of the Jewish Homeland

BY GEORGE E. SOKOLSKY.

Jews have from time to time been surprised that none of the statements which have appeared as to the contents of the Paris Treaty have included any reference to the Jews. It has led anti-Zionists to believe that so far as the Jews were concerned, they had counted their chickens before they were hatched and the Zionists have in many instances lost hope.

The situation is altogether within keeping with what was expected. The Treaty of Peace will most likely contain no statement with regard to the Jewish homeland. That matter will be left entirely to the League of Nations, together with the other questions involving mandates. The final disposition of Constantinople, of Armenia, of the Baltic Provinces will probably be made by the League of Nations at its first meeting.

Poland, Czechoslovakia and Greater Serbia are not in similar positions. They will be recognized as nations, as autonomous states.

They will not be governed by mandatories, although they may become satellites of some greater state. These states will be dealt with by the Peace Conference itself, which has not only stated the status of the state but has already delineated its boundaries. There is public dissatisfaction with the arrangements which have been made, for they have not always been in accordance with the far-famed and widely-ignored Fourteen Points of Woodrow Wilson.

Take for instance, Poland. The Peace Conference took a slice of Germany, a slice of Austria, and a slice of Russia and jammed them together and called them Poland. They permitted President Paderewski to constitute himself President of this

agglomeration and they called it a nation. The territory over which Paderewski rules is not nationally homogeneous at all. It contains Poles, Lithuanians, Ruthenians and Jews. There are probably four million Jews in this territory and although the Balfour Declaration, which has been accepted by practically every nation at present in Paris, guarantees certain rights of citizenship to Jews living outside of Palestine, Poland ignores these. Poland has not yet cut her eye-teeth and she has already entered upon a career of national aggrandisement. She has massacred the Jews in her territory. She has desecrated synagogues, she has refused them the right of suffrage, she has gerrymandered the electoral system so that Jewish votes shall have no avail, she has done everything Prussian to destroy the effectiveness of Jewish life in Poland. And the difficulty is that until the Mandatory system is fully established there is no diplomatic medium through which the Jewish people as such can protest against these outrages. The Zionist Organization has no official status and its statements are personal and have only the value which persons attach to themselves.

Should the League of Nations not materialize the position of the Jewish homeland will not be different. The original promise was made by Great Britain. Great Britain authorized the activity of the Weizmann Commission. Great Britain is now in control of the country. Great Britain never goes back on her promises. Therefore, so far as the Jews are concerned, action or no action on the part of the other nations is of little moment. The Jews of the world look toward Great Britain for the homeland and they will not be disappointed.

The nations neighboring on Palestine have on the whole taken a friendly attitude toward the Jewish homeland. The Hedjaz has been outspoken in favor of Zionism and there is not the slightest possibility of friction between the Jew and the Arab. Both have to benefit by the establishment of the homeland economically and politically and therefore the Hedjaz will give the Jews every support. There is a slight possibility of some of the missions in Syria objecting, but they will be overruled by their home governments which have already declared for the Jews. Quite surprising was the attitude of the Pope: when the Balfour Declaration was made, the Pope, playing European politics was favorably impressed with the Zionist ideal. But since the war has ended he has come out against it. He now takes the stand that Zionism is anti-Christian, etc. However, Papal influence in Europe is very, very small. The Pope does not exercise the control he did years ago. He has become too much involved in the efforts of Austria toward peace. The debacle of Austria has damaged the prestige of Papalism on the continent. Although it would appear that Catholicism is growing stronger Papalism is losing its hold.

The situation then is quite clear. Either the League of Nations will at its first meeting give Great Britain a mandate over the Jewish Homeland in Palestine, or Great Britain will of her own accord declare that part of the territory which she had completed during the war shall be a Jewish Homeland under her suzerainty. But who is to protect Jews in a country like Poland has not yet been made clear.

The Jew by maintaining his own distinctiveness is not a menace to western civilization. Even those who refuse to admit that Zionism has any part to play in the life of the Jew, are ready to affirm that the Bible prophecies and promises to a time when his continued existence shall be justified by the events of history.—
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PERILOUS JEWISH SITUATION IN SIBERIA

The Terror of Jewish Exile

ANTI-SEMITISM RAMPANT

APPEAL TO THE ALLIES

TO THE EDITOR OF ISRAEL'S MESSENGER.

DEAR SIR.—Permit me to give your readers a cursory view of the Russo-Jewish position as it appears to me to-day, as I am convinced that a wider knowledge of it is to the good of all concerned.

After the Revolution in 1917 which the entire world welcomed as having finally dissipated the forces of reaction, most of us hoped that the tragedy of seven millions of our co-religionists had seen its end. We formed high hopes of the new order. How poignant is our disappointment to-day! In the fratricidal struggle which has since followed, the Jew stands between the fires of both sides and this time the flames threaten to envelop him beyond escape. I will not enlarge on the attitude of the Bolsheviks towards our people save to say, that when opposed by sober-minded Jews their battle cry is "down with the Jewish Capitalists" and already they are responsible for no less than four pogroms. It is my conviction, however, that from inherent causes Bolshevism will collapse soon and with it, its power for evil which it has exercised far too long. It is, therefore, only material now to examine the point of view of the new potential authorities in Russia. I wonder whether the world still labors under the delusion that Russia is divided into two camps, Bolsheviks and anti-Bolsheviks, each united on a common programme. For the purpose of this letter I need not enumerate the many parties even amongst the former, but it is essential to understand that an anti-Bolshevik may be either a social revolutionary who, if he preached his doctrine, say in England would be regarded with greater horror than that which Bolshevism itself commutes, or it may be an old Czarist corrupt and inefficient tyrant official. There are to be sure many liberal healthy elements in Russia who are genuinely striving to restore order out of the present anarchy and who having worked for the Revolution are sincerely anxious to reap its fruits by establishing a system of democracy of the Western model. These elements deserve all the support which the Allies are giving and can give and it is gratifying to meet who study the question that to this class belongs the overwhelming portion of our co-religionists.

From this class and this alone can they expect a new order which will secure for them equality of citizenship. Unfortunately, however, this class depends for its military support upon that band of corrupt Czarist military officials which although today appear in sheep garments and meekly talk of only striving to restore order in Russia, but whom we nevertheless recognise as the old ferocious wild Jews can never mistake the character of this monster. Furthermore, the corrupt military official class which is more anxious to restore its former own positions of dominating the lives of the people, than restoring order in Russia is working as of old hand in hand with the narrow, fanatical Church priest who is equally zealous to secure his former domination of the souls of the people. Between the two, and bearing in mind selfishness is the sure incentive, the party becomes a strong combination. Therein lies the danger not alone to the Jews but also to the cause of democracy. Its attitude towards the Jews is one of the old hate intensified by the instinctive feeling that the Jews helped to bring about the Revolution. But it has gone further of late. It has carried on a vicious campaign internally as well as externally, externally to persuade the world that Jews are at the bottom of the Bolshevik movement, and that Jews deliberately threaten to overthrow our civilization, internally by appealing to the lowest passions of hate and revenge. Remember mob feeling in this country never ran higher; the air is charged with electricity, hence this is an opportune time to carry out the policy of extermination of the Jews. Such are the calculations of these people, who keep on going on again in Siberia which devotes itself to infusing anti-Jewish feeling. Pamphlets and leaflets are spread broadcast bidding the masses to kill the Jews "who killed our Christ, our Czar and who now seek to destroy our Russia." Do you wonder that Siberia has become a blazing furnace of anti-Semitism? But the danger does not stop here. The armies advancing against the Bolsheviks are fed on this sort of stuff and it is this army which has as its objective the capture of Moscow and Petrograd whether Jews have gone in very large numbers since the Revolution broke

down the Pale. Victorious armies capturing an enemy stronghold are never soft hearted in their treatment of their captives. But frankly I shudder as I contemplate the fate of our co-religionists who fall into their hands; the world hardened to Jewish massacres in Russia may yet sustain a rude shock by atrocities on a scale hitherto unknown. If it is to be averted, as God grant it may, it will only be through the Allies strengthening the hands of the genuine democrats in Russia and insisting on the entire elimination of the counter-revolutionary combination from all spheres of authority, both political and military. I believe that to be the avowed purpose of the Allies in giving assistance to those elements which more nearly approximate Western ideas of democracy! I have complete faith on the high-mindedness of the British representatives here who are working with might and main along these lines. "Away with the red terror in Russia and never again the white terror" should be the standard cry of every lover of humanity.

The Jewish situation in Russia is grave, very grave. I trust Jewish state-manship will rise to the seriousness of the occasion.

Yours sincerely,
DAVID L. SANDELSON.

Moscow, 29th June, 1919.

ANTI-JEWISH POGROMS

Copenhagen, June 18.

Anti-Jewish pogroms have occurred at Chelm and Sawiejie in Poland. 58 persons were killed and wounded and the Jewish shops pillaged.—Reuter.

OPPOSITION TO ZIONISM JEWISH TREASON

The B. I. l. e. t. Commission of the Conference of the Jewish Orthodox Organization, which was held a short time ago in Zurich, publishes a strong protest against every objection raised against the idea of establishing a national home for the Jewish people in Palestine and finds it important at this moment to denounce every explanation to this end coming from a non-authorised Jewish party as treason of the sacred cause of the Jewish people. We declare that the Jewish international Orthodoxy represented by us considers the establishment of a national home for the Jewish people in Palestine as a vital necessity for the Jewish community and are resolved to work with all possible means for the realisation of this demand, according to the resolutions adopted by the International Conference.

The declaration is signed by the Chief Rabbi Prof. S. H. Margulies—Florence, B. Schapiro-Kovno, Dr. Th. Lewenstein.

ZIONISM — SOME QUESTIONS; AND A REPLY

By S. S.

Never having even attempted to study the question and my information being derived merely from casual reading or conversation, I am conscious of a feeling of presumption in venturing to write on the subject of Zionism; but the Editor has kindly consented to set me right where I have gone wrong, and so I think I may do some good by immolating myself on the altar of the cause, that others may not tread the same quicksands of ignorance. [1]

Like all nationalistic movements, Zionism has gathered much strength from the war. The desire of millions of subject people for self-determination and autonomy has received a sympathetic hearing from the Allied Governments, who are now in a position to allocate the territories captured from the Austrians and Turks as they see fit.

The clear declaration of Great Britain, supported by the principal Powers associated with her, has brought the consummation of the Zionist dream, hitherto little more than a forlorn hope, into view; for this reason some of us who have espoused Zionism from sentimental motives and without enquiring too closely into its practicability, begin to ask ourselves whether the ideal is anything more than a mere expression of racial pride (the Jewish substitute for patriotism) beset with the prospect of speedy failure, when subjected to the test of practical experience.

Put in the baldest way, the aim of Zionism is to establish a Jewish Commonwealth in Palestine. But what kind of a Commonwealth? The minds of some enthusiasts wander back to the glorious days of old, when Israel was the leader of the nations, her spiritual ascendancy reinforced by great deeds of arms against those who followed false gods, her splendid line of prophets and seers forever pointing out the paths of righteousness; and to them the return to Palestine has primarily a moral and religious significance. A prince of the House of David will reign once more, the Temple of Solomon will be rebuilt in all its magnificence and a great wave of religious fervour will issue therefrom to regenerate the nations and redeem the world from the abyss of materialism which it has sunk. [2]

Others find it difficult to picture the Jew, pre-eminent in commerce, establishing a spiritual hegemony of

the world as well, but look upon the restoration as a supreme act of justice. From the ends of the earth a steady stream of exiles, their prayers answered at last, will converge upon the Promised Land, bringing not only those racial traits to which they have clung throughout, but the best that every land could give of its culture and ideals and learning. The infusion of new blood has a wonderfully invigorating effect and the commingling in Palestine of blood new and yet historically identical will breed a race of men without peer.

Others again, free from such romantic obsessions, are content to conceive the new State as a model of democratic government to which all Jews in trouble may hopefully turn, assured of a minimum wage and maximum hours, and congenial neighbours; an essentially industrial state without army or navy and with no aggressive aims. If no better than other states at least Palestine will be no worse, and every Jew at home or abroad will be able to speak of his country with a sincerity long denied him.

Which, if any, of these hopes is the most likely to be realised I do not undertake to say; but no one can deny that there are difficulties in the way of their execution, and in pointing out some of those which most readily occur to me I do not wish to imply that any or all of them are insurmountable. The first step in overcoming difficulties is to see them. [3]

To avoid pitfalls I will confine myself to certain broad aspects, the facts of which are not in dispute.

What will be the composition of the new state and what claim will it have to constitute the Jewish nation? It is obvious that the present inhabitants of Palestine themselves, being overwhelmingly Gentile are not suitable material, and the architects of the new state must therefore rely upon an enormous influx of Jews from abroad, sufficiently numerous to overrun the country and impress their character upon it. And at this point we ought to divest ourselves of the illusion that any great exodus from America or any of the liberal countries of Europe will occur. There is very little room for romanticism in real life, and men and women who have toiled to secure some degree of comfort in their lives are not to be expected to give up everything to start afresh in Palestine. How many

will emigrate from Shanghai? With a few noble exceptions, here as elsewhere, only the unsuccessful will go, and they will not be a welcome acquisition. [4] It is evident, therefore, that recruits will only be found among those who have never had a fair chance, in Russia, Poland and Rumania principally. In fact, the Zionist movement derived its strongest support from the needs of the persecuted Jews, denied all civil rights in these bureaucratically governed countries and just to the extent that revolution has removed these disabilities, the need has become less. Very much so, for in the present ferment in Europe the sharpened intellect of the Jew, long repressed, is bringing him to the top. The Jew always gets to the top; he is the cream of the best elements of society and the scum of the worst. [5]

In any case, as nearly half the Jews in existence are Russians and Russian Jews are most in need of help it is clear that Palestine if preponderantly Jewish will of necessity be preponderantly Russian. Consequently her civilisation and ideals will be almost undilutedly Russian.

