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OUR LONDON LETTER.

(From Our Own Correspondent—Special to the "S.A. Jewish Chronicle".)

The Federation of Synagogues—The Chief Rabbi—Mr. Bernard Alexander Welcomed—The Board of Deputies—Miss Myra Hess—Jewish Athletes—An Appeal Magazine.

15-16, Railway Approach,
London, E.C.
December 14th, 1922.

Lord Swaythling, the President, was in the chair at a meeting of the Board of the Federation of Synagogues, held on Wednesday of last week at the Girls' Club, Leman Street.

The resignation of Mr. Lewis Solomon as Hon. Architect was received with regret, and a tribute was paid to the service he had rendered for a great number of years. The Committee recommended that his son, Mr. Digby Solomon, be asked to accept the position, and this was agreed to. Mr. Rosen, in acknowledging his election as a second representative of the Jewish Board of Guardians, said that the Federation, representing as it did, a large body of people in the East End, was specially interested in the Board's work. It was decided to invest the sum collected as a memorial of the late Mr. Mark Moses, J.P., and to found a prize to be awarded at the *Etz Chaim Yeshivah*.

Various applications for admission to the Federation were decided on. Following on a recommendation of the Finance Committee, a loan of £500 to the Voice of Jacob, Commercial Road, was approved.

On Wednesday of last week the Chief Rabbi lectured before the International Women's Franchise Club on: "The Bible as a Book." Miss Nina Boyle presided.

The Chief Rabbi has received from Sir Herbert Samuel the following acknowledgment of the High Commissioner on his silver wedding: "Accept the warm thanks of Lady Samuel and myself for the very kind

telegram of congratulation which you have sent us on behalf of the Anglo-Jewish community on the occasion of our silver wedding. We appreciate deeply the good wishes you convey."

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A special meeting of the Executive Committee of the Federation of Ukrainian Jews in London was held Tuesday week, in order to welcome Mr. Bernard Alexander, J.P., President of the United South African Jewish Relief, Reconstruction and Orphans Fund, who is at present in London.

Mr. Alexander stated that as a result of a Relief Conference held in August last, in Bloemfontein, the whole of the relief work in South Africa has been concentrated through one channel. All the funds collected in the various provinces are forwarded to the Central Body in Johannesburg, who receive the appeals for help direct from the European relief organisations, and make the necessary appropriations. Although the Jewish population in South Africa only numbers 50,000, they have contributed half a million pounds for the relief of the suffering Jews in Eastern Europe. At a 'Persian Fair,' which was organised in aid of the Ukrainian orphans, the sum of £10,500 was raised in the course of 2½ days, and it is worthy of note that the bulk of the donations were received from the poorer classes of the Jewish population.

Apart from the funds forwarded to Europe, South African Jewry is maintaining 100 orphans, whom they have brought out from the Ukraine. These orphans are progressing remarkably well, and will be settled on an agricultural farm, which will be

specially established for them. The United South African Relief Fund has also undertaken to bring up 250 orphans in Palestine. This will involve an expense of £75,000. Mr. Alexander stated that South African Jewry will continue to forward their collections to the relief funds in England, but urged that the relief work in Europe be co-ordinated. He was assured by the members of the Federation that there was no hindrance on their part for the co-ordination of the relief work, as this was the principal resolution carried at the last Annual Conference of the Federation of Ukrainian Jews, i.e., that a British united distribution council be created through which all relief moneys gathered in Great Britain and the British Dominions Overseas should be concentrated for distribution through one channel. The Federation will again deal with this matter at the ensuing Annual Conference, which will be held in January, 1923.

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The Board of Deputies will meet on Sunday next, 17th inst., at 10.30 a.m., at Queen's Square House (Jews' College), for the transaction of ordinary business. A special item on the agenda is the 'Consideration of the Situation of the Jews in Smyrna,' and Mr. Michael Levy has given notice of two motions as follows:—

'That the Law and Parliamentary Committee be instructed to take immediate steps to bring to the notice of the Home Office the unreasonable delays in granting naturalisation to applicants worthy of British citizenship in all respects.'

'That the Law and Parliamentary Committee take immediate steps to draw the attention of Members of Parliament to the harsh restrictions imposed on aliens resident in this country, under the Aliens Order, 1920, together with the powers conferred on the Secretary of State to order deportations without trial.'

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Miss Myra Hess had a wonderful reception when at the Powis

"Francois" chocolates leaves a "Moreish" taste.

Hall University College. Bangor, she gave a pianoforte recital. Her encores were applauded as vociferously as were her principal items. Of the programme main interest was displayed in the Bach Italian Concerto, the Etude Symphoniques, Op. 13 Schumann, and several of the Chopin items.