And so we shall be forming not an essentially Jewish state but one essentially Russian. [6] Is it likely that Jews brought up in countries with liberal traditions will live harmoniously with a Russian majority unskilled and inexperienced in the art of government, or will that majority consent to serve as hewers of wood and drawers of water for their more fortunate brethren? Every Jew, in the back ground of his mind, pictures a Jewish state run on the lines he is familiar with. Will it be easy to arrange a compromise that will even remotely satisfy the Eastern and the Western, the American and the European Jew? The troubles of the League of Nations will be trivial in comparison. And peace must be found for the ideas and prejudices and ingrained habits of the resident Gentiles, who will always form an important section of the nation not to be ignored nor denied equal rights.

Remembering that the distinction between Jew and Gentile is as much one of religion as of race, it is to be expected that religion will be an essential part of the constitution of Judaea. A state divorced from the church—or rather synagogue—will disappoint millions of orthodox Jews who have never lost faith in the final ultimate restoration of the old order. And yet it cannot be denied that such an arrangement would be entirely out of harmony with the spirit of the times. Rightly or wrongly, the tendency of modern thought and practice is to separate political from ecclesiastical institution. A theocratic government such as existed in ancient Israel would be an an-

achronism in these days. A state-supported priesthood, implying some degree of religious coercion, is hardly compatible with that absolute freedom of worship and thought which Jews, themselves, the chief victims of persecution, cannot possibly deny to others. [7]

Apart from his religion, what distinguishes the Jew from others of Semitic stock? Without a state religion we shall have merely a Semitic, not a Jewish, domain.

This leads to another consideration not always foreseen. The term Jew is applied to one of Jewish race or Jewish creed. As they do not possessible nearly all Jews are of both, but not necessarily so. From the racial standpoint a Jew may be an Aethiopian, and from the religious, a Tiberian. Now the citizens of the new State will not all be Jews by belief nor all Jews by race; and since millions of Jews will probably retain their present political status as free citizens of other countries and retain also their faith, it is conversely clear that not all Jews will be citizens of Palestine. Unless therefore a new term is adopted to designate a citizen of Palestine, (Zangwill has suggested Judaism) irrespective of race or creed, we shall have the present confusion worse confounded.

Each Jew must of set be become a citizen either of Judaea or of the country in which he is resident. There can be no hybridized Jews. So the result will not be closer union but disunion, the Jewish people dividing into Judaeans (politically Jews) and Jews (racially or by creed, Jews). In times of popular excitement, every Jew will be suspected of secret sympathy with Judaea; and so perhaps his last state shall be worse than his first. [8]

What will the national language be? Hebrew of course? But is it not more likely to be that unlovely corruption known as Yiddish? Also one may ask whether Hebrew is adequate to cope with modern requirements. English owes its great flexibility and richness to the facility with which foreign words, Greek, Latin, Teutonic etc., are borrowed and incorporated. Can Hebrew deal with such languages? And if not, how will modern philosophy, science, techniques and literature fare at its hands? I ask not in a carping spirit, but in search of enlightenment. Can the great literature of the past be revived in a language long unspoken by the great majority of Jews? [9]

I am not unmindful of the great value of the Zionist scheme. The blow too long been a homeless wanderer on the face of the earth and that ideal, which, in many forms, has been for ages enshrined in the poetry and literature of the race, is not to be despised. But the dream

of a renaissant Israel which shall unite and integrate the race, cannot be realised in all the simplicity and purity of an ideal. It must be admitted that nations cannot be made to order. They are living organisms, and like "Topsy" just growed. The Jewish problem is not the same as that of the Jugos-Czech-Slovaks who are there on the spot. The binding force, loose enough, is simply that of a great tradition and a common creed, cemented by sympathy in misfortune. The Jews lack the discipline and claimishness of the Japanese, for instance, and in their hard struggle have acquired an individuality which makes them uncomfortable bed-fellows. After all, why not be content to rule in other lands, like the Irish in America? [10]

One more remark. Assimilation is more in accord with a lofty philosophy. The conception of a chosen people is an untenable conceit. There is a deep community of interests which overflows all barriers between men, and the finest minds look forward to a commonwealth of the nations. Internationalism is the most promising cure for international trouble. It is not a popular creed just now; it cannot be after a war of unparalleled bitterness.

But if one is permitted to withdraw awhile from the heat and clamour of the day, and peer duly into the future he may discern the outlines of a Golden Age more splendid than any legend of the past. Proud Empire after Empire shall have crumbled into dust and ashes. The era of class war just dawning shall have passed away together with those of national and of racial wars. Then will the brotherhood of man come into its own and, inspired by a common purpose for the betterment of humanity, with perfect tolerance and complete fellowship, mankind shall pass from victory to victory over the evil forces of nature. [11]

It is pleasing to think that the mission of the Jew is not yet ended; that as the great cosmopolitan he may yet serve to solder the nations together, as now he betrays them. To be chief craftsman of the federation of the world is a nobler destiny than any that Zionism can hold out. [12]

OUR REPLY

(1) We extend to our kind critic a hearty welcome and can assure him that the columns of ISRAEL'S MESSENGER are always open for fair and healthy criticism on any subject of interest and importance to our readers. We do not believe in

one-sided view and always look out, as GOETHE said, for "More Light." The great sacrifice made by "S.S." in "immolating himself on the altar of the cause" evokes our sympathy and commiseration. Unlike Jephthah's daughter of old, we hope he will come out unscorched and unscathed.

(2) True, there are various phases of Zionism to which every Zionist look through his own angle of vision. The restoration of the Kingdom of David and the re-building of the Temple will be accomplished at the advent of the Messiah. No orthodox Jew proposes to force the hand of God. Rabbi Dr. Meyer Waxman, a leader of the Mizrahi Zionists, and a recognized authority on Orthodoxy, says:—"There is nothing of the fanatical or reactionary about the Mizrahi. It is as modern in its methods as any other Jewish organization. Its conception of the Jewish revival is as wide as that of the secular nationalists with the exception that it places in the center the preservation of Jewish tradition and the historical Jewish spirit." In other words, it does not contemplate the idea of rebuilding of the Temple nor the re-establishment of its cult.

(3) None can deny that there are difficulties in the way before final success can be achieved. With patience and perseverance we are bound to overcome them in the end. It is only the coward and the faint-hearted who are overcaud with difficulties. The pages of history are full of brilliant examples of courageous men who fought against tremendous odds. It was the cutting taunt that Nelson heard as he boarded ship at Yarmouth that led him to victory at Trafalgar and on the Nile. It was a sobriquet "Le Petit Caporal" that made Napoleon determine to overcome the obstacles nature had placed in his way. Benjamin Disraeli took his seat amid the scornful hisses of the members of Parliament when he made his maiden speech. He then told

them that the time would come when they would have to listen to him; and the day came when not only the House of Commons but a whole world waited on his words. We, however, agree with "S.S." that "the first step in overcoming difficulties is to see them."

(4) We have positive evidence that "great exodus from America or any of the liberal countries of Europe" will take place. The best elements of our nation from all parts of the globe will flock to Palestine. True, the bulk of the Jews will remain outside but those who understand the Zionist Ideal will not regard this as a drawback. We are Zionists because we want a land for our people where they will not be persecuted and massacred, where they will not be ill-treated and slandered. We are Zionists because we want the Jewish ideals, the Jewish culture, the Jewish talent, the Jewish ethics, the Jewish morale, the Jewish teachings, the Jewish conception of righteousness and democracy to be concentrated in ONE place from which they shall radiate and penetrate into all parts of the world.

(5) Zionism does not advocate that all Jews of all lands must live in Palestine. Certainly, those who have had no fair chance in benighted countries will think first of flocking to ancient Judaea. It is half truth to say that the "Zionist Movement derived its strongest support from the needs of the persecuted Jews." The latter after the Revolution in Russia in 1917, where perfect civic rights were granted them had convened a Zionist Congress and urged upon the incessant prosecution of the Zionist Ideal. Zionism is not an off-shoot of anti-Semitism. It was with us since the exile began. It was nursed and incorporated in the Suddur by the Kenesseth Hazardolah so that every Jew had to repeat, and still repeats, the same formula of the restoration three times a day. No matter what position the Jew may occupy outside of Palestine, it is highly

imperative that the Jewish State should be given perfect freedom to develop that Jewish culture and civilization for which we fondly hope.

(6) It is absurd to suppose that because Palestine will have a greater number of Russian Jews therefore it will necessarily be "preponderantly Russian." The Jew will go to Palestine not as a Russian, or a German, or a British national, but as a full-fledged Israelite owing allegiance to the one and only flag—Jewish.

(7) The form of Government to be established in Palestine will undoubtedly be divorced from the synagogue. We would specially refer "S.S." to the Pittsburgh Zionist Convention of last year, where a resolution was unanimously adopted favoring the establishment of a Republican Government.

(8) All these are mere bogeys which do not disturb us in the least. The pages of history show that Jews have everywhere been loyal to the land of their adoption. Certainly, there can be no hyphenated Jews.

(9) The revival of the Hebrew language has been commented upon freely in recent years. In his inaugural address at the laying of the foundation stone of the Hebrew University in Jerusalem, Dr. Chaim Weizmann, says:—"For thousands of my people, Hebrew is and always has been the sacred tongue and in the streets of Tel-Aviv, in the orchards of Richon and Rehoboth, on the farms of Huldah and Ben Shemen it has already become the mother tongue. Here in Palestine, amid the babel of languages, Hebrew stands out as the only language in which every Jew can communicate with every other Jew in spite of the technical difficulties connected with Hebrew instruction." As to whether Hebrew is adequate to cope with modern requirements, we would refer "S.S." to the foremost living Hebrew scholar, Ben Yahudah, whose

painstaking efforts in reviving the Hebrew language has done much to enrich it and to make it adaptably modern in every respect. We have before us a scientific Hebrew and Chaldean Dictionary compiled in 1914 by Alexander Harkavy in English and Hebrew. This will undoubtedly greatly assist the present generation of eager students to study the Hebrew language which will be the official language of the Jewish Commonwealth.

(10) "Why not be content to rule in other lands" is neither expedient nor a solution of the Jewish problem. It is an indisputable fact that Jewry throughout the world is sick and tired of the exile and nothing short of a Jewish national centre in Palestine will effect any amelioration in the state of Judaism throughout the world. So great a thinker and exponent of the latter, the Haham Dr. Gaster, of London, does not hesitate in deploring the present situation which is fraught with the greatest peril and danger to us. In a message to the local Zionist Association published in our issue of the 5th April, 1907, the Haham says:—"And if anything, Judaism has been the loser by the settlement of Jews in Gentile countries and exposing them to the ever-growing influence of strange customs, strange beliefs, strange habits and strange ways in the world of ethics and politics. All that which has been achieved has been dissemination and preparation for assimilation."

(11) The brotherhood of man and the betterment of humanity will not be impeded one jot by the establishment of a Jewish Commonwealth; on the contrary it will enable us to exert a mission worthy of the name and worthy of the splendid heritage. Only in a great re-settlement of Palestine, in the normal development of our people, can Israel rise to real greatness.

(12) We, too, agree with "S.S." that the mission of the Jew is not yet ended. We

cannot, however, agree with him when he says, "To be chief craftsman of the federation of the world is a nobler destiny than any that Zionism can hold out." This "Sheer Hashira" has been dinned into our ears oftentimes by the leaders of the opposite camp. From this view we entirely dissent, for the simple reason that we do not find a shred of proof for maintaining the dispersion of Israel neither in the Bible nor in our prayer-book. If so, we should find prayers that God should NOT "gather our dispersed ones from among the nations," that He should NOT rebuild Jerusalem "speedily in our days," but that He should postpone the building unto the very end of time. And at the Seder service on Passover night we ought to say no "Next year in Jerusalem," but here, there and everywhere, except in Jerusalem. Nahum Sokolow tells us in an interesting brochure "Zionism in the Bible," just to hand, that "The Jewish prayer-book is one long continuous cry for redemption from the terrors of exile. All the prayers for individual well-being, for material prosperity, for life, health, and wealth, are drowned in the pathetic, heartrending national prayer for the restoration of exiled Israel to the land of their fathers." The dispersion was ever regarded as a punishment, and not as a blessing, and that is the view still held tenaciously by the overwhelming mass of Jews. "Study the pages of mediæval history," Israel Cohen tells us, (Vide Israel's Messenger Vol. VI. No. 21—21st January, 1910) "examine the conditions at the present day, and you will find that it is a mere mockery to talk of the Jews serving as models of righteousness to the nations and government with whom they have come into contact. They have always been too weak and too few: they may have evoked individual admiration, but they have always been attacked by popular resentment. . . . And finally think of the Jews in the

Western lands where they are becoming slowly assimilated, not only in appearance, but in thought and ideals, to the surrounding nations, where they are exposed to countless forces of corrosion in their social, intellectual, and religious life, where they are being sapped of their Jewish individuality and weakened in their racial consciousness, where they are being slowly absorbed into their environment—so many more atoms to the general mass and then say what mission they are subserving or can subserve? It is because of these countless forces of destruction to which they are exposed that we say the crying need of the Jewish people is national regeneration, and that we advocate the re-establishment of Jewish national life on Jewish national soil."