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This year each of the opposing 'Varsity teams possesses a Jewish player. Mr. S. Shachsnovis, of Oriel College, who is playing for Oxford, is a South African, and in his first term. He was 'laid out' at his first appearance for Oxford against Blackheath, but has recovered in time to get his 'blue.' He is a promising player.

Mr. Alfred S. Cohen, of Jesus College, who played so brilliantly for Cambridge, stands a fair chance of being an international. He is the son of Mr. and Mrs. Joseph Cohen, of 27, Heath Drive, and was educated at the Perse School.

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The Appeal Committee of the War Victims' Fund had issued a special *Chanukah* number—*Jewish Relief News*. This is an eight-page illustrated paper containing articles, stories and poems. Mr. David A. Brown, who visited the Ukraine and Russia recently, writes a special article for this number, describing what he has seen. He deals with the various phases of relief work, and has special news concerning the homeless children, the Jewish farm colonies, the medical and sanitary relief, and the situation there this winter.

The Rev. A. A. Green contributes an article on *Chanukah and the Ukraine*. A feature of interest to childrens is double-page specially prepared and written for them. An illustration is given of the *Trendle*, and on these pages will also be found two children's poems, and two stories for *Chanukah*. Other items of interest are also given in this *Chanukah* number, copies of which can be had gratis on application to the Organising Secretary, Mr. S. Lipton, at 28, Throgmorton Street, E.C.2.

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ISRAEL AND MEDICINE

By Sir William Osler.

In estimating the position of Israel in the human values we must remember that the quest for righteousness is Oriental, the quest for knowledge Occidental. With the great prophets of the Past—Moses, Isaiah, Mahomet—the word was, "Thus said the Lord"; with the great seers of the West, from Thales and Aristotle to Archimedes and Lucretius, it was "What says Nature?" They illustrate two opposite views of man and his destiny—in the one he is an "*angelus sepultus*" in a muddy vesture of clay; in the other, he is the "young light-hearted master" of the world, in it to know it, and by knowing to conquer.

MEDICINE IN THE TALMUD

Modern civilization is the outcome of these two great movements of the mind of man, who to-day is ruled in heart and head by Israel and by Greece. From the one he has learned responsibility to a Supreme Being, and the love of his neighbour, in which are embraced both the Law and the Prophets; from the other he has gathered the promise of Eden to have dominion over the earth on which he lives. Not that Israel is all heart, nor Greece all head, for in estimating the human value of the two races, intellect and science are found in Jerusalem and beauty and truth at Athens, but in different proportions.

It is a striking fact that there is no great Oriental name in science—not one to be put in the same class with Aristotle, with Hippocrates, or with a score of Grecians. We do not go to the Bible for science, though we may go to Moses for instruction in some of the best methods in hygiene. Nor is the Talmud a fountain-head in which men seek inspiration to-day as in the works of Aristotle. I do not forget the saying:

*"In uns'rem Talmud kann man Jedes lesen,
Und Alles ist schon einmal dage-
wesen."*

With much of intense interest

for the physician, and in spite of some brave sayings about the value of science, there is not in it the spirit of Aristotle or of Galen. It is true we find there one of the earliest instances in literature of an accurate diagnosis confirmed *post mortem*. A sheep of the Rabbi Chabiba had paralysis of the hind legs. Rabbi Jemar diagnosed ischias, or arthritis, but Rabbina, who was called in, said that the disease was in the spinal marrow. To settle the dispute the sheep was killed, and Rabbina's diagnosis was confirmed.

JEWISH PHYSICIANS IN MIDDLE AGES

In the early Middle Ages the Jewish physicians played a role of the first importance as preservers and transmitters of ancient knowledge. With the fall of Rome the broad stream of Greek science in western Europe entered the sud of mediaevalism. It filtered through in three streams—one in South Italy, the other in Byzantium, and a third through Islam. At the great school of Salerno in the tenth, eleventh and twelfth centuries, we find important Jewish teachers; Copho II wrote the *Anatomia Porci*, and Rebecca wrote on fever and the foetus. Jews were valued councillors at the court of the great Emperor Frederick. With the Byzantine stream the Jews seem to have had little to do, but the broad, clear stream which ran through Islam is dotted thickly with Hebrew names.

MEN OF NORTH AFRICA.

In the eastern and western Caliphates and in North Africa were men who to-day are the glory of Israel, and bright stars in the medical firmament. Three of these stand out pre-eminent. The writings of Isaac Judaeus, known in the Middle Ages as *Monarcha Medicorum*, were prized for more than four centuries. He had a Hippocratic belief in the powers of nature and in the superiority of prevention to cure. He was an optimist and held strongly to the Talmudic precept that the physician who takes nothing is worth nothing. Rabbi Ben Ezra was a universal genius and wanderer, whose travels brought him as far as England. His philosophy of life Browning has depicted in the well-known poem, whose beauty of diction and clarity of thought atone for countless muddy folios.

But the prince among Jewish