In conclusion we wish to thank "S. S." for his contribution and trust that in "setting him right" he will ponder deeply upon the present immense possibilities awaiting us in the land of the Jewish heart's desire. After fruitless wanderings for twenty centuries the so-called "mission" has proved a rank failure; a misnomer in itself. A new chapter is now being opened and with the poet we may say:—

After tears by ruined altars, after toil in alien lands,
After wailings by strange altars, after lifting of vain hands,

After cords and stripes and burdens, after ages scorched with fire

Shall they not find the way of peace, a land of heart's desire?

DEGENERATION

A nation is known by its virtues. The Jews have always been respected for their charities, for the care they took of their own poor, of their own backward. Never have Jews in any country permitted *goyim* to look after these Jews who could not look after themselves. England has her

Rothschild, France her Rothschild, Russia her Ginsburg. Who can complete a list of the Jews in America who give more than a tithe to Jewish charities? In America the system prevails of ignoring the man socially who does not help his people. He is regarded with the contempt of a mad dog. He is *non est*.

In China there is a large Jewish population. In Shanghai it is rich—very rich, blatantly rich. In China, are a colony of Jews who have been here some six hundred years. They are our pioneers. They came across the great continent of Asia in that diaspora which sent some of us to Bagdad, others to Europe. They established a synagogue here and developed quite a culture. But they were cut off from the main stream of Jewish life and eventually were either partially or entirely assimilated by the Chinese among whom they lived.

At Kaifong in Honan are these Jews, our ancestors in China. Their synagogue is in decay. Their culture has disappeared. They are almost lost among the Chinese. A good Christian Bishop is looking after them, for they are the forerunners in China of Christianity as well as of Judaism. He has taken them to his heart and he is bringing them back to Judaism—is this Christian Bishop. But the Jews of China are silent. They can do nothing. They are too rich to emulate their poor ancestors. Perhaps they are even ashamed of these forerunners of ours.

\$30,000 is needed for the establishment of a hospital which is to be a memorial for the first Jewish synagogue in China. What is \$30,000 to the Jews of China? What is \$30,000 to the Jews of Shanghai? But the money has not been subscribed although many have been asked. Mr. Jacob Schiff, the American philanthropist, has said that he could do nothing because there are rich Jews in China. But he did not know that the rich Jews of China have no riches to preserve memorials of their ancestors in this continent. They did not accumulate their wealth for that purpose.

The other day a man showed me a flower stand which he intended to sell for Ts. 20,000. I asked him who was rich enough in Shanghai to spend Ts. 20,000 for a piece of stone about two feet high and weighing thirty-six pounds. He said there was one possible customer and he mentioned the name of a Jew. And I looked deep into the grey-blue of the flower stand and I saw before me the old synagogue at Kaifong and felt there was some truth in the allegation that we had degenerated from the Chosen people of God into mere merchants on the mart.

G. E. S.

Dr. Arthur G. Berzin, M.D.

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A LIBERTY DAY MESSAGE

FROM THE HON. CHARLES S. LOBINGIER.
Judge of the U. S. Supreme Court for China.

TO THE EDITOR OF ISRAEL'S MESSENGER:

In response to your request for a contribution to your Fourth of July issue I am glad, as an American and a non-Jew, to extend thru your columns on this auspicious date my congratulations to Jewish friends on the steady advancement of their national ideal. The Paris Conference seems to have disposed of the Palestine question in the mode desired by the foremost Zionists. For the Memorial submitted by the Zionist delegation to the Supreme Council of the Peace Conference on February 27, and which appears to have been accepted, is epitomized in the following summary as to

"The Terms Of Trusteeship

In connection with the Government to be established by the mandatory or trustee of the League of Nations, until such time as the people of Palestine shall be prepared to undertake the establishment of a representative and responsible Government, the following terms are deemed important:

1. In any instrument establishing the Constitution of Palestine, the declaration of the Peace Conference shall be recited as forming an integral part of such Constitution.

2. The Jewish people shall be entitled to fair representation in the executive and legislative bodies and in the selection of public and civil servants.

3. In encouraging the self-government of localities, the mandatory or trustee shall secure the maintenance by local communities of proper standards of administration in matters of education and communal or regional activities. In granting or enlarging autonomy, regard shall be had to the readiness and ability of the community to attain such standards. Local autonomous communities shall be empowered and encouraged to combine and co-operate for common purposes.

4. Assistance shall be rendered from the public funds for the education of the inhabitants without distinction of race or creed. Hebrew shall be one of the official languages and shall be employed in all documents, decrees, and announcements issued by the Government.

5. The Jewish Sabbath and Holy Days shall be recognized as legal days of rest.

6. The established rights of the present populations shall be equitably safeguarded.

7. All inhabitants of Palestine who, on a date to be specified, shall have their domicile therein, except those who, with in a period to be stated, shall in writing elect to retain their citizenship in any other country, shall be citizens of Palestine or naturalized under its laws after the day named shall be citizens thereof and entitled to the protection of the mandatory or trustee. (1)

In anticipation of these principles being put in practice elections have been held for a constituent assembly in Palestine whose powers are to be limited to internal affairs. Candid-

ates had to speak in Hebrew, three political parties participated and women voted. (2)

But for the present, at least, the Zionist problem is not primarily political. It is rather financial and industrial; for there are certain fundamental tasks which must be accomplished before the Jewish people may make the most of their long sought opportunity to reoccupy the land of their fathers:

(1.) Title to the land must first be acquired and that is the purpose of the Jewish National Fund. Personally I shall be glad to see the land nationalized, i.e. purchased and held in trust for the whole Jewish nation and then allotted by long or, if necessary, perpetual, leases, or in small holdings, to actual settlers.*

That will avoid any possibility of monopoly or exploitation, which, in a relatively small country like Palestine, would seriously interfere with the best Jewish aspirations. Nationalization will insure equal opportunity for all Jews.

(2.) Once acquired in extensive tracts, enterprises on a large scale will be possible to reclaim the soil which has now lain fallow for nearly twenty centuries. And here Zion will sorely miss the help of that great agricultural scientist, Antonsohn, regarding whose recent, deplorable death the local Zionist Association has taken appropriate action. (3) I regard it as more fortunate now than ever that I was able to procure for said Association his monumental report on "Agricultural and Botanical Explorations in Palestine" from the U. S. Department of Agriculture after all copies had been supposedly exhausted.

The two most urgent needs appear to be irrigation and reforestation and these can best be handled as national *Happily, it is so. Ed T. M.

enterprises for they are beyond the reach of the individual.

Jacob H. Schiff, an eminent American Jew, wrote recently:

"Palestine cannot in its present state take care of and support any large population. This will become possible only if the land be—so to say—made over, through irrigation and other modern processes. This being done, it is the opinion of experts that Palestine with its hinterland—particularly Mesopotamia and the Euphrates Valley—would be capable of supporting a population of upwards of ten millions." (4)

(3.) When these preliminary steps have been taken, therefore, the country will be ready for colonization on an extensive scale. But here again national control, or at least supervision, will be required; for there should be both selection and distribution of colonists. In building the new Zion the hardy and industrious will be needed and any tendency to concentrate in the larger towns should be discouraged. The backbone of the new state will be a prosperous economy and no effort should be spared to develop that. An average annual increase (not necessarily all by immigration) of 15,000 in the Jewish inhabitants of Palestine for the next thirty years will place them in the majority there before 1950. All effort should be devoted to making it a capable, representative and progressive majority.

I am glad to note that the Shanghai Zionist Association has undertaken to found a colony in Palestine and I am sure that it could have selected no more fitting monument to the late, lamented Madame Kadourie. The local Association will, of course, cooperate with the parent one in employing the most approved methods for making this colony a real pillar of Zion.

May I suggest one other field for the local Association's activities? Last year when the effort was being made

to induce China to endorse the Balfour Declaration of November 2, 1917, Captain David I. Sandelson told me that one of the objections which he encountered was that China, unlike America and most European countries, never had a real Jewish population and was therefore not interested in the subject. To enable him to meet this I referred him to the ancient Jewish colony at Kaifong, Henan Province, which has been the subject of a book by an American Jew and of numerous magazine articles. This is undoubtedly the oldest Jewish colony in the Far East but it has long been threatened with extinction by absorption into the surrounding population—a fate which Israel has generally averted elsewhere. The Rev. J. H. Blackstone, a Christian Missionary, has devoted himself to this interesting people and is endeavoring to revive their racial consciousness and solidarity. I am sure that

his unselfish efforts will command the sympathy of your Association and he will no doubt appreciate its active assistance.

This may sound like a prosaic "Liberty Day Message," but the Jews are a practical people and I believe they will prefer practical suggestions to generalities. And one of the greatest promoters of Liberty Day was that practical philosopher, Benjamin Franklin, whose first Liberty Day message to his country men was this:

"Americans must now fight the lamps of industry and economy."

Faithfully yours,
CHARLES S. LOBINGIER,
American Compound, Shanghai,
July 4, 1919.

- 1 See *The Nation* (New York) Vol. 108, pp. 636-67.
- 2 *Current Opinion*, May 3, 1919.
- 3 *Shanghai Times*, June 16, 1919.
- 4 *The Nation* (N. Y.) Vol. 108, p. 654.

JEWISH EMIGRATION TO PALESTINE

Serious Warning

The London Zionist Organisation has sent us the following important communication:—

In accordance with a decision of the London Zionist Conference a Central Palestine Office of the Zionist Organisation has been established in London under the auspices of the Actions Committee. This Palestine Office will co-ordinate the work of determining what economic, administrative and other conditions are needed for the coming large scale colonisation of Palestine. It will also serve as a Central body for regulating and acting in co-operation with other bodies in Palestine and in the Diaspora will make every effort on the one hand to hasten the time when the largest possible Jewish immigration into Palestine can take place; and, on the other hand, to secure that it takes place in such a way as will best serve the interests both of the country and of the settlers.

The time for immigration has not yet come. Immigration cannot begin until systematic plans of colonisation have been worked out in their economic, financial and other aspects, a matter which depends to a great extent on the solution of the political problems affecting Palestine. Until then not a single immigrant should enter Palestine. We find it necessary to emphasise this, and to warn all groups and individuals not to take any hasty steps towards emigration. No one should hasten to liquidate his business and start for Palestine. Promature, unorganised

and precipitate immigration is fraught with the greatest danger, both for the immigrants themselves and for the Jewish future in Palestine. Every Zionist and every Jew will realise that each premature immigrant endangers not only his own future but also the future of other immigrants.

The Zionist Organisation is conscious of the terrible conditions prevailing at present among the masses of Jews in almost all the countries of Eastern Europe, and is fully alive to the desires of all classes of the Jewish people to settle in Erez Israel as quickly as possible. The Organisation will endeavour to the utmost of its power and with the help of all its institutions to initiate as soon as possible a wide and systematic immigration into Palestine. But if this purpose is to be achieved we must have patience and endurance, and trust to the unflinching watchfulness of the Organisation. That self-discipline which has throughout been the strongest support of our Movement is needed more than ever in these great days.

Everyone must be aware that systematic immigration and emigration alone will achieve the great national ideal, the re-creation of Palestine as the National Home of the Jewish people.

By Order of the Action Committee of the Zionist Organisation,

JULIUS SOBYG,
London, 18th April, 1919.

A BUILDING COMPANY FOR PALESTINE

A building company, organized in this country, of men who are familiar with the industry, is one of the pressing needs of Palestine, according to B. W. Lewin-Epstein, manager of the American Zionist Medical Unit. This company, advises Mr. Lewin-Epstein, in a report to the Zionist Organization of America, must not only have a large capital, but should include masons and architects, and arrange for the shipment of lumber, cement and steel. It should begin immediate operations in the cities and villages, where the housing conditions are dreadful owing to the havoc wrought by the retreating Turks. Operations must immediately be made for the huge immigration which will set in as soon as political conditions permit. Already there is an ever increasing demand for homes by the refugees who are returning from Turkish exile, and for the many who are arriving in the country to do war and welfare work.

Mr. Lewin-Epstein also points out that the proposed building company would furnish sufficient work to the present population to enable it speedily to return to a self-supporting basis. He says it would enhance the value of the Jewish settlement and help colonization in general. In order to protect the people against exploitation Mr. Lewin-Epstein proposes that this company be established by the Zionist Organization of America, which should retain control. "Such a company, would be the safest investment possible," he points out, and adds: "It would be a blessing to the people of Palestine."

AMERICAN JUDEANS TO REMAIN IN PALESTINE

The demobilization of the Jewish battalions in Palestine is already well under way, and a considerable number of men have already reached England. Most of the American Judeans have elected to stay in Palestine and will therefore be demobilized in that country. Arrangements have already been made for giving employment to several hundred of them. And the Palestine Commission is investigating the possibility of finding work for others. Two members of the Judeans are to represent the men's interest on the Provisional Committee of Palestinian Jewry. Whilst on war-time duty, they are provided with opportunity for study, and Mr. Kitzinger, director of the agricultural department of the Palestine office, Zionist organization, has undertaken to deliver a series of lectures on agriculture to them.

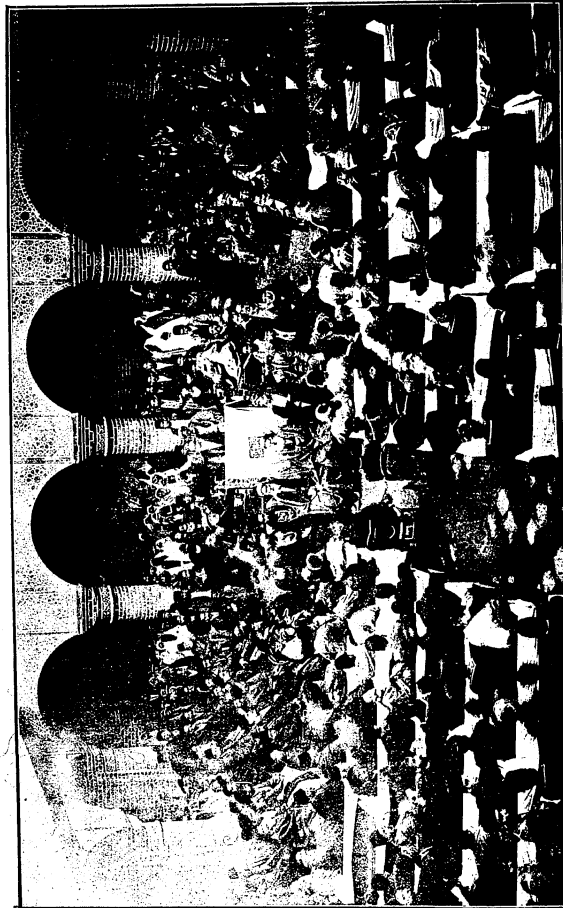
THE LATE MRS. E. S. KADOORIE COLONY IN PALESTINE TO STAND IN HER MEMORY

Local Jewish Community Gives Over £10,000 For Home For Workers and Refugees.

We are indebted to a correspondent in Bagdad for sending us this illustration which was taken during the memorial service held in Bagdad on the 23rd February for the late Mrs. E. S. Kadoorie. The service took place at the "Laura Kadoorie School" about five thousand people being present on the occasion. The Haham Bashi delivered the principal address and dwelt on the manifold virtues of the deceased lady. Other notable dignitaries have also spoken in similar strain in French and Arabic.

A large colony in Palestine composed of over 150 cottages for the use of labourers and refugees will stand as the Shanghai Jewish Community's testimonial to the memory of the late Mrs. Kadoorie. The decision for the memorial colony was unanimously arrived at by a conference of representative members of the local Jewish community, meeting in the office of Mr. Edward I. Ezra on the 11th April last. The conference followed the suggestion of a memorial made by Judge Charles S. Lobingier and warmly supported by Mr. Edward I. Ezra at the Zionist memorial meeting held in memory of Mrs. Kadoorie on February 23rd. We congratulate the local Jewish Community for the worthy manner in which it has commemorated the memory of the deceased lady, and may add that these cottages include a large number donated by Mrs. E. S. Kadoorie as well as a school and dispensary for the colony endowed by her. The suggestion was unanimously adopted and the amount of £10,000 has been remitted accordingly to the Jewish Colonial Trust.

In addition to the above Colony there shall be erected a hospital at Jerusalem in memory of the late Mrs. Kadoorie through an endowment made by her husband. Steps are being taken to give immediate effect to this worthy proposal. We also learn that



memorial tablet will be erected in her memory at the local Jewish Club

which she helped to foster during her lifetime.

Written for ISRAEL'S MESSENGER:

JEWISH WIT AND HUMOUR

By J. E. SALMON, B.A., LL.B.

Since his dispersion the Jew has manifested gifts of ready wit and keen humour of no mean order. When it is remembered how perilous his position has been all along, how his life constantly hung by a thread and how the slightest slip of the tongue on his part tended to precipitate not only himself individually, but the whole community with him in utter ruin and despair, the development of these faculties ceases to cause surprise. It behoves him to be always on his guard to have the right answer on the tip of his tongue—to explain, to conciliate and to justify thereby turning aside wrath. The precept "Death and life depended on the tongue" appealed to him with no mistaken or equivocal voice. Then again life was so hard, the chosen people felt like outcasts among unsympathetic and prejudiced crowds always prone to misconstrue their most innocent actions and to resist and hamper them in every direction. Under these appalling conditions there were two courses open—either to lay down by the wayside and give up the unequal contest or make existence tolerable by discovering the pleasant side of things and extracting mirth by the exploitation of one's own mishaps and those of his friends as well as the blind fury and unreasonableness of his enemies. The Jew was not disposed to die, even to oblige his enemies, and succeeded exceedingly well in sugar-coating the bitter pill of his lot. In life's tragedy the wells of tears and laughter are found in very close proximity and perhaps fed from the same source. Great qualities degenerate into grave failings, virtue and wisdom can be overdone, and there is a ridiculous side to the best of men. Jokes, riddles, proverbs, quips, cracks and wretched wiles became the order of the day, and the "badlan" or merry maker found himself a popular figure at all social gatherings. A whole arsenal of arms were manufactured ostensibly for the castigation of past and gone tyrants and oppressors—Pharaoh, Amalek, Haman, Og the King of Bashan, Gog and Magog—but in reality through those to smite their modern prototypes, the present persecutors and adversaries. Perhaps the humour displayed was not of the first order, devoid of Attic quintessence; it partook more of the characteristics of Alesian humour as depicted by Hansi in his sketches and writings during the Prussian oppression. In biblical times, when the "House of Israel dwelt in their own

land", our ancestors were rude agriculturists, blunt and to the point in their manner. Their humour was of the stern variety, pitiless and unsparing in its application. It consisted of biting sarcasm and grim irony for the most part, a very famous example of which, is the prophet Elijah's exhortation to the priests of Baal "and Elijah mocked them and said: Cry aloud for he is a god, either he is musing or he is gone aside or he is in a journey or perchance he is asleep and must be awaked." Another example is furnished by Jeash, when the populace clamoured against his son Gideon for smashing Baal's idol overnight. "Will you contend for Baal or will you save him? If he be a god, let him contend for himself." But the resort of the Danite ruffians to Micah when they stole his craven and molten images and carried off his priest and ephod can hardly be beaten in its brutal cynicism. "And Micah said: Ye have taken away my gods which I made and the priest, and the children of Dan answered: Let not thy voice be heard among us lest deprecate fellows among us fall upon thee and thou lose thy life with the lives of thy household." Coming down to Talmudical times we see how the Rabbis frequently saved the situation and turned the tables against their traducers by their impromptu wit and ready explanations. Flashes of wit and pleasantry frequently enliven the serious pages of the Talmud and make it a very human document indeed. Reverting to the modern era from the "diaspora" onwards, we have seen how a new type of Jew not without some family likeness to his ancestor was evolved—determined to live out his life and make the best of adverse circumstances; to whose sayings and doings we shall now confine ourselves. Many of us, I am sure feelingly share and appreciate Ibn Ezra's observations on chronic impecuniosity "I strive to become wealthy, but the stars are opposed to me. If I were to engage in sheen-making men would cease dying, or if I make candles the sun would never set unto the hour of my death." To do the Gentiles justice, they were ever mindful of the welfare of the Jew's soul if a little regardless of his body and strove with might and main "to turn bad Jews into wise Christians or Mahomedans." Two Jews were to be baptised at Salamanca. In honour of the occasion, the ceremony was arranged to take place at the Cathedral and the

Cardinal Archbishop consented to officiate. His Eminence was, however, late and the ceremony was delayed. The shadows of evening were falling when one neophyte impatiently whispered to his companion "How long is this person going to keep us! It is Mincha time already, and if the ceremony is not over soon we shall lose our evening prayers!" A Jew being very hard up, got converted in Durham and received £200, to set him up in his new career. In the space of a year the money was exhausted and he presented himself again for conversion but at Birmingham, expecting to raise the wind as previously. This time he was only offered £20. Venturing to complain, he was told that too many Jews were being converted and larger sums could not be paid. In the bitterness of his soul he muttered "Oh, these Jews, they spoil every business." The Jew criticism of his own synagogues or ministers. The patriarch Jacob at Beth-El took up several stones to be used as a pillow. These stones contended for the honour of being the precise stone over which the patriarch's head reposed. The tumult awakened Jacob and any doubts that he might have had about the holiness of the place instantly vanished for he exclaimed, "This is none other than the house of God, and this is the gate of Heaven." A wag was once asked why there was so little decorum in Jewish Synagogues as compared with Christian Churches. "Oh!" he answered, "the Christians are in the House of their Master but we are children in our Father's house and can do as we please." The following story relates to the incapacity of priests when the sanctuary was in existence. A poor widow purchased a lamb. It grew up and in due course was shorn. The priest immediately claimed the fleece as the first fruit of the increase of the flock. Later on the sheep gave birth to a lamb which the priest promptly annexed as being the firstling. The poor woman reflected that it was not profitable to work further for the benefit of the clergy and so slaughtered her sheep for food. The priest came along and demanded the shoulder, or head and stomach of the lamb, which so provoked the good woman that she took an oath (herem) renouncing the whole carcass for herself. Thereupon, the priest claimed the entire sheep as a devoted thing by virtue of Num. 18-14. Hence the saying "Welakab ha'achon eth ha'kad" —And the priest took all. The mantle of the ancient priest has now fallen on the shoulders of learned men (hakhamim) from the Holy Land who scrupulously carry on the old traditions. A worthy gentleman of this class during his travels to collect money once found himself in a

certain city where the inhabitants although pious were very ignorant. They were on the eve of celebrating the day of Atonement though it was the wrong month. The 'hakham' was on the point of admonishing them for their error, when the customary donations in connection with the solemn day began to be distributed. The 'hakham' had his share and in view of his saintly character received double and treble portions. This enabled him to remember in a flash the precept that a pious practice should not be stopped even if performed on a wrong day and accordingly held his peace. A lay voyage companion noticing this, hummed the following words in a tune sacred to the Day of Atonement. "Ani lo raithi bethannuz kipporim" (Never in my experience hath the Day of Atonement been observed in the month of Thammuz) which was repeated by the 'hakham' in the same tune as follows: "Hasi sheli wehasi shelaeh, kullani hamorim" (Half for me and half for thee, they are all donkeys). There was both rhyme and reason in this argument, so no more was said about the matter. The 'schmeizer' or professional bogar on the other hand, has neither learning nor parts to support him. He stands on his own dignity alone and in the consciousness that he is the instrument provided by the All-merciful to enable you to earn the privilege of lending to the Lord and thus amassing capital for the world to come and enjoying the interest thereof in this world. You acquire merit through him and are under his obligation in fulfilling the precepts of the Law. Why should he not look you straight in the face and walk with head erect? So few opportunities come in the way of the Jew, that when they do come at last, they must not be allowed to slip and grappled with hooks of iron. Benjamin Disraeli said "Never refuse a good offer unless you have a better one in hand." Hence the so-called Jewish faculty of making and retaining money. Money is not sought for its own sake but as a means to an end. Whatever may be said to the contrary, money-lenders and usurers are the subject of much odium among Jews. A few years ago, a notorious money-lender died in one of the Midland towns. His widow gave him a great funeral. The Rabbi was expected to speak in praise of the deceased and was thereby placed in a very awkward position. He extricated himself in the following manner "I knew the deceased very well. His heart was in the right place and was made of gold." It was only later that the left-handed nature of the Rabbi's compliment was perceived for a normal human heart should be on the left side and made of flesh and blood. Opportunities are also liable to be dishonestly abused. A Jew was

employed in the Royal Mint of an Eastern state. He translated his opportunities into a mannikin of gold. The trouble was to create the mannikin safely away, and the Jew hit upon the plan of removing it as a 'corpse.' It was wrapped up in a shroud and while being placed on the bier a fellow Jew discovered the artifice and managed to weave into the dirge intoned on such occasions the following lines "Ani lo raithi adam zahab kulle—Elech lamelech weomar lo" (A man of pure gold is a novel sight—I'll go to the king and inform him of it). To which the first man intoned without any perturbation "Shetech, shetech, eten lecha eth yado we eth raghlo" (Silence, silence, I'll give thee his arms and legs). Whereupon, the other concluded the stanza in the orthodox manner "Hatzoor tannin pulez" (He is the Rock and His work is perfect). No further cause being shown, the corpse was duly borne on the bier for interment. Hiding one's talents under a bushel is not a particularly prominent Jewish trait. The necessity for self-advertisement is deduced from Pro-

verbs 27:2: "Let another man praise thee, and not thine mouth; a stranger, and not thine own lips." Now, it is contended that correct rendering of the Hebrew connective 'we' in the above passage should be 'if not,' the form of the alternative, and not as in the translation. Of course, it is more convincing and profitable to have praise bestowed by others but if this is not forthcoming after a decent length of time, then the propaganda must be carried on personally. Space forbids further selections from the inexhaustible mine of Jewish drolicies, oddities and whimsicalities. Besides, many of these lose their peculiar flavour in the translation and to be fully relished, they must be in their original dressings. Suffice it to say, that Jewish humour "loves to play but not wound"; its weapon though not invariably polished are never poisonous nor is it ever used as a vehicle to convey lewd and obscene ideas; and it performs its duty of toning down the too drab colours of Jewish life, for all-wise.

"The traveller worn and wan
Never thus could voyage on."

"BRITISH" JEWS AND BOLSHEVISM

Acrimonious Controversy In London Newspapers

Under the heading of "Bolshevism and Jewry: A Repudiation," the London Morning Post seven weeks ago contained a letter signed by Mejer Laniel de Rothschild, Lord Swastling, Sir Philip Magnus, Sir Marcus Samuel, Sir Harry S. Samuel, Mr. Leonard L. Cohen, Professor I. Gollancz, General Sir John Monash, Mr. Claude G. Montefiore and Sir Isidore Spielmann, (all anti-Zionists) in the course of which they said:

We have read with the deepest concern and with sincere regret certain articles which have recently appeared in two closely associated Jewish newspapers in this country (*The Jewish Chronicle* and the *Jewish World*) on the topic of Bolshevism and its "ideals." In our opinion, the publication of these articles can have no other effect than to encourage the adoption of the theoretic principles of Russian Bolshevism among foreign Jews who have sought and found a refuge in England. We welcome, accordingly, your suggestion that British Jews should "dissociate themselves from a cause which is doing the Jewish people harm in all parts of the world." This is profoundly true, and we, on our own behalf and on behalf of numbers of British Jews with whom we have conferred, desire to dissociate ourselves absolutely and unreservedly from the mischievous and misleading doctrine which those articles are calculated to disseminate. We repudiate them as dangerous to themselves and as false to the tenets and teachings of Judaism. Party in order to counteract the

mistaken policy of the newspapers referred to, the League of British Jews was founded in November, 1918. *The Morning Post* on the same day published a leading article in which it observed: "We have never alleged, nor do we believe, that the leaders of the British Jews, or the British Jews as a community, have approved of or countenanced this (Bolshevist) propaganda. We have, however, remarked more than once that their silence may be misinterpreted. That misinterpretation is no longer possible after the letter which we publish today."

THE "CHRONICLE" REPLY

In the course of a lengthy refutation of the charges above made, the editor of the *Jewish Chronicle* says:

"It will, perhaps, assist readers to form an accurate estimate of the value to be attached to the letter under reply, if I point out that all of its signatories are members of an organization with which the *Jewish Chronicle* and the *Jewish World* have been in acute controversy, because of its opposition to the principle of Jewish Nationalism and to the British Government's policy in reference to the future of Palestine. We have felt, too, that the principles in general animating the League are not helpful to that true Judaism which is the surest guarantee of the Jew's good citizenship."

The *Jewish Tribune*, of Portland Oregon, commenting on the above writes editorially as follows:—

From London, England, comes the news that under the leadership of Claude Montefiore, Lionel Rothschild and others, have launched a new false accusation against the Zionists, especially against the editors of the Jewish English weeklies, accusing them of being Bolsheviki. These anti-Semites have published their vicious, lying information in one of the most anti-Semitic dailies—*The Morning Post*—the proprietor of which is Lady J. G. Glensk, who, as is well known, was insulted by some high-standing Jewish lady at a reception and who since then joined the anti-Semitic union.

Protests against these *rick'ri' p'rovo*—wicked of Israel—proving their brazen-faced falsehoods were published in the same daily, and the end of this strife is not yet in sight. Our own anti-Zionists, Jews of the new dispensation, have not ceased their accusations against the Zionists, for the new dispensation, which these Zionists are the religious enemies of Israel and Judaism—have caused the omission of a clause for Jewish rights in the covenant of the League of Nations. In all countries of Europe the Zionists dominate, and as they are either traitors or Bolsheviki, or both, as these

nosrim—informers—claim, and these same informers are Jews in the eyes of the Gentiles, hence no rights should be given them, is the verdict of the nations' representatives in Paris.

The tears and the blood of the persecuted Jews in European countries falls upon the Montefiores, Rothschilds, Lommons, Kahns and Co. The names of these wretches should be mentioned in our daily prayer *V'annashim*.

While we have always advocated union in Israel, in this case we stand for a division in Israel. We advocate that we should herald to the world that the anti-Zionists have no share in the tents of Israel, that they have placed themselves outside of the house of Judah and are so considered by every conscientious Jew. Then and only then will the nations of the world learn the truth, that these wretches are the religious Bolsheviki in Israel, who persecute those who do not agree with their un-Jewishness by all kinds of means, using falsehoods, brazen-faced lies and other like instruments for their Bolshevistic purposes. We owe it to our suffering brethren in Europe and to the non-Jewish world to reveal what stand we take against these *nosrim*, and the sooner we do it the better.

"ME-ARBA KANFOTH-HA-ARETZ"

Active Preparations All Over The World For Jewish Migration To Palestine.

From the four corners of the globe come reports of active preparations being made by large numbers of Jews for migration to Palestine as soon as political conditions will permit. And the indications point clearly to the fact that these preparations are not being made in a haphazard manner, but that each group is planning for a systematic movement, and devising means by which they shall at once become useful to the plan for creating conditions that will lead to the establishing of a Jewish Commonwealth and at the same time to be self-supporting factors in developing the economic progress of the land.

A recent number of the *Judische Rundschau* describes the growth in Germany of the "He-cholutz" movement, and its coordination by a central committee in Berlin. The purpose of this movement is to do pioneer work in Palestine. Every applicant for membership must demonstrate his qualifications for manual labor and obligate himself to study Hebrew, if he is not familiar with the language already.

The *Allgemeine Juidische Zeitung* of Budapest reports that over 100,000 Jews in Roumania have registered for early migration to Palestine. In Varna, 500 wealthy merchants united in a telegram to the British Government for passports. The British Military Commander at Varna

was instructed by his government to issue these passports as speedily as possible. Thousands of many of Palestine labelled "The Jewish Republic" have been sold in Roumania, says the *Allgemeine Zeitung*, which adds that in Roumania is Jewish hence one of the chief ornaments is a portrait of Justice Louis D. Brandeis, who, the Jews of Roumania hope, will be the first president of the Jewish "republic."

Three thousand Jewish war-prisoners confined in Siberia, have organized for migration to Palestine and as one of the first practical acts of preparedness are studying Hebrew.

A recent report of the Zionist Federation of Argentina describes the serious consideration being given to the idea of mass-migration to Palestine owing to the intolerable situation being created in the South American republic by the enormous growth of anti-Semitism.

3000 inquiries regarding opportunities for service have been received by the Palestine Service Bureau of the Zionist Organization of America. Of these, 1800 applications have already been classified as to trades and vocations and conditions of service. A similar bureau has been established by the London Zionist Office, which announced recently that it had already listed several hundred applicants.

At the Interallied Zionist Conference held in London last month the delegates from Russia reported that the Jews of that country have plenty of men available who would be willing to serve in the development of Palestine, and are ready to work for the renaissance of a Hebrew culture. They added that millions would migrate if the country could absorb such large numbers. The Jews of Lithuania are also making preparations for life in Palestine.

Switzerland is another country reporting a migration to Zion. Nothing more has been heard of the 150,000 Jews who according to a report published recently in an American paper were marching across Europe on route to Palestine.


ANTI-ZIONISTS FAILED AT PARIS

Professor Nahum Slousch, Paris correspondent of the *Jewish Morning Journal*, cables under date of May 17th, a vivid description of the failure of the Anti-Zionist delegations that went from America to oppose the plan to create a Jewish Commonwealth in Palestine under the trusteeship of Great Britain. Congressman Julius Kahn, who took with him to Paris a petition signed by three hundred American Jews who oppose Zionism, was utterly discredited, says Prof. Slousch, by a cablegram from Adolph Kraus, President of the Independent Order B'nai B'rith, to the effect that the California statesman did not represent the B'nai B'rith at the Peace Conference.

Former American Secretary of Commerce and Labor, Hon. Oscar S. Stans, declined the honor tendered to him by the Union of American Hebrew Congregations which cabled to him to represent it among the forces opposing Zionism. Isaac Landman, editor of the *American Hebrew*, is returning to America broken-hearted. The talkings he received from Lewis Marshall and Judge Julian W. Mack, who are the head of the democratically chosen Jewish delegations from America, is giving him home discomfort and humiliation.

The work of the Jewish delegations has progressed to such a point that most of the delegates are returning to the countries from which they came.

The Zionist leaders, Weizmann, Rosoff, Goldberg and others are leaving for Palestine on the 21st. Meanwhile there is still some work left for the delegations especially with regard to programs.



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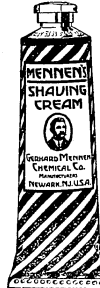

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JEWISH LIFE IN JAPAN—JAPANESE WOMEN EMBRACE JUDAISM

By DR. A. BREGMAN.

Jewish life in Japan is hampered by many of the difficulties that surround Jewish life elsewhere and suffers from the many party divisions with which we are familiar, Nationalist, Assimilationist, Zionists and Socialists. To the Westerner this may sound like a fairy tale, but it is nevertheless true.

There is a legend that the Japanese are the direct descendants of one of the Ten Tribes. This legend is based on the fact that the Japanese alphabet contains some Hebrew characters, that some of their words have the Hebrew sound and that the people themselves have Jewish traits and characteristics.

However, that may be, we are not dealing with those supposed Jews, but with real Jews—those who have settled in the country. There are any number of Jewish settlements throughout the length and breadth of the Mikado's domain.

The great war drove many Jews from their moorings. Many Russian Jews tried to get to America via Siberia and Japan.

Not many of these emigrants succeeded in reaching their goal. Many were handicapped through lack of funds, many others through the inability of communicating with relatives in America. Thus a large number remained in Yokohama, and because a Jewish settlement was formed there other Jews came to seek their fortunes also.

Mr. Samuel Mason, the representative of the Immigrant Society of New York, has done much valuable work for these Jewish immigrants in Japan.

The Yokohama Jewish community is alive to Jewish questions. There is at present a strong discussion on Jewish Nationalism and the Socialist party representative, both of the Bolsheviks and of the Mensheviks, is not asleep either. Preceding the holy days the Yokohama community erected a "shul," and even the Socialists came to hear the Chazan.

The Yokohama community is a comparatively new settlement. There is an older settlement in Nagasaki, consisting of Polish and Lithuanian Jews.

Have you ever heard of Nagasaki? It is one of the finest as well as the prettiest cities in Japan—a veritable Paradise! Covered with multi-colored blossoms, a riot of color! How surprised I was when first I heard our mother tongue spoken in Nagasaki! First I thought that these Jews also were truly Russian emigrants, but the shule, an old building, gave me a

different impression, and I afterward learned that these Jews had been brought to Nagasaki as prisoners during the Russo-Japanese war and afterwards elected to remain.

Some of them brought over their families. Others married Japanese women who embraced the Jewish religion.

These Japanese women have become sincere, strictly observing Jewesses who are anxious to perfect themselves in all Jewish observances. The children of these mixed marriages have the fair skin and the muscular build of the white race, but the slant eyes of the Oriental.

The Japanese treat the Jews with respect. Several of the old aristocratic families in Nagasaki have renounced idol-worship and embraced Judaism. But there are also Jews who have assimilated. They speak only Japanese and have no dealings with their Jewish brethren.

The Jewish community in Nagasaki comprises 150 families. For the last three years they have had a shochet from Russia, who also acts as chazan. The Jewish cemetery is fourteen years old and there are buried there Russo-Jewish soldiers who died in Japanese prisons.

I was greatly impressed with one man whom I met in Nagasaki. He is Simon Grudsky, a tall, broad-shouldered giant with a black beard. He is highly educated both in Hebrew and in secular subjects and is strongly religious. He fought at Port Arthur, was wounded several times and was mentioned for distinguished conduct. Were he not a dreamer, a visionary, he could occupy a high position in Japan, as he is well acquainted with the language.

In Nagasaki they call him "The Prophet." The Japanese do so in all earnestness, while the Jews do it in derision. The story of how he gained his title is most interesting.

About seven or eight years ago, the Japanese having adopted many modern customs, realized that their old idol-worshipping religions, and especially Shintoism, would have to go and great statesmen set themselves to the task of finding a new religion for Japan.

There were many Christian missionaries on the spot ready to seize the golden opportunity, and they started a vigorous campaign in Tokio, the capital city, to popularize Christianity.

It was the moment for which Simon Grudsky, the ghetto-dreamer, had been waiting, hoping to spread

the "Unity of God" idea and make the Japanese adopt Judaism.

He thereupon wrote a poetically descriptive explanation of the Jewish religion as well as a concise history of the Jewish people. He went to Tokio where he interviewed some of the most important personages in the country, and even tried to gain an audience with the Mikado, but failed. All with whom he came in contact became interested in his expositions.

But so many practical, political issues arose in Japan at this juncture—grave questions concerning Korea and China, that the matter of seeking a new "godhead" was temporarily shelved. Grudsky, however, remained undaunted by this new turn of events. Leaving his manuscripts in Tokio, he returned to Nagasaki. On the way he stopped at many towns and villages and delivered many open-air addresses advocating the Jewish religion. This did not suit the Christian missionaries, who started up feeling against him and in the little town of Kova he was set upon and beaten by the mob so that he was hardly able to return home. Thus he earned his title of "Prophet."

The "Prophet" has not given up hope. He still preaches his belief that some day Japan will adopt the Jewish religion.

The Jewish people in Japan engage in such trades as tailoring and shoemaking. They are the only ones who make European clothing and as this is becoming popular with the Japanese, the business is flourishing.

There are other Jewish communities in Japan as interesting as those at Yokohama and Nagasaki. All in all, I found the Jewish people in Japan happy and contented.—*Canadian Eagle, Montreal.*

SPAIN WANTS LARGE JEWISH IMMIGRATION

The well-known Jewish savant, Professor Yehudah, of the University of Madrid, has just arrived in London from Spain. In an interview Professor Yehudah declared that the Spanish king is very friendly towards the Jews, King Alfonso being quite active as the honorary president of the Hispano-Jewish Society.

Prof. Yehudah further stated that the liberal and educated elements in Spain would like to see great numbers of Jews settle in that country. The Spanish Government has very often had occasion to defend the persecuted Jews of Morocco with great success. The government is also suppressing anti-Semitic newspapers and periodicals and is engaged in looking out for the interests of the Jewish communities which are descended from Spain.

BOUQUETS FOR "ISRAEL'S MESSENGER"

WELCOME EVIDENCE OF THE VITALITY OF SHANGHAI ZIONISTS, SAYS LAWYER BENTWICH

I have read the Commemorative Number of ISRAEL'S MESSENGER with great interest. It is a very welcome instance of the vitality of your well-known Community and of the strong national feeling which animates it; and I trust that you may be enabled to continue the publication of your valuable periodical which serves to keep us in touch with the many activities of the Shanghai Zionists.—HERBERT BENTWICH, London, (Eng.)

CHIEF RABBI'S BENEDICTION

I beg to acknowledge with many thanks the receipt of the special number of ISRAEL'S Messenger, and to offer you my heartfelt congratulations on the new effort you have made for its revival, as it is bound to play an important role in the development of Judaism in that distant part of the modern world, and thus reflect great credit on your Community.

Wishing you the success which your laudable efforts so fully deserve, *Sheyechik Me'hayil L'Ehayil.*—Dr. J. L. LANDAU, M. A., Ph. D., Chief Rabbi, Johannesburg.

ENVIES SHANGHAI

I beg to thank you for the copy of ISRAEL'S MESSENGER which you so kindly sent me. It is very ably edited and according to my humble opinion it ranks amongst the best of Jewish papers and I hope you will continue to edit it regularly in future. The Shanghai Jewish Community is getting on much better than its sister Community at Bombay and I hope we had some able men who could do something for us. The people here do not work together, they have no Clubs, or Societies, except charitable Institutions! I sincerely hope our Community would improve and there would be somebody who could help us.—BENJAMIN J. SANGOS, Bombay, India.

OUR COMMUNITY HAS GRIT, SAYS POET SOMAKE

I must congratulate you on the get up of the paper and the able manner in which it is edited. I was glad to find that you were able to resuscitate ISRAEL'S MESSENGER after so many years and I hope that you will now be able to continue it always. Please send me a copy every time. I may be able to send you contributions from time to time. I

am sending you a copy of my poems for review in the MESSENGER. How much I admire the grit of the Jewish Community at Shanghai, they are certainly far advanced in ideas and social status to the Jews in India and with the enthusiasm they display I have not the least doubt that the Jewish Colony in Palestine will become an *ipso facto*.—B. J. H. SOMAKE, Ph. D., Bombay, India.

FROM FAR OFF MELBOURNE!

ISRAEL'S MESSENGER, which has just reached us, is the title of an elegantly got up and very readable journal emanating from Shanghai, and which, after an eclipse of four years, has made its reappearance, the occasion being the celebration of the Balfour Declaration and the laying of the foundation stone of the new Shanghai Synagogue to be built and endowed by the late Sir Jacob Sassoon, Bart., in memory of his wife. It seems strange that with all evidences of wealth and Jewish *esprit de corps* in Shanghai, no steps have been taken to permanently establish ISRAEL'S MESSENGER as a living journalistic entity in the Jewish community of that city.—*The Jewish Herald, Melbourne.*

AN APPRECIATION BY A NON-JEW

It is eminently fitting that the large and influential Community of the Hebrew faith and race in this, the commercial metropolis of the Far East, should have a journal of their own, to advocate their interests and render them independent of the general foreign press, (which is apt to be unsympathetic on occasions), when they have need of a medium for the public record of events which concern themselves as Jews, do not affect the other sections of the foreign population. ISRAEL'S MESSENGER had in providing these facilities, a distinct place to fill in the literary domain of Shanghai, and very ably, very adequately indeed, has it filled it.

The mission of a restored Hebrew nation would be to lead mankind in the path of peaceful development and progress; to show an example of wise and good government, of submission to the will of the Almighty and of unceasing endeavour for the regeneration of the children of Adam. The founding of a perfect State, in which war shall be unknown, where injustice shall never have a place and which, through men acting in accordance with the laws of God, shall be governed by God himself, is the aim of modern Zionism; and in advocating its cause in the way in which ISRAEL'S MESSENGER has been performing a

service so really altruistic in its nature that every thinking man and woman in the community, whether within the fold of Judaism or not, can offer the MESSENGER the sincerest congratulations upon its re-appearance, and wish it success and prosperity in the delivery and dissemination of its inspiring message.

PRESENTATION TO MRS. EDWARD EZRA

The ladies forming the Jewish Circle of the British Women's Work Association, who have been meeting regularly during the past five years, in connection with war work, in the home of Mr. and Mrs. Edward Ezra, and who are still meeting there, gave Mrs. Ezra a very pleasant surprise on Wednesday afternoon, 25th June, presenting her with a handsome scroll and a marble statuette.

Inscribed on the scroll was the following:—

"Dear Mrs. Ezra, We, the members of your Circle, desire you to accept this gift as a slight expression of our esteem and appreciation of your unflinching personal kindness towards us. It was through your tact and thoughtfulness that our working afternoons became a pleasure instead of a task. Few people outside our Circle could realise the extent of your untiring energy for the British Women's Work Association during the five years of the War, when not even illness was allowed to interfere with your work. It will always be a source of pleasure for us to look back to the happy afternoons we spent with you."

Then follow the signatures of fifty-six members of the Circle.

Mrs. R. E. Teeg, in making the presentation on behalf of her fellow-members, said they had thoroughly enjoyed the work of the past five years, and she thanked Mrs. Ezra for her untiring efforts in making the Jewish Circle of the British Women's Work Association a success.

Mrs. Ezra, in reply, said she could only speak with emotion, because she was absolutely taken by surprise. The work, she added, had been a success only because of the energy and the devotion shown by the members of the Circle. She thanked them heartily for their co-operation, for she knew that the work could only have succeeded by all of them taking the interest in it that they had taken. She would always look upon it with the greatest pride that they had all stood together for so many years until peace was signed. The Circle would continue until such time as the Executive Committee felt that there was no further need for it.—(Applause).

Written for ISRAEL'S MESSENGER:

THE SHANGHAI JEWISH SCHOOL

By E. SALMON.

Foremost among the concerns of a self-contained and progressive community is the education of its youth, and schools therefore rank among the first institutions that occupy the leading minds in a civilized state. Therein are laid, in succession, the foundations of the future social structures and in proportion to the intelligence, thought, and care bestowed on its educational institutions, in the same proportion is a state supposed to have advanced on the onward march of civilization so much, that it can safely be said that the progress of a state is measured by the vigour and capacity of its educational institutions.

The Jewish Community of Shanghai finding itself growing and progressing felt the necessity of a communal school, and at the instance of some of its warm-hearted and zealous members founded about 17 years ago the Shanghai Jewish School, an institution which still remains the only one of its kind in the Far East and stands today as a monument to the founders' thoughtful care and responsive nature. It was started as a small Hebrew class, for the original intentions of the founders was to confine it to the study of Hebrew and the tenets of our religion, but when once safely launched on its career, it gradually grew under the guiding spirit and fostering care of its sponsors, into a full-fledged institution of which we are justly proud today. Taking its rise therefore from a small source, it has like a stream gathered force on its onward course, until it has developed into a river of no mean dimensions, distributing its blessings as it flows. In the course of time the study of English and other subjects were introduced into its curriculum and by degrees the standard was sufficiently raised as to qualify it to take its stand with the other schools in preparing and sending up candidates for the Cambridge Local Examinations. In its infancy, a small and devoted band of philanthropic ladies and gentlemen, took on themselves the tuition which was then found necessary and as voluntarily as ungrudgingly offered the best of their time and attention to this most-deserving of objects. This spirit of unselfishness has manifested itself throughout in such a manner as voluntary tuition has become a feature in the life of the School and down to the present day it enjoys this happy privilege which has contributed and is still contribut-

ing so much to its efficiency. Their efforts, as well as the efforts of those, who have supported it from time to time with their donations, will stand high in the annals of the School.

Depending almost entirely for its support on public subscription, which at best is so capricious, it has had naturally a chequered career and thus sometimes tottering and sometimes endeavouring to stand erect it has tiled over many difficulties. So long as it cannot eliminate this element of chance, it will continue to lead a precarious existence. If once an attempt is made in the right direction a fund can be gradually built up in its favour, so as to place it on a firm and unmovable basis and entirely out of penury's reach. An earnest appeal in proper quarters may meet with a sympathetic response and bear the desired fruit, for owing to the solid work performed by it, it is fully deserving of all the sympathy and consideration that can be extended to it. Judging by the success attained by the pupils, exclusively or for the greater part of their scholastic career, educated in the school, it can be shown to compare favourably with the other foreign schools in the Settlement. The very large number of pupils turned out since its foundation bear testimony to the good work done. They have all taken their places worthily in their respective spheres and such of them, both boys and girls, that have gone into service, are giving a creditable account of themselves in a manner capable of gratifying the fondest hopes of the founders and supporters. Instead of constituting an additional burden on the resources of the community, as otherwise a good many of them would have done, they are on the contrary lifting a part of this burden themselves, so that looked at, even from a business point of view, the value of the School, as a sound proposition cannot be gainsaid. As at present constituted, it is a mixed school of boys and girls with ages ranging from 4 to 17 years and its two-fold aim is to offer religious instruction and knowledge of the Hebrew language in so far as the reading of our Holy Scriptures go, and also to provide a sound secular education so as to equip the pupils with sufficient knowledge to take up junior posts in mercantile and other firms. The admission of children of varying ages and in case of most of them with hardly a smattering of the English language, which is the medium of instruction in the school,

is a decided disadvantage the school adversely suffers from.

Useful as the School is in so many respects, the highest function performed by it, is, in the opinion of the writer, the fashioning and moulding of the children's character. Without undervaluing the worth of knowledge and its civilizing influence, it must be admitted that the most liberal education in a school can raise the pupil only to a certain level and leave him or her at that. What supplements it in some respects, and even surpasses and completes it, is the making and stamping of character, for after all is said and done, it is 'manners maketh man'. It is a patent fact that the children of wild and disorderly parents, strangers sometimes to self-respect and all that the term implies are so completely transformed in the moral atmosphere of the school, as the wildest stretch of imagination cannot connect the ones with the others. Again the beneficial control and wholesome influence which obtain in well-regulated homes, are sadly absent from the lives of some of the little ones, and it is not pleasant to contemplate what would become of them, a little later in life if they do not come under the genial influence of the school and its surroundings.

The School is now accommodated in an old building, not quite adapted for modern educational requirements. Though it served the purpose for some years, it is now, by reason of the steady growth and progress made, fast outgiving its utility. The yard attached to it which is used as a playground and physical exercises. A new building constructed on the lines of a modern school, and on modern sanitary principles, with commodious class-rooms and apparatus and a large playground with a gymnasium attached, is a pressing need waiting to be supplied. Though efforts have recently been made, to supply the school, with all necessary appliances and apparatus, it still lacks the equipments as well as the adjuncts of a High School.

It is at present presided over by a qualified teacher, possessing a University degree and attainments, as well as the capacity of teaching gained from an experience extending over thirty years. He is supported by four lady teachers who take the English and secular classes and by three men teachers who take the Hebrew classes. The curriculum is comprehensive enough as to include most of the subjects prescribed for the local Cambridge examinations. There have been on an average 85 pupils on the School roll during the last few years.

A hot lunch is supplied to the children every day free of charge while the supply of clothing and such other comforts, is looked after by the

body members of the Committee.

In any scheme for improvement of the subject that ought to take the foremost place and receive much sympathetic handling, by reason of its pre-eminence, is the study of Hebrew and all that it stands for. Though by right occupying the principal place in the curriculum of the school, the manner of imparting it, due to the old-time method of teaching, is artificial and unsatisfactory. The engagement of a well-known Hebrew Scholar and religious preceptor is on the tapis, but though the idea is excellent it can only meet the evil half-way. What is required in addition, is a teacher, with a well-informed mind and a special qualification and aptitude as well as a manifest love for this profound subject, who is capable of teaching it scientifically and with enthusiasm. Along with the study of the Bible and our other sacred writings, should be taught the history of our race and the beautiful traits of our religion and all imparted in a lucid, digestible and interesting manner so as to awaken the love of Judaism in the hearts of the young ones, to infuse religion into their souls, and impress upon their plastic minds the fundamental principles of Judaism and its eternal truth.

If any such scheme as delineated above is introduced where the present mode of teaching may be supplemented and reinforced, on tried and approved lines, a sound religious foundation can be laid, which will realize the wishes of those who have the love of our religion at heart, and who are striving to see it perpetuated. It is pleasant to re-iterate in conclusion that the influence exerted by the school cannot be sufficiently measured and its endeavours will always have the good wishes of all those interested in it.

(In this connection we repeat the last paragraph of Mr. J. Joseph's letter which appeared in the last issue of this paper.)

But it would be useless to teach the subject (viz. Jewish History) with a cloudiness of feeling as for an examination. *The aim should be to arouse lofty sentiments.* The very nature of the study demands special treatment. For which reason the work must necessarily be entrusted to a highly-gifted teacher, one who is equal to the task, one who loves the theme, one who can present the subject in its most winning form, one who can with his imagination make the past live again, one who can give a vivid picture of our forefathers and a glowing account of their achievements, one who has the pride of our race already slight in him, and who can with his eloquence kindle it in the hearts of his hearers. It is to such, such as I have described, be engaged, then may they hope in some measure to attain their object.

Ed. I. M.

OUR BOOKSHELF

Jewish Contributions to Civilization—An Estimate. Issued By The Jewish Pub. Society, Philadelphia, pp. 334.

The Jewish Publication Society of America has kindly sent us a volume just published entitled "Jewish Contributions to Civilization," from the pen of the distinguished litterateur, the late Dr. Joseph Jacobs. The author was a thinker and writer of unusual breadth and versatility. Among the subjects to which he gave his attention was the comparative distribution of Jewish ability, as the result of researches he had undertaken in association with Sir Francis Galton.

Dr. Jacobs had intended to write a comprehensive work, entitled "The Jewish Race—A Study in National Character," in sixty-seven chapters, the outline of which was printed privately in London, 1889. It was perhaps his occupation with this general subject which turned his thought to Jewish contributions to European civilization.

The careful reader will notice that the Introduction and various parts of the book show the polished style of the master. The brilliant mind, the wide reading, and the broad information of the author are manifest everywhere, and his calmness and objectivity of judgment will make this, his last work, a valuable contribution, not only to Jewish literature, but to the history of modern civilization.

Joseph Jacobs was not an apologete—his wish was to point out the share of the Jews in the world's progress. He was convinced that the part played by the Jews had never been adequately acknowledged. On the other hand, he puts forward no claims which cannot be substantiated by solid facts.

In this book he dwells upon Jewish achievement in the various fields of research during the past two thousand years. He shows that the Jews have made themselves a constituent element of that civilization to which they are heirs equally with other nations, creeds and peoples.

The present volume will convince the reader that the author embodied in this, his last work, the wealth of knowledge and information accumulated during a busy and energetic life. It may justly be said that this book contains the essence of the author's manifold literary activity. The Introduction, which is brilliant in its presentation, gives

a clever analysis of the causes of the so-called higher anti-Semitism. We commend the work earnestly to our readers.

Indian Love Lyrics And Other Poems, By B. J. H. Somake, Bombay, MCMXXVIII

There is an indelible something about Art that eludes analysis. The methods and judgements of Science are clear-cut and definite. There is general agreement about them and observation or wrong reasoning, is ruthlessly cast out. But Art will not stand such cavalier treatment and so poetry cannot be condemned simply because it does not conform to this canon or that. There are no eternal canons in poetry or music or sculpture or painting. The conventions of today are the heresies of yesterday and the superstitions of to-morrow.

True, there are certain devices in common use such as rhyme and metre which are sometimes thought essential to the art, but the absurdity of this notion will appear when we realize that the most prosaic matter may be thrown into verse form:—
"Something had happened wrong about a bill,
Which was not drawn with sound commercial skill;
So to amend it I was told to go,
and seek the firm of Clutterbuck and Co."

and on the other hand some of the grandest poetry ever written may be found in the prose of the Old Testament. These and other devices of the poet are merely some of the made devices of his craft and may safely be ignored by the great masters.

The critic should bear this in mind and not run down a poet because he is something out of the ordinary.

The futurist painter is conventional in only one respect—he uses paint. So it may be said that Mr. Somake is conventional in only one respect—he uses rhyme, lavishly. Every line rhymes with some other, or almost does, for he allows himself a certain amount of license e.g. Empire, vampire, male, fool, differs, infers.

This collection consists of 300 poems, numbered and dated from 15th May, 1907 to 31st December, 1917 and so represents ten years work. Mr. Somake therefore is no novice at his art and the fact that the earlier poems are not a whit inferior to the latter ones lends colour to the common belief that poets are born, not taught. His verses cover a wide field and are cast in many forms. He does not fear to handle the most prosaic of subjects such as the Motor Car, Mr. Parake, The War Loan Thermometer and the 23 Match sticks.

On the other hand he revels in the mystic, and his "Friend without the R" (Poem No. 274) reveals a great moral truth when the solution is found.

We have not the space at our disposal to review adequately the whole book but we may remark that it is pervaded throughout with a horror of alcohol and a noble disdain of money. Love, of course, finds ample opportunities for expression, but it would be invidious to give extracts and we can only suggest that the curious dip into the volume themselves. It is efficiently indexed.

His power of graphic description is quite remarkable.
"Houses in ruins stood here and there
As by an elephant's feet tread,
Horses lay dead everywhere,
As if struck by a lightning rod."

He can strike a pathetic note on occasion. In "The Nameless Grave" (No. 275) the promising youth under the influence of liquor reels and falls, and

"Against a huge stone his head struck—
It happened there to lie;
Excursions he was carried home,
So the promising had died."

He did, really.
The humbug of God's creatures are not beneath attention. Listen to the Ode to a Fly:

"Thy nature is that of a mule
But if thou persist thou'rt a fool;
For I may raise a hasty hand
And thus end thy career on land."

Being above circumstance, he can be jovial and hearty about such serious things as air raids.

"Stands London where it did, my child;
Aye, and 'twill for long years, old boy."

This is addressed to Count Zeppelin. And though there is much of tenderness in his work, he can be moved to robust expression of feeling by the atrocities of the Hun, and call upon God.

"With thy help we shall drive
These butchers to Hell!"

No long-haired poet this, no conventional trucking to false ideas of delirium!

And then he turns to pleasant subjects and displays a gallantry rare in these unromantic days.
"All with hated breath must listen
Eyes with intelligence glisten
When my lady speaks"

Should she decide that black is white
You must agree that she is right
When my lady speaks.

Enthralled by what befell Byron, he writes "To my Thirty-Sixth Birthday," with meticulous exactness unusual in poetry:

"In eighteen seventy-seven:
I was born mid-air, ignorant bliss
At the L'chaili hear of half-past eleven.
Shakespeare did not hesitate to
Lace his plots and transmute them
With his magic wand. Mr. Somake,
quite legitimately, borrows his ideas
and some of his words. "A song of
Praise," were the author of Psalm
42 alive, might have got Mr. Somake
into trouble.

We might fill pages with other ex-

tracts, but we leave it to the reader to dip deeper into the work and form his own opinions. Certainly Mr. Somake has no illusion for he tells us

"I write not because 'tis my desire
To be a Byron or Shakespeare;
To no such fame I aspire,
I prefer much my humble sphere."

At the same time he is not gentle with critics, whom he mercilessly trounces (No. 212).

"Amongst all my critics I must regret
An honest one I've not found yet."
"We shall not rush in where angels
fear to tread."

S. S.

A Great Publication

We are indebted to Messrs. Ark Publishing Company, Cincinnati, for their latest publication entitled "Past and Present." A Collection of Jewish Essays, by Israel Friedlander. The name of the author is sufficient to indicate the vast importance of the subject discussed by him. Friedlander is undoubtedly an authority, and his work is bound to have a ready sale everywhere. We have no hesitation in commending it to our readers and assuring them that a genuine treat is in store for them.

"THE AMERICAN JEWISH CHRONICLE," NEW YORK

The above weekly which was such a useful force in New York Jewry has suspended publication a few months ago, owing to the late war conditions. Dr. S. M. Melamed, its Editor has done much to lift up the status of Jewish journalism in the United States and his trenchant weekly was regarded as a great factor in the body of the Jewish politics. The criticisms and accusations levelled against the *American Jewish Chronicle* were only too natural because the *Chronicle* had made an end of the parasitic Jewish journalism that had been prevailing in that country prior to its appearance.

We join with the London *Zionist Review* in expressing a hope that, now that the war is happily over, and peace is signed and the world is once more assuming its normal aspect, Dr. Melamed may be able to reanimate his interesting weekly which has, in the past, played a by no means insignificant role for the weal of Israel and the glory of Judaism.

SIR EDWARD SASSOON CONTRIBUTES TLS. 25,000—TOWARD BUILDING FUND OF "CHEL-RACHEL" SYNAGOGUE

Owing to the increased cost of materials since the late War, the cost of the construction of the Synagogue "Chel-Rachel" has baffled the Trustees, owing to the insufficient funds at their disposal. At one time the latter was seriously contemplating of issuing an appeal, but happily, this has been avoided owing to the generosity of Sir Edward Sassoon, Bart., London, (brother of the late Sir Jacob Sassoon) who has just contributed Tls. 25,000 for the purpose. We understand that the delay occasioned in the erection of the Synagogue is simply due to the non-arrival of building materials from England. At any rate, it is hoped that the sacred edifice will be ready for worship soon after the ensuing High Holidays.

"OBITUARY

Mr. Benjamin Nissim Ezra

The sad news was received by cable on Thursday June 26, of the demise of Mr. Benjamin Nissim Ezra, at Bombay, which took place on the 24th June, 1917 (26th Sivan, 5675). The deceased, who was of the ripe age of 90 years, was the father of Mr. N. E. B. Ezra of Shanghai, and Mr. J. A. B. Ezra of New York, and two daughters. The late Mr. Ezra resided in Shanghai for several years, leaving this post in 1910 for Bombay. "May his soul rest in peace."

Dr. F. G. LOBYOWSKY

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SHANGHAI.

THE PALESTINE CHAMBER ENSEMBLE "ZIMRO" LEAVING FOR THE UNITED STATES EN ROUTE TO PALESTINE

TO OPEN TEMPLE OF ARTS



Mr. S. BELLISON—Clarinet
(Laureate Moscow Conservatoire.)

The Zimro Ensemble having just returned from an extended trip to Java will give two concerts in Shanghai before they proceed to Palestine, one on July 5 at the Russian Assembly (Russian Club) at 10, Kiukiang Road, and another on July 10 at the Palace Hotel. Both the concerts will be given under the auspices of the Palestine Association



Mr. J. CHERMIAVSKI—Cellist
(Laureate Petrograd Conservatoire;
Laureate Leipzig Conservatoire
under Prof. Kleugel.)

"Kadimah" in China. Java is a country where one is accustomed to see and hear famous artists, and it is therefore not a little flattering to the Zimro combination that the papers there should state that Java felt honoured by the visit of musicians of the calibre of the Zimro Ensemble. The Ensemble were here some months ago and astonished Shanghai by their playing. This will be the last opportunity for Shanghai music-lovers to hear these gifted musicians, each the master of his instrument, before they leave for the United States to play Jewish and classical music. While in America, they will call a universal Congress of Jewish artists, musi-



Mr. L. BERDICHEVSKI—Pianist
(Graduate Petrograd and Berlin
Conservatoire.)

cians, painters, sculptors, poets, etc. They will afterwards proceed to Palestine, where they will open a Temple of Arts for which Mr. E. S. Kadencic has donated £1,000, as per letter sent to Dr. Weizmann, and published in our last issue. The Zimro is under the auspices of the Central Zionist Committee in Petrograd. While in Siberia the Ensemble made the huge sum of one million roubles, which will be sent to Palestine. The Ensemble only appropriate from their takings just enough to defray their expenses. The enthusiasm displayed on the occasion of their appearances in Russia and Siberia was so great that



Mr. K. MOLDAVAN—Viola
(Graduate Petrograd Conservatoire.)

people even crowded themselves on to the stage. Members of our Community should accord their patronage to the Zimro Ensemble on the occasion of their final appearance here, and thus show their love of good music interpreted by first class artists. The Zimro Ensemble will leave Shanghai for the U. S. by the *Empress of Russia*, on the 12th instant.



Mr. J. MISTECHKIN—1st Violin
(Graduate Vienna Conservatoire under
Prof. Grün; Laureate Petrograd
Conservatoire.)

PEACE AND ITS SIGNIFICANCE

Paper read before the Meeting of the Literary Circle of The Shanghai Zionist Association on the 15th June, 1919

By Mr. D. S. Gubbay.

Not very long before the outbreak of those four years of terrible war, some of the best thinkers in Europe as well as in the United States firmly believed in the theory of a permanent world-wide peace, as the greater part of the Universe is inhabited by an enlightened and educated people, and they are more or less mutually involved in an extensive interchange of merchandise, especially bankers and financiers who deal with every money market in the world. In their opinions, it was very improbable, that the world would be plunged in a condition of open hostility. There are other causes also, such as the interrelations of the various families of the Royalties in Europe, but their chief thesis is based on Finance and Commerce which are the principal factors for the maintenance of a universal peace. If any point was raised for discussion or any disagreement in opinions in questions as regards Commerce or Politics, all these knotty points are to be brought before a court of Arbitration, composed of the best men of thought and experience from the various States of the world for settlement, in that beautiful building with its magnificent mural decorations known as the Palace of Peace at the Hague. But alas, when the world was suddenly awakened one day to learn of the terrors of a horrible war and its frightful consequences, such as unparalleled in history, those good people who promulgated their theory of a permanent peace under the conditions of mutual trade and commerce, were simply horrified to find that their ideals were shattered, leaving them in consternation to discover the weak points in an imperfect construction. For, they have failed to strengthen their theorem by leaving out the essential factors that would have established a permanent peace. What is peace? Peace is a state of reconciliation, quietness of mind or conscience, freedom from war and disturbance, harmony. Now, in order to achieve all these virtues certain factors must be brought up so as to be able to produce a fixed result. And these elements are prominent in all the activities of life otherwise the machinery breaks into pieces and becomes unfit for its work. These elements or factors are called the Laws of reciprocity, the duties of action done by each to the other in

an equal or just proportion. They are absolutely necessary on the working of the laws of nature or those of propriety and morality, or in the mechanism of the various kinds of movements that produce a smooth action in the different machineries that regulate the social, political, commercial and industrial life.

The Laws of Reciprocity in common parlance are known as the Laws of Give and Take. A few illustrations will help to understand the working of this Law.

We all know that music is a connected series of sweet sounds and when they are combined in a proper proportion of notes in their place the song gives a delightful tune to the ear. But when discord replace perfect chords throughout the melody the result is an uproarious combination of inharmonious sounds which strikes the ear disagreeably as the notes are not in equal measure in their vibrations. It is a sort of music that sends anyone to the lunatic asylum. The same law also applies to the mixing of colours which the artist prepares for his pictures. If the artist mixes his colours in an unequal proportion or he has not given a due reduction to the light and shade according to their distances, what sort of a picture would be represented to the eye? A distorted description which is very unpleasant to see. But if the right proportion is given to the mixing of colours and a proper perspective is made, the eyes would certainly take in a refreshing state of rest in seeing the picture. Thus, a Doctor in prescribing for a patient if he inadvertently writes his prescription in unequal proportions that would be extremely dangerous to the sick person what would be the taking of the "doctor" but a corpse in a coffin placed in an hearse bedecked with flowers for burial.

There was a certain student who began to experiment in a laboratory for the discovery of a remedy for a kind of disease that could not be cured or alleviated and he was very diligent in his researches. But, unfortunately his mixture of acids and gas were quite out of proportion and hence they caused a terrific explosion. The professor and his pupils who were working in an adjoining room immediately ran into the laboratory to find if the poor fellow was alive or dead. After a

fruitless search the poor old professor, who loved Tom the brilliant student, lifted his eyes to the ceiling and to his consternation he found a bit of flesh surrounded with clots of blood stuck to it. He heaved a sigh and said "Poor old Tom, he has given an undue proportion of acids to his mixture and now what I take of him but this miserable bit of flesh for burial."

It is needless to give further illustrations as it is quite plain to anyone to see clearly that in the above examples the Law of Give and Take manifests itself distinctly. This exacting law stands out prominently in the animal, mineral, vegetable Kingdoms as well as in all the divisions in Natural History and in the physiological and psychological functions of the human being. In prehistoric days differences were settled in the clubbing of each other's head with an axe or a piece of wood and peace was either brought about by exhaustion or extermination of the one or the other party. In the medieval days the peace of the world was greatly disturbed through jealousy and envy of each other's power and the proportion of their wealth to the prosperity of their neighbours. The Government, in these days were heedless of the welfare of their country and their subjects, they look only for aggrandizement of their power and so race against race was set to fight against each other, with new methods of destruction to achieve their own desires. Quarrels and squabbles arose not through gross ignorance of the Laws of Give and Take but to the utter irresponsibility of individuals and the inability of Governments to answer for consequences. Such conditions continued its prevalence for centuries in spite of the advances made for more light by learned sages and honest Statesmen. In modern times though the world progressed in sciences, arts, commerce, and finance wonderfully, yet it did not move towards the establishment of the Reciprocal Laws. For we find in these enlightened times the (so called) civilized nation of the world boast of a superior culture which exceeds the refinement of the barbarous old Hun. The arrogance of the present Huns is unsurpassed as they assume the importance of dominating the Universe, and kept a huge army on the Qui Vive for the blow that would have brought Europe and some other parts of the world under their ferocious control by force of arms. And what of their propagandas to the thoughtless readers? They probably were somewhat taken in the superior knowledge of the Huns in their literature and their masked customs and manners and their ever ready open hand to welcome the Innocent Lambs full of promises for a prosperous and

peaceful Government. Now was the German Nation ignorant of the law of Give and Take? Emphatically no. Why? Because their literature demonstrates fully and perfectly the law of reciprocity apart from their scientific knowledge of how to regulate it. The few of the supermen (as they are miscalled) of this nation thoroughly ignored the Reciprocal law and misused it for their own selfish purpose. Now what would that nation have given to us and our Allies if she had conquered the world and taken the last drop on us? She would have given us a stern and rigid law for government and a system of polity that would make our positions both socially and commercially far worse than under the grinding tyranny of a barbarous Pharaoh. Why? For the simple reason that Germany would be the dominating Power in the World.

Now let us turn to the Commercial and Financial side of our life and find how the Reciprocal laws can be applied to them. In times immemorial when our progenitors were in the pursuit of their pastoral and agricultural lives they were not so particular in the observance of the Law of Meum et Tuum. Later on the Phoenicians stepped in to exchange one commodity for another they understood, too, very little of the Laws of Bartering, but when the Venetians perfected their system of trafficking the rest of the world followed their method of business. Gradually, as the years rolled on, one and all found it to be easier to receive in exchange of their goods for gold or silver at an adjusted value of their bargains. But in recent times when Commerce began to expand, and the balance of Trade remained to be set right conformable to the Laws of Give and Take, especially the regulation of the supply and demand of the necessities of life and the suppression of the cornering of commodities that create fictitious rates. Such methods of profiteering should be strictly prohibited by the Powers so as to enable the middle class, the labourers and particularly the poor to obtain their necessities suitable to their earnings. These arrangements bring peace and prevent Bolshevism in its present form.

The most important factor in Commerce is the control of the money market in a manner that prevents the overstocking of a certain precious metal so as not to deplete business.

A fixed ratio in value between gold and silver must be established by the Powers to facilitate the trade between their respective countries. Capital must go hand in hand with labour to meet the latter's requirements in accordance to its merit. Labour cannot give best of its work if capital does not give any encour-

agement to it, though Capital may plead that it furnishes the silver shovels for the work it carries. Capital must bear in mind that the accumulation of her wealth is mostly due to the trained mind of her employees and the manual services rendered to her by the Labourers who should not be forgotten of the benefit of sharing in profits that exceeds its proper bounds. If this system is complied by the Capitalist what does it signify? It signifies peace and peace is harmony which is just an adaptation of parts to each other. The last but not least is the question, what part Religion plays in peace? What are the conceptions of peace in the doctrines of the various religion of the world? Do Religions and Ethics bear an important factor? To this last question, one reply can be given and that is YES. Certainly and most decidedly, provided the followers of the several religions of the world strictly adhere to their doctrines and practice the duties of brotherly Love as dictated to them in the Bible as well as in the other sacred literatures of the different religions of the world.

The Buddhist conception of peace as taught by Gautama can only be found in the Elimination of worldly desires and a grand renunciation of one's connections and all his possessions. It is unlikeli that the man of the world would follow such an ideal doctrine. But if one and all whether he is a Buddhist or not stick fast to the golden Rules of Brotherly Love, Charity and the control of passions, there will be certainly a peace that will keep the world in harmony. Zoroaster has taught his people that an everlasting perfect peace can only be achieved when Light has conquered darkness. In this lies a great truth and its significance is obvious. He further enjoined his disciples that prayer to the Almighty can only achieve a grand victory over darkness, at the same time exhorting them to love each other dearly and deal with each other honestly. That great man of China, Confucius, deals shortly with impossible question, such as regards the existence of a Deity and matters appertaining to Heaven and the Sky and of the unseen world. By telling to his enquirers not to bother themselves about matters or things that they can never understand or know, but to give their strict attentions to what is going on in this world, and to live honestly and to deal with each other fairly and equally and try to encourage a Government to administer its affairs honourably who will look after the welfare of its subjects justly. Christianity and Islamism are the offspring of Judaism, the former adheres to the teaching of Jesus whose chief doctrines is DO NOT do to others as

you would NOT others do unto you, the latter is to be interpreted as a religion of peace. Judaism, the mother of the great religions of the world though it had and is having a troublous time, yet its followers have persistently for centuries after centuries kept up its ideals of morality, Charity and Peace. Her greatest prophet and leader, brought down the Decalogue, the last Six Commandments of which are the foundations of a perfect and eternal peace. Both the Christians and Muslims firmly upheld these laws. To sum them all, Hillel, the great Jewish Sage, was asked by a man, who pestered him continually with questions that would try the patience of any saint, whether he can be taught the whole of the Torah in a second. Certainly, replied Hillel, Love thy neighbour as thyself and this is the Alpha and Omega of the Bible. Later on, sometime after the death of the great Sage, the founder of Christianity countenanced it fervently and adopted it as one of its doctrines.

Now in putting together the essential moral and ethical doctrines of the various religions of the world and analysing them carefully, they one and all fall in line with that Great Law of Give and Take and when the Reciprocal Law is carried on and adapted by the Powers of the world then that great peace which Isaiah prophesied of the turning of the sword to a scythe and the beast of the earth to live in Harmony with human beings then Peace shall be established on earth.

Many would consider it as an ideal thought and too remote for its materialization, but it would not be impertinent for the writer to put before his readers the following question. What we and the Allies are fighting for? Was it not a duel between Right against Might? And what is Right? Is it not the relieving of right from the wrong? Can this be achieved in an amicable manner by Arbitration, yes. How? Through the Laws of Give and Take. Any other form of keeping up a peace such as an armed peace or a peace brought by pressure, is no peace for it only leads to a state of tension, and the close watching of our opponent as regards his movements and policies. It is just like the picture of one dog snarling and growling at another, each ready for a false step of the other to grapple at his opponent's throat. Is this peace or a state of War?

Having learnt the significance of Peace, we as Zionists should bear in mind the careful observance of the Reciprocal Law and to teach the rising generation its fundamental principles in order to establish a permanent peace between us and the rest of the world for the welfare of our Holy Cause.

peaceful Government. Now was the German Nation ignorant of the law of Give and Take? Emphatically no. Why? Because their literature demonstrates fully and perfectly the law of reciprocity apart from their scientific knowledge of how to regulate it. The few of the supermen (as they are miscalled) of this nation thoroughly ignored the Reciprocal law and misused it for their own selfish purpose. Now what would that nation have given to us and our Allies if she had comprehended the world and taken the last drop of us? She would have given us a stern and rigid law for government and a system of polity that would make our positions both socially and commercially far worse than under the grinding tyranny of a barbarous Pharaoh. Why? For the simple reason that Germany would be the dominating Power in the World.

Now let us turn to the Commercial and Financial side of our life and find how the Reciprocal laws can be applied to them. In times numerous when our prognostics were in the pursuit of their pastoral and agricultural lives they were not so particular in the observance of the Law of Meum et Tuum. Later on the Phenicians stepped in to exchange one commodity for another they understood, too, very little of the Laws of Barterings, but when the Venetians perfected their system of trafficking the rest of the world followed their method of bartering. Gradually, as the years rolled on, one and all began to be eager to receive in exchange of their goods or gold or silver at an adjusted value of their bargains. But in recent times when Commerce began to expand, and the balance of Trade remained to be so unright as a rule, especially the result of the supply and demand of the necessities of life and the suppression of the economic activities that result in artificialities. Such methods of bartering in all its variety are forbidden by the Powers of the world in the middle class, the laborers and particularly the poor to obtain their necessities without their earnings. These antagonisms of the Peace and Prosperity of the world are its present form.

The most important factor in the modern world is the advent of the money market as a medium that provides the bartering of a commodity for a certain metal or paper to discharge its business.

A fixed rate in value between the two active agents is established by the Powers to facilitate the trade between their respective countries. Capital must be held in hand with which to pay for the labor and the price must be an assurance to the merchant Labour cannot give best of its work if capital does not give any return

agement to it, though Capital may plead that it furnishes the silver sheets for the work it carries. Capital must bear in mind that the accumulation of her wealth is mostly due to the trained mind of her employees and the manual services rendered to her by the Labourers who should not be forgotten of the benefit of sharing in profits that exceeds its proper bounds. If this system is complied by the Capitalist what does it signify? It signifies peace and peace is harmony which is just an adaptation of parts to each other. The last but not least is the question, what part Religion plays in peace. What are the conceptions of peace in the doctrines of the various religions of the world? Do Religions and Ethics bear an important factor? To this last question, one reply can be given and that is YES. Certainly and most decidedly, provided the followers of the several religions of the world strictly adhere to their doctrines and practice the duties of brotherly Love as decreed to them in the Bible as well as in the other sacred literatures of the different religions of the world.

The Buddhist conception of peace as taught by Gautama can only be found in the Elimination of worldly desires and a grand renunciation of one's possessions and all his possessions. It is unlikely that the rest of the world would follow such a rigid doctrine. But if one and all whether he is a Buddhist or not stick fast to the golden Rules of Brotherly Love, Charity and the control of passions, there will be certainly a peace that will keep the world in harmony. Zoroastrianism has taught his people that an everlasting perfect peace can only be achieved when Light has conquered darkness. In this too a great truth and its significance is obvious. He that is equipped his disciples that prayer to the Almighty can only achieve a grand victory over his foes at the same time exhorting them to have each other dearly and deal with each other in brotherly love. The great motto of China, Confucius, is directly with implication of a duty to mankind, the existence of a Heavly and earthly apparatus to Heaven and the Sky and of the spirit of world. It is true that his disciples did not believe them to be abstract matters or things that they can never understand and follow, but to give their strict adherence to what is going on in this world, and to live honestly and to deal with each other fairly and equally and try to encourage a community to administer its affairs intelligently who will look after the welfare of its subjects justly. The Spirit of Islamism and the discipline of Judaism, the former adheres to the teaching of Jesus whose chief doctrine is DO NOT do to others as

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Now in putting together the essential moral and ethical systems of the various religions of the world and analysing them carefully, they are all full in line with the great Law of Give and Take and when the Reciprocal Law is carried out and upheld by the Powers of the world then that great peace which is our prophetic of the turning of the sword to a scythe and the best of the earth to live in Harmony with human beings then Peace shall be established on earth.

Many would consider it a manly ideal thought and too remote for its materialization, but it would not be important for the writer to put before his readers the following question. What are the Allies are fighting for? Was it not a duel between Light against Dark? And what is Light? Is it not the shining of right from the wrong? Can this be achieved in an amicable manner by Aberration, yes. How? Through the Law of Give and Take. Yes, other than a keeping up of peace such as an armed peace or a peace brought by pressure, is no peace for it only leads to a state of tension, and the close watching of our opponent as regards his movements and policies. It is just like the picture of a man who is standing and growing at another and who is not taking any rest for the other one is applying his equipment to the state of peace or a state of War.

Having learnt the significance of Peace, we as Zionists should bear in mind the careful observance of the Reciprocal Law and to teach the rising generation its fundamental principles in order to establish a permanent peace between us and the rest of the world for the welfare of our Holy Cause.



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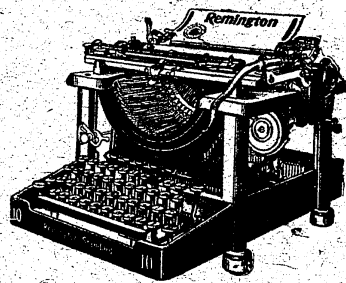
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